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CHRISTIAN MONITOR

JANUARY, 1912

Upper Tenant House

LAUTENBACHER HOF

(See page 400)

Lower Tenant House

SELECT READING

ARE YOU MAKING THE OLD PEOPLE HAPPY?

There should not be any unhappy old people. Age should bring its compensations of serenity and philosophy. As a matter of fact, however, the average old man or woman is far from content.

The problem which confronts sons and daughters in caring for their parents is a grave one. Old age is sensitive, and the feeling of uselessness fills many an active soul with restlessness and discontent.

Perhaps the greatest mistake that is made by young people is that in their eagerness to relieve father and mother or grandfather or grandmother of burdens, they take away everything that makes life interesting. Those who have for a lifetime been eager workers, do not want to sit with their hands folded, and so it often happens that father "butts into" his son's business affairs, and mother "meddles" with her daughters' housekeeping. Then comes friction, and the son or the daughter having shown plainly by their actions that they desire no interference, cannot understand that their rebuffs have seared the souls of the anxious, active old people.

It is always well if possible, to provide something for the aged to do. If they can be made to feel that they are helping, their satisfaction will be supreme. If father has been a wise financier, it surely cannot hurt his son to talk over the affairs of the store or office. If mother has been a practical housekeeper, her daughter need not be too "snippy" to take advice.

I know one dear lady whose daughter insisted that she should sit with folded hands. Then when the old face took on unhappy, haggard lines, and the frail little body drooped, the anxious daughter asked the doctor, "What's the matter with her?"

He was a bluff old person, and he thundered, "Give her something to do, she is pining for action."

"But the maid don't like to have anyone around the kitchen," the daughter said.

"Then let her go there when the maids are out," the doctor suggested.

So on Thursday afternoon, the dear old lady cooked the dinner. The whole family learned to look forward to them. And the satisfaction that mother got out of that one day in the week lasted her through the other six.

She made chicken pies, and she baked beans, she concocted sauces and soups and gravies after old-fashioned recipes, and when they were served, she beamed across the table as if to say: "Should I be put on the shelf when I can cook like this?"

The duty of children toward their grandparents often forms a great problem, but I believe that if there is any question of preference, it is the grandparents who should have first consideration. No child can be hurt by being made to have an attitude of deference toward the aged. Often, if any old people are eccentric, the children's sympathies will at once be aroused if we tell them "grandfather has borne so many weary burdens," or "grandmother has had sorrows." On the other hand, to say, "Never mind, grandfather is peculiar," or "grandmother is fussy," will foster a contempt which will be evidenced by the child's manner.

To those of us who grow up impatient with the faults of old age, there will come a day of reckoning. Some day all of us will be old. Do we wish our children to treat us as we are treating our parents? Would you be happy under the circumstances with which we have surrounded our aged father and mother?—Reformed Church Messenger.

NO USE TO WHINE

There isn't anything in the world more disagreeable than a whining person. He whines if it is hot. He whines if it is cold. He whines at this, he whines at that, he whines at everything. Whine, whine, whine. It is just a habit he has fallen into. There is nothing the matter with him. It is just a bad habit.

The whiner is generally an idle person or a lazy one. What he needs is to be set to work—at real hard work, mental or physical. Some work that will interest him and engage his whole attention, and he will not have time to whine. We know two women. One of them does her own housework and takes care of her horse besides. She is happy and singing all the day long. The keyboard of her life sounds no whining note. It is a pleasure to be with her, a good, wholesome tonic to watch her. The other woman is so situated that she does not have to work. Nothing to do but to amuse herself. She has no zest in life, no interest in anything. She is a bunch of selfishness, and whines at everything. Whining has become such a habit with her that her most casual remark is tinged with a whine. She is miserable herself, and makes everybody else in her presence miserable. She is a weakling, a parasite, a drag, a heavy weight on somebody all the time.

Get the whine out of your voice or it will stop the development and growth of your body. It will narrow and shrink your mind. It will drive away your friends; it will make you unpopular. Quit your whining; brace up; go to work; be something; stand for something; fill your place in the universe. Instead of whining around, exciting only pity and contempt, face about and make something of yourself. Reach up to the stature of a strong, ennobling manhood, to the beauty and strength of a superb womanhood.

There is nothing the matter with you. Just quit your whining and go to work.—Medical Talk.

VALUE OF CHARACTER

The brave young man is the one who stands boldly up in the presence of companions and positively refuses to do that which his conscience tells him is wrong, when tempted, as so many young men are, and so very often. He is the brave young man who has the courage to say no, or to say yes, decisions which shall be at the time based upon the prompt action of his God-given conscience, the great guide and dictator which God has so kindly given to each and every child of his creation.

The coward is the young man who can not, or, rather, does not, stand the pressure of evil companions or friends, who tempt and urge him, and who, though he knows what is right, is weak, has not the moral courage he should possess; in fact, he is the coward.

Abraham Lincoln was once called upon to address some young men. He responded to the call, but said he would not attempt to give them an address, but rather a short sermon. The sermon was as follows:

"Don't swear, don't gamble, don't lie, don't cheat, don't steal, don't drink, don't smoke, don't chew; love God and man, and be happy."

Our cities are full of young men seeking employment. The question is often asked, What kind of young men are needed in the city?

Young men of character are in demand. Young men without character are not wanted by business men and others in need of assistants.—W. H. Baldwin.

WHAT CAN I DO TO SERVE?

Christmas brings, as its contribution of incalculable value, the spirit which prompts the expression of kindliness and comradeship in a world that, however full it be of friends, is yet sometimes a lonely place for the souls of busy men. The essence of a good Christmas is to give others the glow of feeling your fellowship. But this, in turn, brings to you, by the reflex action that all moral deeds have, the satisfaction of your own approval. The friend that dwells within you is an exacting presence and demands, for his approbation of you, that you bestir yourself for your fellows.

A preacher who has for many years served at one of our great universities as pastor to students said the othe day:

"I have had, perhaps, a thousand young men consult me about their souls' problems. I do not recall that one ever asked, 'What can I do to be saved?' But they have all asked, 'What can I do to serve?'"

There is no finer spirit among men than this.—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. IV SCOTTDALE, PA., JANUARY, 1912 No. 1

THE WRECK OF "PRINZ JOACHIM" AND THE RESCUE

J. W. SHANK

Our readers will read with intense interest this thrilling account of shipwreck by Bro. Shank. In a personal letter accompanying the article Bro. Shank states that this misfortune has put him about three days behind schedule time, but that he feels no anxiety about it whatever. On the 27th he arrived safely at Kingston, Jamaica, which place he describes as "the most beautiful place I have ever seen." He expected to leave there the following day for Colon, Panama. We are grateful to a Heavenly Father for bringing Bro. Shank safely thus far on his journey. May he ever be kept and prospered along the way.—Ed.

It sometimes happens that we do not realize the real danger of an accident until after it is all over. So it is with me now, three days after the wreck of the "Prinz Joachim" on Nov. 22. One of the longest days I have experienced for many years was that day and, yet, it was not so different from other days. The thing that causes us to consider it an awful day is not what happened, but what might have happened.

All passengers were resting quietly in their staterooms when the shock came at 3:40 in the morning. We were awakened by a grating, quivering sound beneath us and by the sudden stopping of the engine. Immediately I sat up in bed and looked through the porthole, but could see nothing except darkness without. My first thought was, that we had reached Fortune Islands, at which place we were due at about six o'clock. The noise I attributed to the dropping of the anchor and the reversing of the engine. But, since no lights were to be seen anywhere, I soon knew that my surmise was wrong. Not satisfied to remain ignorant of facts, I began to put on my clothes, but before I had finished a steward passed through the corridors calling, "All passengers on deck." I certainly went, leaving my baggage behind. Once on deck, I heard excited whispers everywhere: "What is the matter? Is it sinking? What shall we do?" At the same time I heard the calling of sailors one to another as they rapidly lowered the life-boats. Finally, the calm voice of the captain was heard assuring all that we were perfectly safe. That the ship was resting firmly on the sand and reefs, but that these precautions were being taken so as to be ready for emergency.

Being thus assured, we had time to look at one another. What a picture was to be seen! A conglomerate mass of passengers, stewards, officers and sailors pacing up and down on the deck. Some had buckled on their life preservers while others carried them in their hands. Some carried satchels, suitcases or overcoats, as the case might be. Some had on their silks and satins while others appeared with collars fastened to their night clothes. In fact, almost every imaginable fashion of attire was represented. For myself, suffice to say, I was apparently well-dressed but later discovered that I had forgotten to put on my hose.

But suddenly there was a cry that brought terror to everyone: "Man overboard! Man overboard!" We soon found that two sailors had fallen into the water and were struggling in the darkness to get into the life-boats. One life-boat had been put down to the water and these two men were in it. Another was being put down, but the first one floated immediately under it and the two men were shoved out. The cries of the men were heart-rending and the darkness made it exceedingly hard to help them. Finally, several life-preservers having lights fastened to them were thrown into the water and one of the men, though almost exhausted, caught hold of one. A rope was finally thrown to the other man and he was slowly drawn in. It was about twenty minutes from the time they fell into the water until they were brought up but it seemed like hours. Those were exciting moments not soon to be forgotten.

At last daylight came and all settled down to wait for further developments. It was reported that several wireless messages had been answered promising help early in the afternoon. The scene that met our eyes at daylight was rather surprising. The sea was very calm and through the clear water could be seen the sea floor beautifully decorated with snowy coral and green moss. To the east about one and a half miles away could be seen a small island probably entirely composed of coral. It was covered with green shrubbery and looked like a cloud of emerald color fringed with snowy white.

The conversation during the day was varied and interesting. Here are a few passing remarks heard: "This steamer is where she will stay for a week, perhaps forever." "If only the sea will remain calm until help can arrive!" "How I pity that poor Captain Fey! He will never be able to outlive this disgrace. Hasn't he grown old in these few hours?" "The idea, thirty-five miles out of our course! But, no wonder, in such cloudy weather!" "O dear! What will my people say when they hear of this?" "Wouldn't it be interesting to see some of the New York papers this morning? Millions of people will know of this before noon and all through the wonders of 'wireless.'"

And the hours passed so slowly! The rescue steamer, "Segurance," was seen many miles away as a mere speck on the horizon creeping at snails' pace toward us. It was two o'clock when she was as near as she dared come—about four miles away. Then the life-boats were manned and the passengers summoned to embark.. Strange to say, the experience of the early morning was passed through without weeping or panic, but for eighty-eight passengers to leave "Prinz Joachim" without tears was not possible. There was no laughter at that moment. All were told to get on the life-boats, leaving baggage behind. It took an hour and a half of hard-rowing to reach the "Segurance" where we were very cordially received by our rescuers.

We were not permitted, however, to enjoy our rescue to the full that night. We saw the sailors, who brought us over, on their way back to the "Prinz Joachim." The wind was contrary and they seemed to tug at the oars in vain. But the "Segurance" dared not risk running into the reefs to help. As we steamed away in the darkness, that picture of those struggling sailors haunted our memories, but what could we do? The next day a wireless message came announcing that four life-boats containing twenty-one men had not returned. But this morning, Nov. 25th, we learn that all have been rescued. Now we can enjoy our rescue as we could not before.

But what has become of "Prinz Joachim?" my readers will wonder. The last report is that she still stands having on board nineteen of the crew who are waiting for a wrecking vessel to come to her rescue. They are prepared to escape to Atwood island in case the situation becomes very dangerous.

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EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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THE NEW YEAR:—We have passed over the threshold of another year. A year bringing with it new and greater responsibilities than the last; a year full of opportunities for unselfish service; a year in which to worship, love, sympathize, think, work, and grow.

The past year has passed into history. Nothing is to be recalled; the pages of its record are unalterable. If it is not what we desire it to be, it is folly to spend any time in idle regrets and thus disqualify for present duties. Forget the things that are behind and resolutely face the future is the admonition of the Apostle. If you have any wrongs to adjust be manly and do so at once. Square up the past and with new resolves, a prayer on your lips and a cheerful heart press forward in the new year, writing each page carefully and as nearly faultless as you possibly can. The pages of the new record are pure and white. It is your privilege to write thereon whatsoever you wish.

The year 1912 has marvelous possibilities in it for you. It has many secrets which you are capable of unlocking if you are willing to make the necessary application. Nothing needful will be withheld from you if you but maintain the right attitude toward the things that the year will bring to you. Varied will be your experiences. If you knew what all of them will be, you probably would shrink from entering upon this year. But truly happy is that individual who can properly adjust all his experiences, who can always take the right attitude toward the conditions and circumstances surrounding him. There is no loss in the economy of God, and he who can properly adjust all of his experiences will not suffer any loss regardless of what the experience and trial may be. The person who believes the tremendous fact expressed in Romans 8:28 can then cheerfully comply with the command given in I Thes. 5:18, is the one who is indeed living the happy and serviceable life. This life may be yours this year.

The new year should mean new and enlarged opportunities to advance in the mental, moral and spiritual life. Life is a growth, an unfoldment. Progress is naturally expected. Failure to find it in others is disappointing, but not to find it in our own life is doubly so. If we have made no progress during the past year we have abundant reasons to consider the year a failure as far as our life is concerned, and have just cause to administer a severe self-rebuke, to make a critical survey of our life and determine the cause for our irredeemable loss.

Our goal for the new year should be placed far in advance of the position it occupied a year ago. It should not be placed so far in advance that we cannot hope to attain it and consequently become discouraged when in the thick of the fight, but sufficiently far so that it will be a daily incentive for us to apply ourselves earnestly and persistently for its attainment.

The year may be one of discovery. You may possibly discover some latent powers within yourself which will enable you to render larger and more efficient service. All about you are things yet undiscovered by you, and as we come into a close and vital relation with all the various forces about us and couple all of them with the Divine forces we can rise to higher planes of life where we indeed will be a blessing to humanity and of greater honor to our Creator.

The new year has come, we cannot avoid it. It is for you to determine what it shall mean to you insofar as you control the forces and destinies of your own life. Progress or retrogression; success or failure? May it be a large and abundant success in the things that are enduring throughout all the ages to come.

CRIME AMONG YOUNG MEN:—The pessimist, who habitually looks upon the dark and gloomy side of life and sees in every evil deed an omen of imminent, national disaster, will find a degree of satisfaction and some support for his morbid theory in the fact that there is a noticeable increase of crime among our youths. Jurists who have to deal with these young men are impressed with the fact that there is a decided increase of criminals among this class. It is stated that the major part of the crimes in this country are committed by young men between the ages of seventeen and thirty. That this condition is worthy of recognition and urgent action is evident. It is not the part of wisdom to close our eyes to this fact and ignore the problem, but to meet it in the hope of checking this growing increase.

Investigation of the history of these young men has brought to light some interesting and startling facts. As a rule these young men are the sons of respectable and hard working parents. They dropped out of school at the ages of sixteen and seventeen, never worked steady at an occupation nor undertook to learn a trade. Being well cared for at home so that it was unnecessary for them to earn a competence, and not having anything special to engage their time they became idlers and soon acquired a distaste for work and eventually were led into crime.

A certain judge who deals with many such young men and who has made a study of the problem gives the following reasons for these young men going wrong:

"Parents have become accustomed to live beyond their means and the ease and plenty they have grown used to they have encouraged their sons to expect, as a natural thing. Young men brought up comfortable dislike to engage in manual labor.

"A lack of religious and moral training in the schools.

"Reduced wages which have deprived parents of former comforts and luxuries.

"A disinclination on the part of young men to work, partly because they have been spoiled at home and partly because of their own realization of the inadequacy of the wages they will get in the trades.

"Bad associations on the streets at night."

The false standards of life extant today that ignore moral and spiritual worth are mighty obstacles to be overcome. Thousands of young men yield to the subtle force of these glittering, but destructive standards. The mad scramble for wealth, power and fame instills into the growing youth an almost irresistible ambition to gain these regardless of the means necessary for their attainment. Personal honor an respect, friendships and the welfare of others are ruthlessly slaughtered as a sacrifice on the altar of vain Ambition. This consuming passion for the attainment of a position of ease and the elimination of hard work is a fruitful source for young criminals.

The young man of today, who is not equipped with a high standard of morality which has been instilled into every fiber of his life from infancy, goes forth against tremendous odds almost certain of defeat. On the other hand the young man, who from childhood has been taught by precept and example the value and worth of absolute honesty and truthfulness under all circumstances, has been taught that all honest labor is honorable, who sees that the world standards are a mere form without any content and that the effort to attain them is destructive to that which is really worth while and permanent, has an equipment that will enable him to make progress against the mighty forces that tend downward. Those parents who fail in equipping their sons thus have abundant reason to tremble for their welfare. And those who have equipped their sons fully can not afford to relinguish for a moment their intercession for him at a throne of grace.

If this increase of crime is to be checked we must have a greater number of safe homes. We need a higher moral standard taught in our public schools. We need more fearless and straight-forward preaching of a whole Gospel capable of saving men from sin and its power. We need to readjust our present standards of life and adopt simple standards of honesty based upon mutual interest.

TO OUR READERS:—This is the time of the year when most of the renewals to the Christian Monitor are due. A number of renewals have been made while others are coming in daily. An examination of your label will inform you when your subscription expires. The label gives the year and the month of the year of the expiration. If it is "jan12," it expires with this number. A prompt renewal would be appreciated and save you the trouble later.

We here repeat the offer made to new subscribers in the preceding issue.

We will send the Christian Monitor to new subscribers for the year 1912, beginning with the January issue, for one-half the regular subscription price, or 50 cents. To secure the benefits of this offer all subscriptions must be mailed before January 1, 1912.

In order to interest you and give you assistance we also made this offer which we repeat:

All subscribers who send us 15 new subscriptions before January 1, will have their subscription extended for one year; those sending ten, eight months, and those sending five, four months.

Evidently some of you are working to secure new subscriptions. We earnestly solicit all of you to enter this campaign for the extension of the circle of usefulness of the Christian Monitor, by securing a larger circulation. In the remaining week or ten days let us try and interest our friends, who should be regular readers of this paper, sufficiently to enter our circle.

Our club offers have been growing in favor during the past year, judging by the increased number. These offers apply to both new subscriptions and renewals.

In clubs of ten or more to separate addresses, 75 cents each per year.

In clubs of ten or more sent to a single address (to one person for distribution), 50 cents each per year.

Sample copies cheerfully sent upon request.

ORGANIZED LABOR:—The recent confession of the McNamara brothers is a severe blow to organized labor. It is not necessary to recite the incidents of the case as they are well known. The fact that prominent labor leaders had pronounced them innocent despite overwhelming evidence and were active in raising a fund for their defense, reflects seriously upon the present leadership of organized labor. We do not consider the spirit that prompted these outrages as characteristic of all labor unions. There are many union men who discry a resort to force in their conflict with capital. Under no circumstances are such outrages justifiable, and the perpetrators of such should receive punishment.

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However the principles and spirit upon which organized labor rests tends toward lawlessness. Under corrupt leadership the spirit of anarchy is accentuated. Organized labor has gained sufficient power to wrest concessions from the unwilling capitalist. This struggle has been a bitter one. The result is that labor leaders have a perverted idea of the rights of the working man. They consider the cause of labor the only vital issue in this country, that it is the only struggle of humanity. This conception of the cause of labor, coupled with a bitter prejudice against capital, blinds to the real issue and disqualifies for capable leadership. That there are such leaders is evident. The spirit pervading labor unions today is characterized in the following statement made by the recognized head and spokesman of organized labor in this country: "Claim everything, concede nothing. What we do is right. What outsiders think doesn't matter." The spirit that places one's right far above all other rights and ignores the rights and welfare of all those not in sympathy with us, is the spirit of the anarchist at heart. If organized labor today is under the leadership of men thus characterized it is not surprising that there is a growing increase of lawlessness among union labor in its struggle with capital.

That capital in too many instances has given sufficient

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CHRISTIAN LIFE

THE PRAYER LIFE OF CHRIST

Martha Christophel.

In studying the life of Christ one is impressed with His prayer life; that Jesus Christ, the divine Son of God, prayed, prayed much, needed to pray, loved to pray.

Though in the narratives of His life we have only twenty instances of prayer recorded. Yet from these and the very intensity of His service we believe Christ to have communed with His Father much oftener. He begins His public life with prayer and receives the power of the Holy Spirit which enables Him to carry on His great work. How much different our beginnings of service so often are!

It was while He was praying that the Father made Him known to John the Baptist. We ought to be in such close communion with our Father that our fellowmen could recognize God's voice in our lives.

He enters upon His work with such activity and intensity that He is soon overwhelmed with throngs of people who are seeking physical help and others wishing to see and learn more of this wonderful man. He calmly and quietly attends to their physical wants and with it gives them spiritual food. Worn out in body and having that great passion for souls, He seeks a quiet place in the desert in the early morning before the crowds have gathered and there alone with God He pours out His burden, receiving new strength and power for the coming day.

As His fame spread and the multitude increased, we find Him again retreating to a desert place alone and receiving strength to overcome what may have been a temptation. We cannot mention all the instances given, however, we are impressed with the time, place and circumstances under which He prayed.

We find Him many, many times all night in prayer. In the early morning, a great while before day, He goes out in some secluded mountain or desert place. With no crowds around Him, not even the disciples to question Him, but alone with His great burden of the Father's will in establishing His kingdom does He talk with God, wrestling with His human nature until the divine gains the victory.

All the great issues of His work He decides with the Father. The twelve are chosen as the result of praying all night. Near the close of His life we find Him in prayer more frequently. It is the weight of the cross, the burden of the world's sins that drives Him to prayer, and how glorious the victory when His soul cries out, "Not my will but thine be done."

Another feature in Christ's prayers that one loves to think of is His unselfishness. He prays not only for Himself but for His disciples. His prayer in John 17 shows His great concern for the twelve and not only they but all who would believe on Him through their teaching.

It is consoling, strengthening, to know that He prayed for Peter when he was tempted, and that even now He is interceding the Father in our behalf. We find Him praying for His enemies while in the greatest of agony. What passion for souls that He must have had! Just before He ascends He gives His parting blessing upon the eleven. Have we caught the spirit of prayer, that in prayer there is power and power is what the child of God needs?

Chicago, Ill.

REST NOT LAZINESS

Now about the midway to the top of the hill Difficulty was a pleasant Arbor, made by the Lord of the hill for the refreshment of weary travelers." We all know what happened to the pilgrim in that arbor. He stayed too long, he fell into a deep sleep, he lost the roll which was the assurance of his life, he met with Timorous and Distrust, and had to wander about a long time in the darkness before he found his roll again. Yet we can't help having a good deal of sympathy for the pilgrim in this case; he started to climb the hill Difficulty when his companions went around by the easy paths of Danger and Destruction; he struggled along on his battered hands and knees until he came to this arbor, which was built expressly for just such weary pilgrims as he was. The trouble was that he lost the true mountaineer spirit; he forgot that he had not yet reached the summit.

Among the Alps, resthouses, like the arbor in Pilgrim's Progress, are built part way up certain of the mountains, where the climbers may find shelter and rest; but this is only to give them strength for a fresh start toward the summit. A true Alpinist would scorn to call a journey to the resthouse and back a victory over the mountain. No one can climb continuously without rest, but the best and happiest vacation is the one that is enjoyed in conscious restoration of power for future climbing. Missionaries to foreign fields are given furloughs after a certain number of years of service, and a number of missionaries at home on furlough took part in the recent great missionary exposition, "The World in Boston." One of these was Dr. G. H. Brock, of India, who often stood for hours at a time speaking of his work to the throngs that streamed through the exposition. All sorts of questions were asked of him, and some one inquired if his work in India was finished. "No, indeed," he replied, "I'm just on a furlough. Why, I wouldn't think of remaining here, as long as I have strength to work; my place is in India; there are thousands of people there who know me, trust me, love me. The work is hard, the climate is trying, there are many problems to solve; but all I ask is the strength to go on as I have been doing for the past twenty-five years."

That is the true spirit to hold in the arbor of rest on the hill Difficulty. If any foolish pilgrim has hung a motto there which says, "Well Begun is Half Done," let him throw it out of the window. That proverb doesn't contain even half a truth; its acceptance has led to failure in education, in business, in Christian service. The true vision of service is not feverish haste to get something done, and have it over with forever. It's a pitiful life that doesn't see something worthy to be done, something inspiring and inviting before it. But the true ideal is steady, earnest progress, with that rest and refreshment in the arbor which will keep all powers of body and soul at their best, with some left over for those sudden emergencies that call for the best that is in us without reserve.—The Wellspring.

"Oh, do not pray for easy lives! Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle."—Phillips Brooks.

The lonelier you are in Christian work, the nearer you are to Christ, who trod this world alone.

DOUBLE STANDARDS

When Count Leo Tolstoi, the greatest Russian of them all and the patron saint of those in Russia who love liberty and righteousness, lay dying, the Czar, who is head not only of an absolute monarchy, but the titular head of a bureaucratic church, sent emissaries to Tolstoi asking him to submit and become reconciled to the church and state, both of which had condemned him. His answer was: "Tell the Czar that even in the presence of death two and two still make four." By this he meant that truth and righteousness are the same everywhere. For the true man, living or dying, there can be but one standard. In like spirit Mr. Gladstone toward the end of his life spoke of the one great moral crisis through which he must still pass. He referred to his death which could not be far distant. For him death was an experience to be met; a test to be undergone. In that experience and by that test his life would be measured—weighed in the balance. For the great Englishman as well as for the great Russian, both masters of men, both commanding geniuses, truth and righteousness were inviolate and unvariable. Their standard was single and constant.

There is nothing so confusing and so mischievous, so subversive of all good order and right living as a double standard. The Scriptures always insist upon "the single eye," and "the whole heart." Paul said: "This one thing I do."

Those who study political economy tell us that in finance nothing is so confusing as a double standard. If there are two kinds of money, the cheap money always drives the good money out of the market. If an individual, for instance, is about to pay a bill of one dollar and has two bank notes in his possession, one practically new and the other old, dirty and worn, he of course stores away the good one and hands out the poor one. Years ago our silver "trade dollars," made for traffic with Mexico and China, and other backward states, drove all other coin out of the market until the bankers made it a rule that they would accept the coin only at its metal value.

In morals and religion a double standard is even more mischievous. For instance, who in morals can allow one standard for men and insist on another for women? We demand that our wives and sisters and daughters be above suspicion. Why should not men be measured by the same standard? Why should not women exact of them the same that they expect of their wives and sisters and daughters? To do otherwise is to confuse one's ideas of righteousness and pure living, to make dim one's moral consciousness, and to lower the whole tone of living. Truth and righteousness and purity are not variable qualities. They are the same everywhere, eternally the same.

Again, a standard is set for the minister of the Gospel who preaches righteousness. This standard is high and exacting. But who shall say that another standard is to be allowed for the men and women who sit in the pews. In Protestantism, where the belief in the universality of the priesthood is held, the man in the pulpit is but the representative of the people in the pews. He is their preacher of righteousness; he is their representative of the truth of God. What they insist he shall preach, by that they bind themselves. There can be but one moral law for pulpit and pew.

Again, a high standard is set for the Church, and woe be to the Church that does not live up to it. Individuals, reformers, and newspapers, aid to put the derelict Church in the public pillory. This is at it should be. But then these same advocates must stand by their principles and measure themselves by what they exact of the Church. There cannot be one standard in the Church and another in the community.

We have allowed a double standard to separate widely the natural and the spiritual, the sacred and the profane, that which pertains to the Church and the Gospel, and that which pertains to business, society and politics. In the light of the teaching of Jesus this is the worst kind of heresy. There was one word that He used with the utmost severity — hypocrite; which means one who acts a part, who is one thing when he is in one place and another thing elsewhere. Of that kind of sin we are guilty when we profess one thing in the church and in the family and then practice another thing in business, society, or politics. This gap between the Church and society; between the sacred and the secular; between the churchly and the common, we must fill up. If religion preached and advocated in the Church means anything, it means that it is to be practiced in our community life. There cannot be one law and standard for Sunday, and another for the other six days of the week. We cannot allow that Christian men, professedly so in their family and church life, shall be allowed to govern their conduct in business and politics by another and lower standard. And just there lies the cause of iniquity in business and corruption in politics. We must practice in our every day life the righteousness we preach on Sunday.—Sel.

THAT WHICH BELONGS TO THE LORD

Many years ago a lad of sixteen years left home to seek his fortune. As he trudged along he met an old man a captain of a canal-boat, and the following conversation took place: "Well, William, where are you going?" "I don't know," he answered; "I must make a living for myself." "There is no trouble about that," said the captain. "Be sure you start right, and you'll get along finely." William told his old friend that the only trade he knew anything about was soap and candle making. "Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go." They kneeled down upon the tow-path and prayed, then the old man gave him this advice: "Someone will soon be the leading soapmaker in New York. It can be you as well as anyone. I hope it may. Be a good man, give your heart to Christ, give the Lord all that belongs to Him of every dollar you earn, make an honest soap, give a full pound, and I am certain you will yet be a prosperous and rich man." The boy arrived in the city. Lonesome and far from home he remembered his mother's words and the last words of the canal-boat captain. He was led to "seek first the kingdom of God and his righteousness," and united with the Church. The first dollar he earned brought up the question of the Lord's part. In the Bible he found the Jews were commanded to give one-tenth. So he said, "If the Lord will take one-tenth I will give that." And so he did; ten cents of every dollar were sacred to the Lord. He engaged in the soap business, made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered and grew rich faster than he ever hoped. He then gave the Lord two-tenths, and prospered more than ever. Then he gave three-tenths, then four-tenths, then five-tenths. This is the story of ——— ———, who gave millions of dollars to the Lord's cause and left a name that will never die.—Selected.

FISHING—NOT EXPLAINING

There is a story of an old physician whose recreation, when he found himself worn with duties and overburdened with cares, was to escape from them all for a day of fishing. There was rest in the silence and calm of the wood, healing in the voice of the wind through the trees, and the murmur of the mountain brook, and he came back fit for life's work again.

Once he took with him an eager-hearted young student, who he thought would be benefited by his own remedy. But the younger man, though enjoying his surroundings, was inclined to make them a study. He wanted to argue about everything.

"Doctor, where does this stream come from? You say you have known it a long time, and its volume of water seems unaffected by heavy rains or long droughts. How do you account for it?"

"I don't," answered the doctor, with twinkling eyes; "I just fish in it."

There was wisdom in the reply. Life holds many a blessing, many a truth which is ours for rest and comfort, if we will simply appropriate and use it, but which eludes us and becomes only a vexing puzzle if we insist upon analysis. We are surrounded by mysteries. Love and faith can never be wholly understood or explained; the divine and the human alike baffle us. The very life we live will not reveal to us whence it comes or whither it goes, but it is ours for our using. We may not account for it, but we may draw out of it its treasures.—Pittsburg Christian Advocate.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

A MOTIVE FOR SERVICE

So far as the Christian people accept the work of the organization to which they have allied themselves they have agreed to take up a task that requires an immense motive for its accomplishment. The undertaking is so large that a deep, strong and self-sacrificing spirit is necessary for a permanent work. Many Christians believe so much in the largeness and impossibility of the task that they have very little hope of ever accomplishing much. The missionary that goes into the work expecting his work to fail can hardly look forward to a happy service.

Since the work of the missionary is so great and so difficult there must be a strong motive necessary to hold him true to his original purpose. There are no doubt a number of motives that play a definite part in the experiences of the Christian work. We shall mention but one, which we find a strong incentive. This is the intent of the Gospel of Christ. This Gospel is God's own chosen and characteristic means by which He will bring the largest amount of spiritual good to the world. But this Gospel came into the world through human flesh and still requires human activity or co-operation for its success. God was in Christ reconciling the world to Himself. Such a work as reclaiming the world for God in such a method that employs human flesh and being worthy of God Himself should make large demands upon the powers at our disposal.

There certainly could be no higher, more axalted desire than to join with God in the best of works. The character of God and the purpose of this work demanded the divine image in the form of flesh and now we join Him in this holy cause. The work is God's and becomes ours insofar as we are able to yield our lives to this service, and bring the Gospel to a lost world.

BEGINNINGS

XXIX

J. A. Ressler.

One day as we were walking across the compound at Sundarganj we were accosted by a voice, "Sahib ji, we want to learn some kind of work too!" Looking for the owner of the voice we found Thanwar, a boy nearly blind and about twelve years old. He was led by a smaller boy who could see. As we went on to our meal we considered. The incident was mentioned at the table and the opinion expressed that work for the blind would be a good thing if we had some one who had time to do it. And the pressure of work on the shoulders of most of the workers was answer enough to the question of who should do the work, for all felt we had too much already.

Sister Lina had arrived on the scene only a short time before and had not yet gotten enough Hindi to do much in the regular work of the mission, so she wondered if she might not put in spare time in trying to do something for the blind. As they were just then left utterly to their own devices she felt that she could not spoil much, and almost any effort would be better than nothing. She really got permission to try her hand at blind teaching.

Several "beginnings" had been made at work with the blind and the deaf-mutes before this. One or two of the blind boys had actually learned to read the large "Moon" embossed characters, and Bro. Burkhard had made a beginning with the mutes, enough to see that they had, most of them, minds capable of development and culture. But there was always work of other kinds more insistent, other demands upon the time of the missionaries more urgent, so that it always ended up with leaving the little company of helpless ones practically without help.

Next morning three blind boys, Nandlal, Thanwar, and Latel were called over into the little room back of the office at the north Bungalow at Sundarganj, and Sister Lina tried her vocabulary to its utmost capacity in trying to talk to the boys as she guided their awkward hands in sewing together bits of "carpet rags." Budhbal, a boy who had taken up his abode with the blind crowd without much authority or permission, came with the boys to show them the way and help direct their awkward movements. An hour was all that Sister Lina's strength would endure of work of this kind. When the hour was up the children very reluctantly let go of their needles. They were afraid they could not find them again if they trusted them out of their own hands.

The second morning there was a great improvement in the work. The boys had evidently been thinking it over and had planned how to "take hold" so as to make the work go. Other blind boys came in later as they got able to join in the work.

One morning as the blind boys were at their sewing the mute boys came outside the open door and looked on wistfully. They were invited in. These boys had such a bad reputation for getting into mischief that some thought it hardly worth while to spend any effort on them. But their mischief was only their natural instinctive desire for doing something and they proved to be a valuable addition to the family in the little back room. They could be eyes to the blind and the blind learned to speak for the mutes. How they managed to communicate with each other I never fully understood, but by means of signs they did express a good many ideas to one another.

When a goodly number of balls of "carpet rags" were sewed together, crude crochet hooks of wood were made and the blind were taught to crochet their rags into rugs. When a rug was finished they were allowed to have it for a sleeping mat. Later on other work was introduced. Weaving of tape to be used in the clothing of the girls in the orphanage, weaving of bed tape for use on the native style of cot, knitting silk thread through a spool for heavy cord, sewing together covered cards for pin-cushions, were some of the things done by the blind children, both boys and girls.

But the school work was not neglected. As the Moon system was not adapted to hand writing and very few books could be purchased in Hindi in that character, and these very expensive, the Shireff-Braille point system was adopted. This system consists of six raised points, arranged in different ways to make the alphabet. We had to learn the alphabet ourselves, learn to write it, then teach it to a seeing boy so that he might help to teach the blind to use it. With the aid of his system and the use of "slates" for arithmetic, adapted to the use of the blind, they are enabled to get a fair education even without the use of their eyes. Thanwar has actually finished the primary course of study as prepared by the Government and passed his examination creditably, receiving the first Government certificate issued to a blind person in the Central Provinces.

(To be continued.)

Christian Comity in Korea

J. Campbell White wrote home to the Christian Observer: "Korea is an object-lesson to Christendom in the spirit of comity among the churches. The territory has been subdivided between the various missions, so that competition and overlapping are practically eliminated. There are only four cities in the whole of Korea where more than one denomination is at work, and three of these have only two denominations each. To subdivide the territory so completely has required all denominations to trade converts. The leader of one large denomination told us that they had traded about 12,000 of their churchmembers for those of other communions, and on the whole had got the best of the trade! I was given a map of Korea at Pyeng Yang, showing the exact territorial subdivision of the whole country among the several denominations. I expect to get this map published, as an inspiring object-lesson of real co-operation among the churches.—Sel.

THE LAYMEN'S MISSIONARY MOVEMENT

A. W. Geigley

(This article was written last spring and is descriptive of this movement as it then appeared. Lack of space prevented its publication until now.—Ed.)

In my discussion of this subject, or movement, I shall largely depend on the information that can be gathered from those who have been very vitally connected with the work, and who have given to us their own personal experience upon the field.

The Laymen's Missionary Movement is of very recent birth, and is yet in its infancy. It had its origin in a prayer-meeting in the city of New York, Nov. 16, 1906. It was a gathering of about fifty men, but little did they dream that this meeting would be the beginning of one of the largest movements in the world. It is simply astonishing and we may say miraculous, when we see with what tremendous rapidity and influence it has spread over the land. It is no more a question in the minds of honest and intelligent men as to whether or not it is a big movement; or as to whether or not it is a paying movement; the simple fact that it is not local, but has leaped across our own boundary lines, crossed the deep blue into other nations, and has caused unrest and a spiritual awakening in almost, if not the entire civilized world, is enough to prove its depth and breadth. I suppose there is no other movement on foot at the present time, that attracts and captivates as many people as does this movement.

In the first place what is "The Laymen's Missionary Movement?" Permit me at this time to quote Frank H. L. Paton; he says, "The Laymen's Missionary Movement is the uprising of men for world conquest. It is not a financial movement to raise a new fund for mission purposes—although it has far-reaching financial results. It is not a movement to send out missionaries—although many fresh workers have been sent abroad through the new spirit which it is every where creating. It is not a new organization to add to the already backbreaking burden of meetings which Christian men have to bear—although it demands that each man shall undertake his full share in all the various enterprises of his own church.

"The Laymen's Missionary Movement is essentially a movement, as its very name implies, and its foundations are laid deep in a spiritual basis. It appeals to men as opposed to women, to mature men as opposed to young people, and to the men who are called upon to stay at home as opposed to the student volunteers. At the same time it works hand in hand with all these classes, and supplements the work of each. All are necessary, and each has its own place in the working out of God's great purpose for the world."

We need to go back but a very short time and we can easily see why such a movement should be started. For a long time the missionary movement did not seem to appeal to the mature mind, especially not to what is usually considered the hard-shelled business man. It was considered a pretty good thing for women and soft-brained and tender-hearted men; because of this extreme narrow selfish and unchristian conception of missionary work, the field naturally suffered for want of the strongest and most talented men. The Laymen's Missionary Movement is the one great movement which has become an eye-opener to the religious and business world. It used to be that men would attend the necessary church services and perhaps prayer-meeting in order to get enough religion on hand to keep their own shriveled up soul from starving; and in the end stand a chance to slide into heaven, without taking the other fellow into consideration whatever. This is no more true. Men and women are beginning to realize that religion is not a thing that limits a man's possibilities for becoming great and influential, but instead opens a field of unlimited possibilities, that it demands the best brain we have; religion calls for the best, strongest and purest men and women of the land.

The Laymen's Missionary Movement in my estimation is the most farreaching religious movement of any that are in existence at this time. This may seem exaggerated, but what I mean by far-reaching is, that it reaches and interests more professed followers of Christ than almost any other religious or moral movement. This movement more than any other religious organization brings men face to face with the man Christ. It is a challenge to the mature men, who are social, political and commercial leaders to take up the leadership in the kingdom of God and make themselves responsible to bring the world to Christ. The movement is based upon a rational basis. It is governed by what we may call the law of exchange, give and receive. It proves to men that religion cannot be put into cold storage and retain its strength; that it is not something for man to keep to himself, but that it only increases as we give out; and only those who are willing to give unselfish service to their fellowmen can expect to reap a great harvest. The fact that it is far-reaching is brought out by the facts given in an article by Samuel B. Capen. Mr. Capen says, "Even the most casual reader of world movements must have recognized the spirit of unrest which has been growing in intensity and earnestness, during the last few years. In the non-Christian world we have come to an hour of almost universal dissatisfaction. All Asia, from Constantinople to Tokyo is eagerly asking for better conditions. God who sits at the loom, weaving the history of the Far East, has been equally at work in this Western world, and in the over-ruling Providence of God this wonderful uprising of men is seen to match in time this awakening of the East." The same writer in giving a report of the four years Laymen Missionary Movement, I think voices the sentiment of practically all religious leaders, when he says that men who have been in active service for many years state that they have never seen men so ready to do definite things for missions.

This as I intimated before does not only include those who naturally would be interested in mission work, but business men everywhere are getting enthusiastic, as lately manifested in a certain city, where they adopted the following resolution: "As much for others as for ourselves and one-half of this for foreign missions." This is not only true of the business man, but the political leaders are also recognizing it as a great movement. This fact was shown when a short time ago a conference in the interest of this movement was held at Topeka, Kans., where by formal vote one of their speakers was invited to address the House of Representatives on this movement.

This is not only true of the United States but of Great Britain, the Continent and Canada. Mr. Mott, in making a summary of the Edinburgh Conference and other meetings in connection with it, said, that nothing so impressed Great Britain, next to the demonstration of the essential unity of the churches, as the new missionary movement among the laymen.

There seems to be a general unrest, and a new interest, not only among the great leaders, but from the smallest rural district to the largest organized bodies. Churches that had been rocked to sleep in the cradle of idleness and self-contentment are aroused by the noise of the battle-cry and the watch-word—"The Evangelization of the World in this Generation"—which was adopted by the Students' Volunteer Movement about twenty years ago. At that time this was considered as an outburst of youthful ambition, an overflowing and uncontrollable enthusiasm, which would continue for a very limited time, and then die out. But not so among the youthful and ambitious students, with their unflinching determination and undaunting courage they continued to work toward that end; and now after almost twenty years effort the whole religious world is taking up the battle-cry and this watch-word, and as one mighty army are marching forth to conquer.

The great cry of the past was, "Give us more means, and we can send the men," but this can hardly be said today. The cry is, "Wanted: Men thoroughly equipped and trained." The student who is thoroughly trained and ready to give his life in unselfish service, need no more fret and worry about a position, but instead, he needs to give serious thought as to which of the many positions that are waiting for him he is to choose.

In this short time I have merely tried to show in a general way what the Movement is, and what it has accomplished, and the motto alone gives us an idea of what it expects to accomplish in the future. This however can only be accomplished as men are willing to **pray, study** and **work.**

Goshen, Ind.

SOUTH AMERICA

Fannie H. Hershey

V. Religions

South America is regarded by some people as a Christian continent, and therefore not needing the efforts of the Christian missionary. They say the country is already evangelized; that the Spaniards brought the Christian religion with them and that the continent is practically evangelized.

Object of Worship Among Roman Catholics

The Roman Catholic hierarchy has been dominant in South America for centuries, but it is not the universal religion of the continent.

When South America was discovered the aborigines had their religions and their descendants have the same to this day, and pre-Incan paganism still exists.

Rev. Ewbank, a missionary in South America says, "If you start away at the north and go right down to the south of the continent, you can travel in heathen lands and among people who do not know who God is. The whole of that southern continent except the fringes around the edge, should be colored heathen."

Such Indians are idolators and their number is variously estimated from four to seven millions. This number in a country which some people call "a Christian country,' and think that Protestant Mission Boards should turn their attention to other countries!*

Romanism, the second religion of South America was introduced in the fifteenth and sixteenth centuries. It is not the Romanism of North America and Europe, however, but is that of the medieval ages, it was bigoted, militant and inquisitorial. The people were cruelly treated and much innocent blood was shed. As a result there was destruction and carelessness and unfaithfulness followed. "On the part of many priests, there was indolence, greed and corruption, and on the part of the entire ecclesiasticism great laxity."

The Rev. Hubert W. Brown asks: "What shall we say of the lives of priests and monks? They were corrupted by the acquisition of wealth and power. They ceased to be missionaries, and shut up in their monasteries, led idle, luxurious and often immoral lives. The religious orders, helpful in the first century, became, by the third, a positive hindrance to progress; while the priests carried their love for the family to paternity, as one foreign ecclesiastic caustically remarked."

Force was used in the conversion of the Aborigine and in order that he might save his life and be less harshly treated the Indian conformed to the religion of his conquerors. The priests had power to inflict severe physical punishment and could use the Indians in enforced labor. They were also punished to compel them to observe the forms of the church. *

The method of substitution was used. In place of the object which the Indian associated with his old religion something relating to the Roman religion was substituted. For the idols of the aborigines were substituted the images of the Virgin Mary, the Roman saints and other images. So that the Indians gave up their old idols, but went on with their image worship. As a result South American Romanism has not made genuine Christians out of the pagan Indians. It has brought to South America a perverted form of Christian religion.

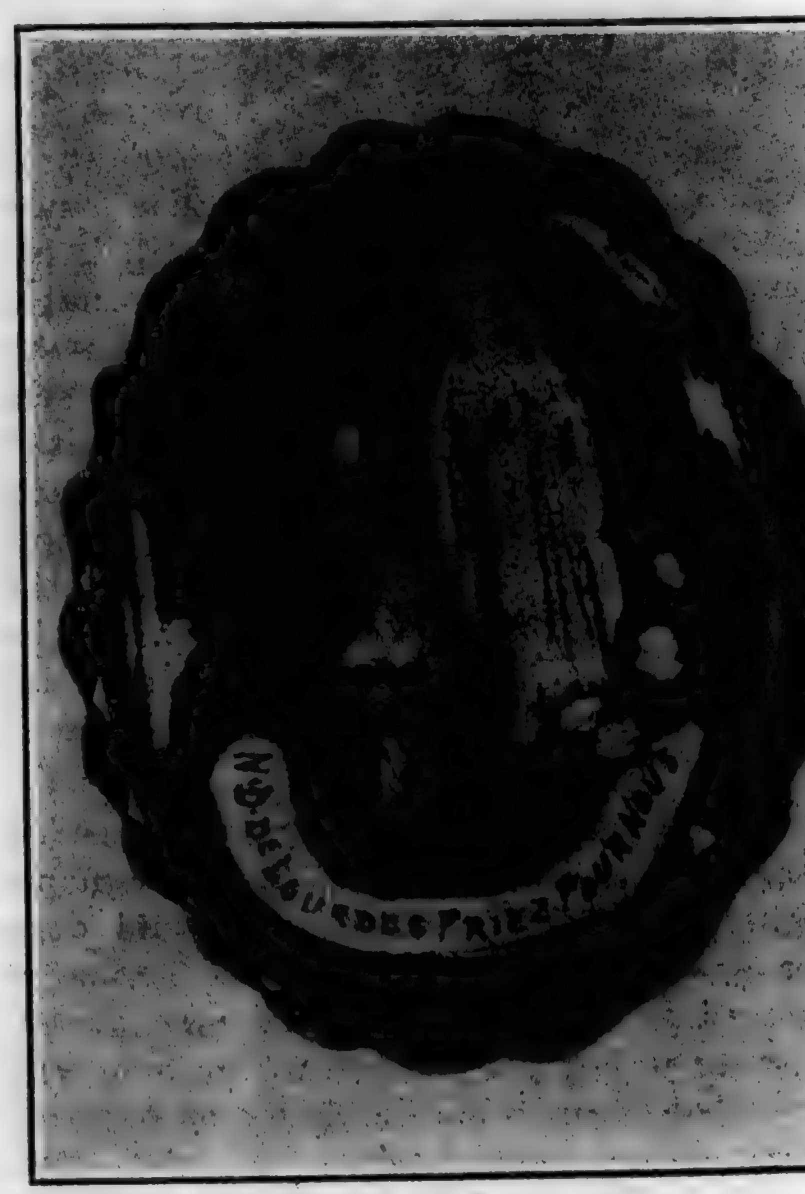
Gross superstition is still cultivated and indulgences are granted for a few prayers and small sums of money. In the city of Rio de Janeiro, on a wall along the street is a bronze cross, with an inscription in Latin declaring that the Pope would grant to each one of the faithful, who not more than once a day would kiss this cross and deposit a penny in the box, a hundred days indulgence—one hundred days subtracted from their term in purgatory. It is said that the bronze has been worn smooth by the lips of those who touch it.

At the edge of the city on a rocky hill, is a shrine of the Virgin. Three hundred and sixty-five steps have been cut out of the hard granite of which the hill is composed. "The steps are hollowed out and worn smooth and stained red with the blood of hundreds of devotees that annually ascend these dizzy steps on their naked knees to worship the image of the Virgin at the top."

Mr. Warner, a missionary in Brazil says: "Out in the State of Minas is a wooden statue of marvelous beauty. Those who have seen it say it is the exact copy of the form and face of the Christ. It has long, flowing, silken locks, such as He had when He walked the shores of Galilee. The marvel of these masses of hair is that they grow so fast that they must be trimmed off each year. The church derives a large revenue from the sale of the locks from the wooden statue of the Christ in Minas.

"Years ago a man of Bahia was out fishing. He had fished for a long time without result. But he was a pious man and he prayed to the Virgin. She heard his prayer, a great fish came along, he took him and started for home with joy. As he went he was astonished to see that every scale of his prize was miraculously painted in oil with an exact copy of the Virgin's face. The scales of that fish have been sold by the church at a good profit for many years."

The following is a portion of a Catholic tract which is being circulated in South America. It is entitled "Letter of Jesus Christ about the drops of blood which He shed whilst He went to Calvary." The letter is supposed to have been found in the Holy Sepulchre, and is preserved in a silver casket by His Holiness. The letter says, "You know that the armed soldiers numbered 150, twenty-five of whom conducted me bound; the administrators of justice numbered thirty-three. I received fifty blows with the fist on the head, and 108 on the breast. I was pulled by the hair twenty-three times, and thirty persons spat on my face. Those who struck me on the upper part of the body were 6,666 and 100 Jews struck me on the head. I was put upon the cross at the eighteenth hour, and at the same time I sighed 125 times. The wounds on the head numbered twenty; from the crown of thorns seventy-two; points of thorns on the forehead, 100. After flogging they dressed me as a fool in a white garment, the wounds on the body were 100. There came out of my body 28,430 drops of blood.



Another Object of Worship

"The person who says seven Padre Nuestros, seven Ave Marias and nine Gloria Patras, for the space of fifteen years, to pay for the number of drops of blood I have shed, I will apportion five Gracias. The first, plenary indulgence from all sins; the second, he will be liberated from all the pains of purgatory; third, if he should die before he finished the fifteen years he will be pardoned; fourth, he shall be regarded as though he had been killed and had shed all his bood for the holy faith; I will come down from heaven to look for his soul and those of his relations to the fourth grade."

"Need anything else be quoted to show the superstition that is encouraged in South America today, or the need of the enlightening influence of a purer faith? If Protestantism never made one convert from Catholicism, it is needed in South America to show what pure, unadulterated religion really is."

What the people see of Christ is no real picture of Him. In no church can be found anything suggesting the resurrection or ascension of Christ. He is either dead upon the cross or is a ghostly figure, lying in a grave. South America has no living Christ.

In some churches there is no figure of the Christ, and in many the figure of the Virgin Mary is high above those of Christ.

The priests are dissolute and immoral, they have no hold upon the people. Mr. Speer tells of the lament of a priest in Argentina; "He told us that his order had actually asked the Pope to allow them to lay aside their clerical dress in order that they might put on laymen's garb and go down among the people, because they were so despised and reviled in their clerical garb that they were not even allowed to evangelize in the homes of the people. He said that if they walked along the street and a woman saw them she ran and knocked on iron to break the bad luck of having seen a priest."

While the services and confessions are well attended by the women few men are found there, a marked contrast to the Protestant missions in South America in which services are found more men than women, showing that the men are willing to receive the pure Gospel of Jesus Christ.

Liberal minded statesmen of South America have acknowledged that what their country needs is Protestantism. Romanism has been found wanting and some other religion must take its place.

The great tide of immigrants continually flowing into South America bring their religions with them, so that beside paganism and Romanism we find the heathenism of the Chinese and Japanese, Hinduism and Mohammedanism.

Thus we see that practically all the religions of the world are found in South America and therefore, without a question, it is a legitimate mission field. Any reason that can be given for missions anywhere applies just as well to South America.

"Aboriginal paganism is totally inadequate for the task of remoralizing the people, and Romanism though it has had the opportunity of the centuries, has utterly failed. A new religious force is absolutely needed, and this must be supplied by Protestantism."

Manheim, Pa.

THE MISSION DISPENSARY

B. B. King.

The question of dispensary work in connection with our mission work in the cities has become a great problem, and there may be questions in the minds of some whether it really pays.

Some may think that simply giving a few garments to one who is destitute, or giving a little medicine to one who is sick, might not count very much in the Lord's work. While others look at the situation quite differently, yet possibly a little selfishly, and wonder, why go to all this expense; that one is sometimes compelled to in order to give clothing, medicine and such like and not only preach the Gospel alone?

But God has various methods by which to reach the human heart, and, unless God's children are awake, many that otherwise might be reached may never know the truth.

So the question as to whether it really pays must be determined by the reader when we see what is being done by this phase of the work.

When one looks out into the world and sees the masses of humanity that never rise above poverty, one is made to wonder, Why? The solution can be given in the few words, GIVE THEM A CHANCE. Take the poor man, boy or girl, with poor clothing and they are really barred out of many factories or other places of employment where they might demand wages for the support of their families. A man related this experience a few days ago. He was making fair wages, but had a large family, and by the time he paid for his rent, groceries, fuel and such things his month's wages were all gone and it was impossible for him to clothe his family properly.

But the sad part is that the poor man is not only barred from employment, but is barred out of the churches, and from the possibility of receiving any spiritual help. A little incident comes to our mind that occurred a few winters ago in one of the churches during a revival meeting. While the minister was pleading for souls to confess Christ, one girl, rather poorly clad arose and went forward to give her heart to God. But to the surprise of the girl she was not wanted. No one would pray for her soul, nor even shake hands, or speak a kind word to her about her spiritual life, or welcome her back. She went home feeling that no one cared for her and never returned. This is the feeling and experience of hundreds of others in our cities ,and unless some one gives them a kind word or deed they always will remain in poverty, not because they want to, but because they are compelled to remain there for lack of means to get on their feet. What would your efforts avail in trying to get the poor boys and girls to Sunday school in winter when they are bare footed or hardly have clothing enough to wear in the house, leave alone trying to go out in the winter months? Give them a chance is the great message.

You may ask, Will it pay when they have a chance? Many instances come to our mind of souls who were led to God simply by supplying the needs of the body for a little while until they could get on their feet, and today they are getting along well and are living noble, Christian lives.

You might ask, Does every one you help turn out this way? The answer is, No. But even if there are some who desire the loaves more than anything else, how does anyone know what the outcome will be till you give them a chance. Yet we are safe in saying that two-thirds will improve the opportunity and give God the glory.

So you see the missions have more problems to face than just that of preaching the Gospel alone, and one cannot overestimate the real value of this line of work.

Ft. Wayne, Ind.

THE PROBLEM PRESENTED BY THE FOREIGNERS

Fannie Kurtz.

We speak of neglected continents and of rescuing the heathen in the far off lands, while at our door is a problem facing us of great importance, that of the foreign element with us and such who arrive continually in our own dear land.

As they dream of this beautiful land flowing with milk and honey, of the wealth they hope to accummulate and of the privileges they will enjoy; they arrive finding themselves in a world of disappointments, the majority uneducated and unable to meet the demands of civilized America.

They generally flock together and locate in some undesirable place, where they continue in their former way of living. They are looked upon by the average American as an ignorant and wicked people, and are avoided and sometimes actually abused. While the fact is they are industrious, honest and teachable.

Although the majority are unlearned, it is not because of not being intelligent, but rather of having had no chance to develop their talent. They are naturally religious, being brought up in the Catholic faith, but many are indifferent and becoming hardened because of conditions that exist in the Catholic Church.

In conversation with a middle aged man in Canton, O., he said, "I no care for religion. Priest tell people what Bible say, he no do so himself. I no care for religion." This is the sentiment of many others. The children of such parents, with many others, are learning the English language rapidly. They attend Protestant schools, but on Sunday are running at large. Now what shall be done with such boys and girls who are anxious to know the simple story of Jesus?

"Lift up your eyes and behold the fields for they are white already to harvest" (Jno. 4:35). Dare we alway look toward foreign lands and neglect the heathen at our door?

Canton, Ohio.

ITEMS OF INTEREST GLEANED FROM OUR READING

H. Frank Reist.

"It is reported that the Mohammedans are projecting a plan to build a $500,000 mosque in London."

"India has 500,000 blind persons, 391,000 child-widows, 6,000,000 child-wives, and 27,000,000 orphans, according to the Methodist Episcopal report."

"A poor Chinese woman, almost blind, whose son comes home once a year and teaches her, presented herself as a candidate for church membership. When asked the second time if she was very sure she trusted Jesus she replied: 'Why, yes, I trust Jesus, that is all I know.'"

"The plan for native Christians to come to America or to England for education is not advocated by most missionaries. They are apt to become alienated from their people, intellectually and socially."

"Tripoli which has fallen into the hands of Italy has an area of 400,000 square miles and a population of 1,000,000. The only missionary work there, is carried on by the North African Mission with a staff of two married missionaries and two single ladies."

"A high Chinese official, recently converted, is now supporting 20 evangelists at an expense of $7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated annually."

"Opium production in China has been reduced eighty per cent. in three years, whereas the original plan was to endeavor to secure a reduction of one-tenth each year. Therefore, the country stands five years ahead of its schedule. Then again, the Constitution was at first promised in five years—then in two years, but behold it has come already. The Church, instead of the Chinese is now behind time in China."

Of the 200,000,000 Mohammedans in the world, 100,000,000 are under the British flag.

"In the entire Protestant mission force there are now nearly one thousand missionary physicians, one to every nineteen others."

"The Mission to the Lepers of India and the East, in which thirty denominations cooperate, cares at present for more than 11,000 lepers."

"A constant stream of pilgrims passes from Java to Mecca. In 1909 the number was 7,281. As far back as 1893, the number of returned pilgrims registered in Java, is said to have reached 555, 944."

"The Chinese authorities in Yunnan, in order to end foot-binding, admit to the girls' school only girls with natural feet."

"Sales of the Scriptures in Korea amounted to 116,492 volumes last year, an increase of 66 per cent."

"The Sudan mission, seven years old, has now a staff of twenty-four workers. In its home for freed slaves there are 175 children. A school for the sons of heathen chieftains is projected."

"The new railway to Mecca is provided with a mosque car with a six-foot minerat. On the walls of the car are Korean verses. Vessels for ablutions are provided, and a chart indicates the direction in which worshipers should pray in order to pray towards Mecca. Orthodox Moslems, however, resent this innovation and have been tearing up the railway."

"Two million boys and girls under sixteen are at work while other children are having their schooling."

"In the Philippines, the Government allows no American school teacher to take part in religious work even outside of school hours, such as teaching a Sunday school class or a Bible class in her own home. This shows some of the power of Catholicism."

"Sir Matthew Nathan, a Jew, has been appointed British representative in Egypt. Under present complications in that country his task is not an easy one. Not since the days of Joseph, four thousand years ago, has a Jewish official been in control of affairs in Egypt."

NOTES

What this Church is Accomplishing

To this ideal—the saturation of a Catholicized people with evangelical truth—the Waldensians are certainly making prodigious contributions. The ancient Mother Church of the Valleys consists of but sixteen congregations. Yet in fifty years these have organized more than 250 missionary churches and stations throughout Italy and Sicily, outgrowing the Mother Church more than fifteen-fold. This work has had its reaction upon the vast Italian emigration to America. Professor Clot, who represents the Waldensians on this side of the Atlantic, affirms that nearly one hundred Italian Protestant churches in the United States and Canada have been organized by people who first heard the Gospel in South Italy and Sicily.

"Three churches," he adds, have been started by members of my own congregation from Sicily, now settled in this country. I know, for instance, an earnest Italian Christian in St. Paul, converted twenty years ago in a small village near Naples, in one of our churches. This poor laborer has, in his spare time, beeu reading the Bible to his countrymen, and so well prepared the ground that no less than 325 Italians (all adults) attended recently a religious meeting arranged for them in Hope Chapel."

And while Italy thus reacts upon America, America, in turn, reacts upon Italy. Sixteen of the Waldensian missionary stations in South Italy and Sicily have been started by returned Italians, converted in America. Thus two members of the Italian Presbyterian Church in Cleveland (of which the Waldensian, Mr. Monnet, is pastor) returned to their homes, Matrice in Campobasso and Canicattini in Sicily, in the fall of 1910. They have been such earnest and efficient witnesses that a genuine religious movement has broken out in the two villages and two missionary stations have there been organized. The **Christian City** is responsible for the statement that two Protestant Churches in Italy, with a combined membership of a thousand (among them two converted priests), have grown up as a result of evangelization by two Italians from a Pittsburgh mission.—Sel.

Brutality of Caste

Mr. McCluskey illustrates in the **Indian Witness** the **brutality of the Hindu high castes** towards the lower castes, by the following incident:

"A Christian, from one of our sweeper villages near Jagadhri, died recently. One of our helpers, Hamid-ud-Din, went out to conduct a Christian burial service. At the grave he found the half dozen Christian men of the village with their sweeper friends assembled and, standing at a distance, four or five **zamindars** with bamboo clubs in their hands. Hamid-ud-Din read part of the burial service and the body was then lowered into the grave. At this juncture the scowling **zamindars** came forward and roughly ordered that it should first be turned over and held face down for a moment to indicate the degraded caste to which the deceased belonged, and also to prevent the soul of the dead man from haunting the village. The Christians remonstrated at such an indignity and refused to obey the outrageous demand. Thereupon the **zamindars** became violently angry and, calling out from the village more of their fellow castemen, were ready to set upon the Christians with clubs. These latter yielded to superior force and carried out the orders of their oppressors."—Sel.

Conversion of Devil Worshipers

Dr. Posnett, working in Indian villages, has baptized twenty-five devil priestesses in the last year alone. There are girls whose parents have dedicated them to an evil life in Hindu temples. One of these girls, who had been devoted to the temple from birth, had hair long and filthy, which had never been combed or washed since babyhood. This was all cut away in commemoration of entrance into a new life. Fifteen years ago it would have been an absolute impossibility in his district to have baptized a devil priestess, so great would have been the uproar.—Sel.

Conducted by S. F. Coffman, Vineland, Ont.

TO THOSE INTERESTED

We shall endeavor to continue the work of the Bible Study Department in a way that will be helpful to those who are interested in the study of the Word. A little variety is often appreciated, and it may be largely the order of the coming year.

So many readers in so many different parts of the land would not be interested in the same things at the same time. Continuous studies of the same scriptures might be an advantage to a few, and a constant disadvantage to many. Feeling that the teachings in Leviticus are important as affording a better understanding of the fundamental principles of faith and having begun in them we desire to continue. An occasional devotional study of some interesting section of the Word will be varied with a short and careful discussion of some important theme of text by various writers.

An interest has been awakened in a number of Bible Study Classes which will report their methods and progress in their work. This should stimulate the organization and continuation of many other classes from which we would be glad to receive reports.

As frequently as possible we desire to supply material for the Workers' Column—suggesting themes and outlines for the help of others in their work of presenting Bible truths and reaching the hearts of men in the most effective manner.

We trust that the benefits and usefulness of the department may continue to increase and to this end we will continue to labor and invite your hearty co-operation.

GRACE OF THE LAW

XIII Leviticus

The Offering of Atonement.—Lev. 16.

In the previous section of the Law of the Priesthood, Moses gave the law concerning the offerings and how they were to be offered, and then gave the specific instances when they were to be used for the cleansing of the sins of the people. We have already noticed the general nature of the sins which demanded a sacrifice, and the nature of the sacrifice demanded for such sins. The uncleanness of the people required an offering for cleansing, and each kind of uncleanness required a particular kind of offering.

We shall notice in this chapter that God required a sacrifice from His people that was not associated with any particular sin, either of the priests or people. In this chapter the law concerning the offerings of the day of atonement seem to be given more as a precaution for the priests than for the purpose of establishing the day although the "time" of entering into the Most Holy place is designated at the close of the chapter. The time for each of the feasts is given in chapter twenty-three.

THE LAW CONCERNING THE MOST HOLY PLACE.—LEV. 16.

A. WHY GIVEN.—Vs. 1, 2.

The indiscretion of Nadab and Abihu in violating the law concerning the offering of incense which resulted in their death required a special mention of the law regarding the priests coming in before the Lord. The stating of the law of entering the Most Holy place here does not necessarily imply that it had not been given previously.

I. Disobedience Punishable with Death.—Vs. 1, 2.

II. The Preservation of the Life of the Priests.—V. 2.

III. The Presence of the Lord Sacred.—V. 2.

B. HOW TO ENTER THE MOST HOLY PLACE.—VS. 3-28.

I. Aaron's Offering.—V. 3.
1. Bullocks for sin-offering.
2. Ram for burnt-offering.

II. The Appeal of the High Priest.—V. 4.
1. The holy linen coat.
2. The linen breeches.
3. The linen girdle.
4. The linen mitre.
5. He shall wash all his flesh before attiring himself with the sacrificial garments.

The High Priest must lay aside all of his garments of glory and beauty, which indicate the heavenliness of his ministry and be clothed as the priests under him. He must be made like unto his brethren. His ministry is one of mediation for his brethren and hence he must be as they.

III. The Offering for the People.—V. 5.
1. The offering made by the people.
   a. Two kinds of the goats for a sin offering.
   b. One ram for a burnt offering.

The burnt offering for the priests and for the people was the same kind. The sin offering was widely different—a bullock for the priests and goats for the people. The virtues of the priests so greatly excelled the guilt of the people for whom they ministered.

IV. Offering the Sacrifices.—Vs. 6-19.
1. The bullock, the sin offering for himself and sons.
   a. The first offering for atonement. Vs. 6, 11.
   b. To be slain.—V. 11.
   c. The censer with coals of fire from the altar and incense brought within the vail.—Vs. 12, 13.
   d. Some blood of bullocks sprinkled on mercy-seat, and seven times before the mercy-seat.—V. 14.
2. The goat of sin offering for the people.—V. 15.
   a. Slain and blood offered as blood of bullocks was offered.

Note.—The offering of the blood of these two offerings required the entering of the Most Holy place twice, but it was only the one occasion. The incense burned in the presence of the Lord while the blood of the two offerings was sprinkled in His presence.

3. Making atonement for the Holy place and for the tabernacle, and for the altar of burnt offering.—Vs. 16-20.
   a. The sprinkling of blood upon the mercy seat and before the mercy seat.—Vs. 15, 16.

It is evident that the blood of the bullock was first sprinkled and afterward the blood of the goat.—See Vs. 15, 18.

   b. The sprinkling of blood upon the horns of the altar of incense and upon the altar.—Vs. 16-19.

No one could be present in the tabernacle during these ceremonies. The priest must be "alone" in this work of atonement.

   c. The blood put upon the horns of the brazen altar and the blood poured under the altar.—V. 20.

This was the usual law for sin offering and therefore the exact description is not given in this connection (See Lev. 8:14, 15). Whenever a variation from the usual custom was made it was always mentioned.

V. The Scape Goat.—Vs. 21, 22.
1. The confession of the people's sins by Aaron.—V. 21.
2. The goat sent away by an appointed or available person, not necessarily a priest.—V. 21. (See V. 26).
3. The uncleanness of the one who took the scape goat into the wilderness cleansed by washing flesh and clothing.—V. 26

VI. The Final Offerings.
1. The preparation of Aaron.
   a. Removal of the garments for sin offering.—V. 23.

b. Cleansing of his flesh in the holy place.—V. 24.
c. Putting on the usual garments of the High Priest.—V. 24.
2. The burnt offerings.—V. 24.
a. Of Aaron.
b. Of the people.
c. The fat of the sin-offerings.

VII. The Burning of the Sin Offering.—Vs. 27, 28.

1. Entirely burned—except the fat.
2. Without the camp.
3. The purifying of the one who burns the flesh.—V. 28.

The law of the sin offering whose blood was taken from the holy place required that the flesh should be burned without the camp.—Lev. 4:5, 12, etc.

VIII. The Perpetual Statute for Day of Atonement.—Vs. 29-34.

1. The time of observance—tenth day of seventh month.—V. 29.
2. A solemn day to be observed by all, everywhere.—V. 29.

While absent from Jerusalem the people could yet by faith, participate in the rites that were observed there for them.—V. 30.

3. A Sabbath day.—V. 31.
4. Observed by high priests in succession.—V. 32.
5. Atonement to be made upon the altars and for each part of the tabernacle.—V. 33.
6. A perpetual statute.—V. 34.
7. Observed once a year.—V. 34.

Significance.—The day of atonement was a national day. It did not require that any of the people participate in it as was the case with all the other feasts. Only the priests participated in the sacrifice and the ministry of the sacrifices developed solely upon the High Priests. Its benefits were for the nation alone. Any stranger in the camp of Israel could partake of the paschal lamb, but only the Israelites could be benefited by the sacrifices of atonement.

That the sacrifices of atonement represent the ministry of Christ is also evident. His earthly life was essential to the work of atonement. His earthly nature is typified in the nature of His sacrificial garments, the white robe of the priests. In these robes he offered the blood of the sin offering. In the hidden sanctuary, the holy place, he laid aside his garments, like that of his brethren, and put on the robes of his heavenly ministry in which he offered the "Sweet Savour" offerings—the burnt offerings—to God.

The offering of the sin offering was intended to make atonement for **all** the iniquities, **all** the transgressions in **all** of the sins of Israel. This was accomplished by the **death** of the offerings. The blood was, in this case, carried to the Most Holy place. It was sprinkled upon the mercy seat, showing the acceptance of it before God, and removing from the presence of God the guilt of the people. The blood applied to the altar of incense took away from it the guilt and uncleanness of the sins, the memorial of which was made there daily by the high priest who burned there the incense on the coals of fire on the brazen altar. Finally the guilt of sin was removed from the brazen altar where all the sacrifices for atonement and reconciliation were brought and in some manner became associated with the altar. Thus all traces of sin were removed from the presence of God and the sins which were confessed upon the head of the scape-goat were removed forever from the house of Israel.

The acceptance of the people as a pleasant sacrifice after the removal of their sins is very definitely taught by the ministry of the burnt offering following the sin offering. We need never doubt our being accepted of God after we have made Christ our offering for sin. It is a pleasure to God thus to receive us.

The efficacy of the offering for atonement is further shown as being secure by faith in that those who were far away would be benefited as well as those who were present.

The merits of one sacrifice for sin is found in this that all the individual sacrifices during the year, with all of the daily sacrifices, did not avail to free the conscience from guilt. All pointed to the day of atonement. During the year, sins were laid upon the altars and upon the priests and confessed before God in the sanctuary. On the day of atonement, the High Priest alone went into the presence of God and atoned for all those sins, and the memory of them passed away, because of the blood that was shed and accepted of God for that purpose. Thus Christ has forever secured atonement for us.

"HOW READEST THOU?"

It is just as important that our children are instructed in one branch of education as in another. An educator said that if one learns to read he has a liberal education. He is not liberally educated, but has the elementary means of a good education, because he has the means of access to every branch of education.

There are such peculiar elements of every branch of learning that an introduction to them is almost essential by those who are familiar with them. The self-educated are very rare in these days of schools and educational systems. The child begins its training in the early days and remains under close scrutiny of teachers until the education is completed. The greatest care is exercised over those developing minds and the most careful introduction is given to every branch of learning so that the child enters upon its study with a conception of those particular branches that will enable it to grasp the thought and follow the principles and reasons with an intelligence that bears fruit in a complete understanding and mastery of them.

Once the mind is thus accustomed to investigate and recognize truths, it may be able to go on in its search for truths and gather from every field of learning, but how much more readily is this done with the assistance of others. The field of the Sunday school teacher and the preacher is the same as that of the public school teacher or public instructor. Their efforts are directed towards the unfolding of the peculiar principles of the Word of God, which of all books or branches of learning should have the foremost place in the education of men since it is the most essential to their temporal and eternal well-being.

It is recognized that the Bible has lost its place in both public schools and colleges. It must take the place which the general public will graciously concede to it—the peculiar province of the Sunday school, church and religious school. This seems to be the saddest phase of the educational systems of this Christian world. If the religious is a part of the human nature, it should receive as much attention from the institutions of learning as any other branch of learning, tending to the development of humanity. With the religious training put to such a disadvantage it behooves the Christian world to supply the lack by the best possible means at its command.

Is the average child as far advanced in the knowledge of the Bible as it is in other branches of education, if not, why not? Is the average school graduate as well supplied with information regarding the elementary principles of religion and Bible information as he is with the elements of other sciences, if not, why not? Is the Sunday school or Bible class or church service doing its full duty with reference to these important matters?

We may say that the fault lies with the individual or in the particular community, or Sunday school or church. We may find objections to the system of Sunday school lessons that have been used, yet remember that the whole Christian world, with its best men at the front has stood by that system of education for the church for many years. The present movement for graded lessons may be an advantage, but will it result in improving the conditions and give the Bible the place it should have in the mind and heart of Christian children and bring it to the attention of all men?

In the days past when literature was a rare thing in the average home, the Bible was the most used book and perhaps the most familiar one to all members of the family. Because of this fact men were more interested in it and could speak intelligently from it. Their interest and intelligence did not exceed that of any in our present day who have applied themselves to the reading and study of the Word. But the application and study and appreciation of the Word is necessary in order that the understanding may be acquired. It is evident that interest in the Word cannot be aroused in others except by those who are interested; enlightenment cannot be imparted but by those who are enlightened, and importance of the understanding of the Word cannot be impressed upon the rising generation except those directly interested impress upon them that importance and awaken and sustain their interest.

Careful and continued reading and study

of the Bible is the only way one can acquire a right conception of its teaching. An occasional glimpse of an uncertain section of any book would be of little value in acquiring a knowledge of it. To read a letter in some vague, hap-hazard fashion would not convey the thought of it to the reader. If one fails to conceive the spirit and mind of the author one cannot interpret his writings nor rightly apply his words. No minister of the Gospel, no teacher of the Word, feels capable of imparting instruction without a definite conception of the truth he desires to present. And there is no other source of enlightenment upon the truth of the Gospel than that of the Book itself. Who are they who hold the interest and attention of the eager learners and anxious seekers after the truth? It is those who can faithfully present the facts of the Scriptures and clearly set forth its teachings. There is nothing that is appreciated in the churches today more than the careful and faithful presentation of the teachings of God's Word. This system of teaching has done much to awaken a new interest in the study of the Bible and is that interest which should be stimulated and directed into channels which have been and will continue to be the source of enlightenment.

Methods may be as varied as individuals who use them. The greatest importance can only be laid upon the definite aim of those who take up the study of the Word—"Be - - - - understanding what the will of the Lord is." To know what is the mind of the Spirit to the churches one must become acquainted with the epistles to the churches. To know what were the messages of the apostles concerning the words and works of Jesus an acquaintance with the gospels is necessary. The preachers of the Word need to be instructed by the Word. Men's hearts must be filled with the messages that must proceed from their hearts into the hearts of their hearers. Only a constant perusal and careful investigation of the various books of the Bible will yield the rich treasures that they hold and which are so eagerly sought and treasured by God's servants and so highly appreciated by God's people.

That the rising generations may increase in their interest of the Bible it is necessary that the Church increase her efforts in teaching the Bible and its truths in its simplest and clearest manner. Instead of being a book of concealed "mysteries" to the youthful mind it should be a book of revealed mysteries. True, the wisdom of God is past finding out, but there are many things that have been written for our admonition. Why should we not understand and be able to explain the stories of the Gospel? What should hinder us from knowing what the apostle wrote to the Corinthian Church or to the Romans? Why should we not be able to read and understand the epistles of Peter and James and John? To read without understanding is reading in darkness. To discontinue reading because of not understanding is to cast reproach upon the authors of the Bible. They have written to enlighten us. It is our privilege to read and study and apply ourselves diligently to obtain light and understanding, also to ask for the Holy Spirit's help to reveal the truth to us. It is then our duty to impart to others what we have gained.

It will depend as much upon individual effort as upon any means that the Church may set forth that education in the Bible will receive its proper attention, and religious instruction be on an equal basis with other lines of education. With a teaching force composed of every parent and every interested believer, equipped with a love of the truth and desire for more light and putting forth a reasonable effort to secure it, the Book of books will maintain its place and interest in those that will follow after. Let all men know that the Bible can be understood and appreciated and that its truths are worthy of acceptance and a power of salvation.

The Bible Class

TWO BIBLE BOOK-CASES

Canton, Ohio.—Our Bible Study Class meets at the church every Tuesday evening. The attendance varies, some are regular in attendance while others are not always able to be in attendance; but the interest in the meetings is good.

We aim to apply the teachings of the Word so as to get the most good out of the study. We have already completed several books in our class study and are now studying the Acts. A few of the lessons which we gathered from our recent study of the eighth chapter are as follows:—Persecution puts us in a condition to speak for Christ, helps us to know where we stand and creates in the converted heart a deeper interest in the work of the Lord. The preaching of the Word creates joy. It is a blessed privilege to receive the Holy Spirit as a gift and a great sin to seek Him with money or works, which belong to God. We should not seek honor of men, but seek the gift of God. To be truly great we must become humble and recipients of God's gifts.

Another interesting feature in our study class is the devoting of five or ten minutes to general study and drill in learning the books of the Bible and their contents. We draw on the blackboard two book-cases, each having five shelves. The one we call the Old and the other New Testament. We then place the names of the books upon the shelves upon which they belong. This exercise is both interesting and helpful in getting acquainted with the Bible. For an opening exercise we sometimes call for Scripture verses and the first one finding the text arises and reads. Pray for the work here and do not neglect the study of the Word.

P. R. Lantz, Supt.

JUNIOR BIBLE CLASS

Youngstown, Ohio.—This class was organized for both boys and girls. The interest in the beginning seemed to lag somewhat, due, in part, to the fact that the boys wanted a Bible Class for themselves. We are now making plans to organize a class especially for them. In a short time, however, interest began to increase and we have an attendance of from twenty to thirty who attend the class quite regularly.

We began the study with a book-case on the black-board on the shelves of which we placed the books of the Bible in their order as follows:—

The first shelf—The Law.
The second shelf—Historical.
The third shelf—Poetical.
Fourth shelf—Major Prophets.
Fifth shelf—Minor Prophets.

We then had the class to commit to memory all of the books in this manner and then gave them a test promising a New Testament to all who made a grade of 90 per cent. Several made a successful grade. This seemed to awaken an interest. We now have the class studying the stories of the Bible and ask them to relate these stories at some public service. We assign the stories with the Scriptures to be read in connection with them. Some of the work assigned is as follows:

Creation, what was created each day.—Gen. 1-2:3.
Cause of the flood.—Gen. 6:5-8.
Story of the flood.—Gen. 6:9-8:20.
Story of Abraham (Subdivided).
Story of Joseph (Subdivided).

We aim only to touch the most prominent facts from which we aim to teach both moral and spiritual truths.

T. K. Hershey, Supt.

WRECK OF "PRINZ JOACHIM"

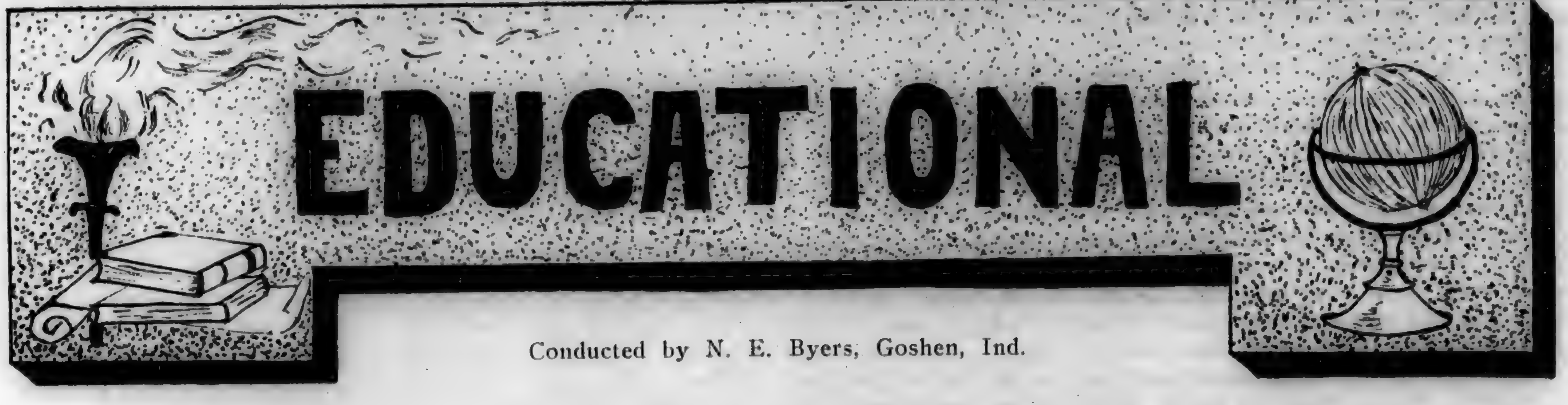
(Continued from page 387.)

Since we have been rescued, we have learned that our situation on the wrecked steamer was more critical than we then knew. The passengers did not then know that the three lower holds were full of water, that a greater part of the provisions were destroyed and that a rough sea might at any moment push her out to her grave.

We have been transferred from the "Segurance" to the "Vigilancia" and are now on our way to the island of Jamaica where I will take another steamer for Panama. The delay has been somewhat disappointing, but I am very thankful that our Father has been with us thus far.

Today the sea is very calm and the sky almost clear. A balmy breeze is blowing which makes it truly enjoyable. We have left the cold of winter far behind and sunny skies of the Southland are bidding us "Welcome."

On board the "Vigilancia,"
Nov. 25, 1911.



EDUCATIONAL

Conducted by N. E. Byers, Goshen, Ind.

A NEW YEAR

What will the new year mean for your educational advancement? There are two attitudes to take with reference to the growth of one's character and intelligence, and in both time is a very important factor. One may be content with what he knows and is and simply rethink the same thoughts and repeat the same activities in the same manner and limit his interests to the same weary round of unimportant things and events in his own narrow environment. Another is ever eager for new information as a basis for thinking new thoughts and is constantly finding new ways of doing his work, glad to find new problems to solve, and using every opportunity for enlarging his interests in the many sidedness of human affairs. Time for the former means intellectual starvation, for the latter ever more of the richness and beauty of a large life. The Educational Department will continue to aid those of the latter class to read outward and upward into, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," with the hope of aiding Father Time in building large and beautiful lives.

COUNTRY LIFE IN WURTEMBERG

J. S. UMBLE

Our Mennonite brethren in Baden and Wurtemberg have generally been fortunate in being molested less by the government than those of any other part of the German Empire. This may account in part for the fact that they adhere more closely to the fundamental principles of the Mennonite faith than do many others. One colony lives near Neckarsulm in the beautiful valley of the Neckar south east of Heidelberg. The preacher for this congregation lives at Lautenbacherhof and is a prosperous "Landwirt" or large farmer. His wife is the sister of a well-known American Mennonite who left home at seventeen and came to free America to escape disobeying God and the dictates of his conscience by serving in the German army. He had written me suggesting that I visit his sister's family and I had been looking forward to this side trip with much pleasant anticipation.

On an ideally beautiful day I left historic, picturesque Heidelberg for Lautenbacherhof. Leaving the train at Kochendorf, I first visited a barber shop. The barber displayed considerable skill and knowledge of his craft and in an incredibly short space of time had me ready to go on to Lautenbacherhof, my chin feeling as smooth and comfortable as one could wish. He worked so rapidly and did his work so well that I expected to be charged an extra fee for his services. It seems however that he had mistaken me for a German student and asked only ten pfennig for his work. A good shave for less than two and a half cents! But that was in a land where there is neither unionized labor on the one hand nor organized capital on the other—the upper and nether millstones of the American social and economic organism! Here in free America to escape the rapacity of the barbers' union we set out to purchase a razor and lo! we find ourselves at the mercy of the steel trust!

My being mistaken for a German student was unintentional on my part and came about through the lack of a suit case and the fact that I was carrying a knapsack. We had found our suitcases an unnecessary encumbrance and had shipped them to Hamburg. So we were now traveling in true German style with no other luggage than one of the huge German knapsacks. This we carried on our back and kept as light as possible. Whenever we had collected so many post cards, negatives and notebooks that they became burdensome we tied them up securely and sent them by mail to Hamburg.

Few streets in a German village are straight. Hence, although everyone was ready and eager to direct me, I had considerable difficulty in finding my way out of the village onto the particular country road that leads to Lautenbacherhof and this gave me every opportunity for observing the village in detail. The queer little shops so clean and bare, the odd little, narrow, steep gabled houses, all built one close up against the other and the clean-swept streets gave the village an air that one never finds in America. Your typical American village seems scattered, straggling, unfinished and often with ugly spots here and there. But this little village in Wurtemberg seems to have reached a venerable, eminently respectable, self-satisfied old age where either through lack of inclination or ability, it ceases to grow and improve. And why should it?

It was the noon hour. I had eaten the usual light breakfast before leaving Heidelberg, had been on the train at the time for the second breakfast and had arrived in Hockendorf too late for dinner. So not wishing to wait for Vesperbrot (at four o'clock) I enquired at a bakeshop for some bread and cakes. Pie seems to be unknown in Germany or Holland. The room I entered was scrupulously clean but seemed more like an ordinary living room than a bake shop and I was about to beat a hasty retreat when the proprietress came from an adjoining apartment carrying some sewing or knitting. She went to a sort of cupboard but, like "Mother Hubbard," found it bare. The baked goods were all sold and no more could be had till morning! The next shop I visited in my quest for a bite to eat was also very clean and neat and the unvarnished woodwork brown with age. The bread was all gone, there were no cakes, and all that was left was some buns such as are served with the coffee at breakfast. For the hundredth time I wished that the lunch counter was as well established an institution in Germany as in America. But I purchased a few of the buns—two cents worth filled my pockets—and started down the street to find a butcher shop. It was not nearly as clean as the bake shops but better supplied with wares. From ten or a dozen species of bologna and other sausage I selected one that looked somewhat less unappetizing than the others and set out once more to find my way out of the village.

A traveler carrying a suitcase attracts considerable attention in the rural districts of Germany, but a tourist, walking along with a knapsack on his back and eating a lunch of rolls and sausage is so familiar a sight that he receives a glance only now and then. Children of whom he asks the way do not stop their play to gape and stare, but willingly run to the end of a street to steer him clear of some difficulty in the path. The crooked lanes and roads made it necessary to inquire the road often in the two or three miles. From the time I arrived in Kochendorf till I came in sight of the chimney tops of Lautenbacherhof no less than three well-meaning German peasants had drawn in my note-book maps of the "best and nearest road to the Hof," with the result that I now know at least three of the best and nearest roads from this little village on the Kocher to the Castle of Lautenbach.

Upper Tenant House from End. At the Right, the Gardener's House. One of the Landes Brothers is Standing at the Left

It was pleasant to walk along the winding country roads and at close range, to observe the peasants at their work. Grass for hay is mowed with a scythe and raked by hand. It is gathered up as carefully as if every stem were a coin and loaded on one-horse carts or two-horse wagons. Old-fashioned deep racks are still in use instead of the more modern flat hay ladders. No one is in any great hurry and much more help is required than here in America.

Peasants along the way all knew Preacher Henry Landes of Lautenbacherhof. Some of them mentioned personal kindnesses he had done them and all spoke highly of him, laying particular emphasis on the fact that he was kind to the poor and to the people in his employ.

The dear people at Lautenbacherhof were very busy. The season had been backward on account of the constant rains. Much barley and rye was still to be harvested. It was over-ripe, down and tangled and much hay was still in the fields.

Two brothers, Henry and Christian Landes, have charge of a large estate comprising about twelve hundred acres. In the semi-caste system that prevails as a sort of relic of feudal days they rank very little lower than the titled nobility. This estate, which they lease or rent, is owned by the Baroness von Waechter, who is now a very old lady. Formerly a belle of Old Virginia, she has now become thoroughly German in her tastes and manner of living. The aged Freiherrin still remembers the home of her youth however, and loves to speak English with people from the homeland. I was told repeatedly that she took special interest in Bro. Hartzler and Bro. Shoemaker, who had visited Lautenbacherhof just a week or two earlier.

The Landes brothers pay the baroness twenty-five thousand marks (about six thousand dollars) annual cash rental for her estate. Aside from the ordinary grain and forage crops, hay, wheat, barley, rye and some oats, there are rutabagas for the cattle and also sugar beets. The management of such an estate is no small matter. At the time of my visit the brothers employed eighty-seven workers, men and women. Most of these were day laborers, the men receiving about sixty cents a day and the women thirty-seven for a full day's work. Many of the women worked from noon till evening only, because they were occupied in doing up their housework in the village during the forenoon. The larger part of the laborers lived in the village two miles away and yet they worked from sunrise till after sunset coming from the village very early in the morning in time for breakfast and returning home at dusk after their long day of toil. Their lot is certainly not an easy one, but they seem happy at their work and are very fond of their employer.

Besides their stipulated daily wages they are allowed a quantity of a very light wine called "most." Pears and similar fruits are ground and a kind of cider made from the juice that is extracted. It is allowed to ferment and kept till it forms a kind of light fermented liquor. It is mixed with water just before being taken to the people in the fields. If it is much diluted and cool it is not unpleasant and quite refreshing. A certain quantity of this drink is supplied to each laborer twice a day between nine and ten in the morning when the second breakfast is eaten and again about four o'clock in the afternoon with the lunch called Vespers. The women laborers receive only half as much "most" as the men.

It was my good fortune to be permitted to drive out to the different fields where various squads of laborers were at work when Henry Landes took their "most" to them. It was my first experience with an "ein-spanner," that is, one horse hitched to a two-horse carriage. The horse is hitched on the right hand side of the stiff tongue. There is no single tree on the left side of the tongue. If one wishes to turn around quickly it is often best to turn all the way around—to the right—because it is easier for the horse to pull the tongue that way.

Beautiful, Patient, Dun and White Oxen

Groups of men and women were working everywhere. In one field a swamp was being tiled and drained. The baroness was bearing the expense of this improvement, but it was necessary for the brothers to superintend the undertaking. In another field a dozen men and women were weeding and hoeing rutabagas. We drove to another to observe the operation of a new machine. It was manufactered in Springfield, Ohio, if I remember rightly. They called it a tedder and that was the name painted on the machine, but it is known here as a side delivery rake.

In still another field a number of women and girls were raking hay by hand and piling it. They seemed happy and contented at their work and were laughing merrily when we came into the field. They had no sooner observed their master however than they went to work as if everything depended on getting the work done in the shortest possible time.

All the laborers seemed to love their employers, but they feared them too. One young woman who was sent to the barn for a fork ran all the way there and back. A laborer who was sent on an errand into a neighboring field ran all the way too, hurrying to his work again as if to make up for lost time. The next morning a young teamster came to the barn with a fine team of oxen covered with mud and with long heavy welts seaming their backs and sides. He attempted an explanation at first but soon turned pale and took a very severe "calling down" in silence with downcast eyes and penitent mien. The respect, the reverence, the fear that an ordinary German laborer has for any one who appears to be a few steps above him in the social or industrial scale is utterly incomprehensible to an American citizen.

Picturesque Castle Lautenbach
(Seen from side away from the "Hof.")

It can be partly explained by the long years of feudalism and the peculiar semi-feudal, semi-patriarchal constitution of European rural society of the present day. But the system appears after all to have its advantages. In Germany one sees no evidence of this lack of respect and reverence for the authority of parent and teacher and officer of the law, that is causing such widespread comment and complaint in America. In Germany the children are all obedience, respect and loyalty to their home and parents and teachers.

Another important lesson we can take from the Germans and especially from these Mennonites at Lautenbacherhof is their firm reliance on the goodness of Providence and their contentment with their lot. Here in Wurtemberg as well as in Baden the nobles own the land. To become a renter of some noble's estate is the highest ambition of the untitled German in this section. The best people and the wealthiest are the farmers, the lessees, or big renters—"Peachter," the German calls them. The son goes to college to prepare himself for the work his father is doing and in the course of time expects to take up his father's duties where the latter lays them down. There is not the struggle for place and power and wealth that is the bane of our American commonwealth which keeps our social and industrial organization in constant turmoil, breaks up homes, fills the divorce courts and crowds our jails, work houses and penitentiaries with precious young lives.

Lautenbacherhof itself is well worth study as it is a representative of a distinctively German institution. The "Hof" is a large paved yard with the "Upper Peachter House" at one end and the "Lower Paechter House" at the other. Along one side of this immense yard or court—"hof"—is a long series of barns and sheds; on the opposite side is the picturesque Castle of Lautenbach, the country residence of the Baroness von Waechter. The castle is interesting as belonging rather to the residence than the fortress type. It is primarily an interesting dwelling not a stronghold. The castle fronts on a beautifully kept park. The gardener who takes care of it is a well educated horticulturist and landscape gardener.

The lower tenant-house is a peculiar combination of barn and dwelling found everywhere in Germany. And it has its advantages. There is no need to wade snow and mud to get to the barn to do the feeding; the haymows on the north keep much cold out of the bed-rooms; the woodhouse too is under the same roof and the chickens have warm quarters not far from it. When the hired man goes down to curry the horses before breakfast he passes down the back stairs at the foot of which a door opens into the horse stable and feed rooms. It is true that the smell from the stables sometimes comes up into the kitchen, dining room and bed-rooms on the second floor, but that in itself is not unsanitary.

The Landes brothers keep some of the finest Belgian horses I have ever seen. I am sure I never saw larger or more nearly perfect horses anywhere. They had several for which they had paid from four to five hundred dollars. There were more than a dozen horses and about a score of large, well-kept dun and white oxen.

Farming is on a strictly scientific basis. These farmers are not merely tillers of the soil, but they are careful students of the best methods of making the soil produce the best and largest crops possible. One of the leading maxims seems to be to waste nothing. Even the liquids from the yards and stables are drained into an immense cistern to be later hauled out into the fields in huge water tanks and sprinkled over the ground.

One morning I heard the sound of the blacksmith's hammer on the anvil and wondered if one of the hands knew the trade. But investigation brought out the fact that there was a little blacksmith shop in one corner of the house and a traveling blacksmith was doing some repairing. He shod a horse or two, mended a rake, sharpened a hoe and then went on to the next "Hof" some miles away. I think he came regularly every morning and was paid by the piece. He did not furnish his own material. Horseshoes and different kinds of iron were kept at the "Hof."

The same morning the butcher called to dress a hog. One of the laborers was given him as a helper and these two did all the work alone. A scalding trough, scaffold and other necessary implements were brought out of one of the numerous compartments of the house. The butcher supplied his own knife, nothing else. His work was rather severely criticised because he spilled some of the blood and did not cut the lungs properly. After he stuck the hog he caught the blood in a pan and and poured it into a clean pail. A hired girl stirred it violently with a stick till it was cold. It was used in making the blood sausages of which the Germans are so fond. No part of the hog was allowed to go to waste, even the bristles were preserved to be used in plastering. Talking all the time and seeming to pay little attention to what he was doing but working with remarkable skill and wonderful rapidity, he had the hog killed and dressed in something like twenty minutes. He was a fine type of German, healthy, active, intelligent and well educated. There was a skilled laborer, a tradesman, an honorable member of an honorable profession and he was proud of it. He liked to tell of his brother who was an American citizen, a prosperous butcher in Iowa. Indeed Europeans think it must be quite an honor to be an American citizen. In traveling in Europe one gets the idea that it is almost as high a privilege in the twentieth century to be an American citizen as it was to be a Roman citizen in the first century in the days of the Apostle Paul.

That European Mennonites are glad to entertain their brethren from America is proved in no way better than the kind reference they make to those who have visited them in previous years. At Lautenbacherhof they frequently recalled the visit of Bro. Hartzler and Bro. Shoemaker and especially that of Bro. A. D. Wenger for whom the entire family had the kindest regards. Readers of Bro. Wenger's excellent book of travel remember that he called on the brethren there on his journey around the world a few years ago.

One morning I felt that I must go on to Strassburg and up the Rhine to Switzerland although I should have preferred to spend the remainder of the summer in this quiet retreat. I was taken to the train at Neckarsulm in the "einspanner" and proceeded on my journey probably never to see the dear people there again, but the visit to Lautenbacherhof will always stand out as a particularly bright spot in the European trip.

Akron, Ohio.

INDIA

J. S. HARTZLER

VII Education

One of the late authors tells us that not one man in ten and not one woman in one hundred and fifty can read, but it will not be long until that man will be a back number on the educational question of that country. There have been wonderful strides along this line in the last few years. One of the native kings sent several men to the United States to learn the latest methods in teaching and adapt them to his country and people. He has compulsory education laws and is enforcing them and it will not be long until the per cent. of those under his jurisdiction who can not read and write will be very small. It is true that there are numerous other kings who have not encouraged such advanced measures. Even the part of the country that is directly under the English government has not made such advancement but there seems to be a growing desire on the part of parents to have their children educated.

Girls' Orphanage at Rudri

The English government is giving much attention to education not only by establishing schools but in giving grants to mission schools that follow the prescribed course of study. This does not prevent teaching the Bible. In mission schools of all grades from the primary to the college the Bible is taught and in many of them there is an hour set apart in which all other studies are laid aside and all the students are taught Bible.

The vernacular is taught to the eighth grade, but the student may leave the vernacular and take up the English at the end of the sixth grade. Many avail themselves of that opportunity. The high school course is six months short of the ordinary high school course in the United States. (In an article in the Gospel Herald I erroneously said that it was two years short.) The college course is about two years short of such a course here.

The sacred language of India is Sanskrit and all the sacred books and most of their medical books are written in this language and are thought to be inspired, but any one who understands medicine and sees the medicines and actions that are prescribed will decide that all the inspirations that they contain must have come from the lower regions. The lower classes are not allowed to read any of the sacred books and only the Brahmins are allowed to read the most sacred ones. The Persian and English languages are most in demand especially from a government standpoint. Many are striving to get a good knowledge of the English language in order to get government positions. English schools are usually very well attended.

Education has never been general. The upper castes would not allow the lower castes to come to the same school with the children of the upper ones. Even now there may be seen some children sitting on the outside of some school buildings where they wait for their turn. They recite there as they are not allowed to come into the school room.

The ordinary Hindu has an excellent memory and his education is largely along that line. He delves into the multiplication table far beyond the single digits and can recite poetry by the page, but he does not care for subjects that require much reasoning. He even dislikes the mathematical calculations necessary in ordinary business and it is no uncommon thing to see him make these calculations on a little frame work fixed with a number of beads with which he adds, subtracts, multiplies and divides.

The following are a few of their sayings and show the attitude of the wealthier and the upper castes toward education: "Knowledge produces mildness of speech; mildness, a good character; a good character, wealth; wealth if virtuous actions attend it, happiness." "Among all possessions knowledge appears emminent; the wise call it supreme riches; because it can never be lost, has no price, and can at no time be destroyed."

But the educational need of India today is not mere education of mind but also that of the hand. This is being realized by missionaries everywhere. Government is also taking an active interest in industrial work and is giving annual grants to missions to help support industrial schools or shops where young men are taught trades and where industry is promoted. Many of the natives have gotten the idea that labor is somewhat degrading and at the same time it is considered a great accomplishment to be able to do something that others can not do. In these shops they are taught higher ideals of life, that labor is much more honorable than idleness, that regardless of the wealth that a man has he should be willing to work with his hands. In the trades taught they are given the more modern and more rapid ways of doing the work and many take pride in being able to do so much more than their fellows and by actual experience learn that there is true happiness in honest labor. Industrial missions have been a great uplift to India.

But India can not be evangelized without some who are willing to go there, and lose their very lives in showing the people the life of Christ. She cannot be educated without some one foregoing the pleasures of being surrounded with educated friends and ease and finally passing into oblivion, but instead of that going into that land and "spend and be spent" for the sake of India's millions and lost to pleasures here but destined to shine in the lives of thousands for years after he is under the sod and in eternity much more. India's noblest possibilities can never be brought to the surface without some young men ready to sacrifice themselves in teaching her people the simple industries that they so much need.

The Industrial Shop, Rudri

Medicine, law, education, invention and a score of other things may be stretching out their hands and making great promises to "Young America" many of which are never fulfilled, but there is no place in the world that offers such great possibilities to the young man or woman who is willing to do hard work as the mission field, and India is among the most promising of these fields. "Who will go for us?"

Goshen, Ind.

SCHOOL NOTES

Hesston Academy and Bible School

The third year work of the school began on Sept. 13, 1911, with a registration of sixty-nine students. That number has been increased to seventy-seven, our present enrollment.

The growth of the institution is evident from the increase of the number of students. The first year twenty-one registered the first day; the second year, thirty-seven and the third year sixty-nine.

Four courses are given this year: Academic, Normal, Bible and Preparatory. In the Bible department two courses are offered, a shorter course of two years and a more complete course covering four years' work. The latter course gives evidence of becoming the standard of work in the Bible department. A fair-sized class has registered in this course and prospects are that it will steadily increase.

The majority of the students have registered in the regular four-year Academic course. The Normal department is not so strongly patronized at the present, but movements are under negotiation to have the work of this department recognized by the state, which would no doubt increase very materially the patronage of this department, as the legislature of the state of Kansas has just passed a law making a four-year high school, normal, or its equivalent amount of work, done by prospective teachers, as a qualification for a teacher's certificate.

The school year is divided into four equal terms of nine weeks each. The first term closed on Nov. 15th. The result of the examinations shows that the student body as a whole have done very creditable work. A few fell below the passing mark, but with the exception of one of two these passed on a second examination. Only three have registered in the Preparatory department.

Three regular classes are conducted in Vocal Music. The advanced class is at work on advanced sacred anthem and chorus work, while the beginning class is struggling with the rudiments. A special class in Vocal Music will be organized to accommodate those attending during the Special Bible Term in January.

The religious and devotional work is made a prominent feature of the school. Besides the regular services conducted in the Assembly Hall on Sunday, the students conduct family worship each morning before breakfast, a Sunday school teacher training class on Wednesday evening and a mid-week prayermeeting on Thursday evening, also a mission study class at a special hour aside from recitation hours. A member of the faculty conducts a devotional study class each Tuesday evening. This is a large class. They are now studying the life of Christ.

Last year the institution graduated its first class, consisting of five members—three from the Academic department and two from the Bible department. The senior class just organized consists of eight members—six from the Academic and two from the Bible department.

Goshen College

The attendance during the fall term in the regular departments reached one hundred seventy-five, which is an increase over any former year. The largest increase is in the Academy Senior and College Freshman classes, the latter having about twenty-five taking the regular college course. The eight Academy and College classes are fully organized, the smallest being the Junior and Senior College which number about ten each.

The men's dormitory has proven to be such a popular rooming place for the young men that it was necessary to finish three rooms in the basement to accommodate more of the applicants. Amos Geigley is the genial master in charge.

The reception room at Kulp Hall having been enlarged, papered and better furnished has become a living room for the happy family of girls with preceptress and matron for the short periods outside of study periods.

The Special Bible Term opened on Nov. 27 and twenty-eight have thus far enrolled. J. S. Hartzler gave the opening address and every one was glad to see him return as a teacher after so long an absence. J. E. Hartzler is again assisting in this term's work. Anna Stalter from India is one of the students.

The Y. P. C. A. work has started out in a very promising manner. The devotional meetings are well attended and seven devotional Bible study and five Mission Study classes are doing good work.

Two new courses in College given for the first time are those in Botany and Physics. About five hundred dollars is being expended to equip the laboratories for this work. These courses are especially in demand by students who expect later to take up courses in Agriculture or Medicine.

The Winter Term opens on Jan. 2, and a number of students are making plans to enter the various departments at that time.

Three new modern homes are being built in Parkside and they will soon be in demand by the young men looking for rooms as there is a scarcity of rooms now.

Once, when Felix of Nola was fleeing from his enemies, he took refuge in a cave. He had scarcely entered when a spider begun to spin its web over the fissure. The pursuer passing by, saw the spider's web, and did not look into the cave. The saint as he came out in safety remarked: Ubi Deus est, ibi aranea murus, ubi non est ibi murus aranea.—Where God is, a spider's web is a wall; where He is not a wall is but a spider's web.

THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH
1 JNO. 5:4

YOUNG PEOPLE'S BIBLE MEETINGS

JNO. 10:10 REV. 7:9 MATT. 6:28

PEACE
HAVE THEY WHICH LOVE THY LAW: AND NOTHING SHALL OFFEND THEM.
Psa. 119:165

Conducted by J. R. Shank, Carver, Mo.

A FEW INTRODUCTORY THOUGHTS

Dear Fellow-workers:—As we start out with the topics for the new year it might be well for us to look out upon the field of work before us.

1. We don't want to lose sight of the young people with whom we deal in our respective communities. They are the ones particularly in whose behalf our labors, and watching and prayers should be given. We know they are not all perfect, neither are they hopelessly bad. Youth is like the apprentice at a trade, it is the period of **mistakes** and **try again.** In order to do the most for your charge this year you must enter some how into a living touch with those who are to form the meetings in your own field.

2. Have a full acquaintance with every one in your meetings. We want to somehow bring the messages of God in such a real way that it may be effective in transforming life into the likeness of Christ. Different ones have already been studying this problem. The committee arranging topics have labored and prayed over their part, and have given a number of topics that suggest a spiritual ideal which our young people should reach.

The editor of these topics has before him the problem of working out a number of lines of thought which are sound in doctrine, wholesome for meditation and vital to the needs. The thoughts thus suggested should be studied by the program committee before they work out their programs. They should prayerfully choose out of this anything that might be helpful for the young people in their congregation, and arrange the programs to suit the understanding and spiritual needs. As a rule it is not expedient to use all the material suggested and quite often it would be wise to change the arrangement of the outlines in order to fit the time and need of the congregation. Also at times it may be helpful to change even the topic or to change the line of thought entirely. It will be more likely that you will have a live meeting if **you** work out and arrange much of the material, than if you simply copy the work from the paper.

3. In our work we should not get too much bound to certain hobbies. Quite often the good effect of a topic is lost because people insist in making every meeting a place to ventilate certain doctrines. Others try to appeal to certain individuals to the neglect of others. Remember the purpose of the meeting. Remember the ignorant and the learned. Remember the rich and the poor. Remember the saint and the sinner. And whatever you do, remember to keep the aged and young in living sympathetic touch with each other.

Many problems will confront us. Let us take hold in dead earnest. Let us pray fervently that all be led in the wisest course, and that those who attend our meetings may be stronger and better.

Could we not make this department of the Christian Monitor a round-table for discussion of problems, reports of helpful meetings, and helpful suggestions? Who will respond with some word of encouragement in this work?

PURPOSE AND CHARACTER.—Dan. 1:8-16; 5:17-31; 6:10-22

Topic for January 7

MOTTO

"Let us hold fast the profession of our faith without wavering."

OUTLINE OF TOPIC

I. **Definitions.**—Purpose is the outline of character. Purpose directs the way; character puts directions into effect. Character is the actual man, as he is, and as the real test of circumstances will reveal. Purposes are always known to the individual, but character is the purposes put to test where they may be known to others.

II. **Purposes of Daniel.**—
1. To observe the commands of God concerning eating and drinking.—Dan. 1:8.
2. To honor God in things revealed to him.—Dan. 2:17-23.
3. To serve God in singleness of heart. —Dan. 5:17; 6:10; 9:3.

III. **Daniel's Character Proven.**—
1. By faithful effort in carrying out his purposes.
   - a. In not eating the king's provision of meats and wine.—Dan. 1:8-16.
   - b. In withholding from action what might lead to personal honor.—Dan. 2:30.
   - c. In faithfully telling what might lead to dishonor.—Dan. 4:27; 5:22-24.
   - d. In faithfulness to duty in face of threatened death.—Dan. 6:10, 11.
   - e. Conscientious faithfulness in the secular tasks entrusted to him.—Dan. 6:4.

IV. **The Value of True Character.**—
1. Better than great riches.—Prov. 22:1; 19:1; 28:6.
2. Greater than a conqueror of cities.—Prov. 16:32.
3. Makes a real adornment of beauty.—Prov. 1:7-9; I Pet. 3:3, 4.
4. Shines eternally.—Dan. 12:3.

STUDY OF WORDS AND PHRASES

"He found them ten times better.—Dan. 1:20.—An expression indicating their superior excellence over the young men, and over all the professors of learning throughout the kingdom. Excellence in any line is most advanced in those who conscientiously use their powers to God's glory.

"As he did aforetime."—Dan. 5:10. — A man of character is not turned aside by the schemes and demands of men. Happy is the man whose moral and religious habits are so grounded upon the rock of God's eternal truth and power that even the rage of Hell can not change them.

"Let thy gifts be to thyself."—Dan. 5:7.—He who is serving God as did Daniel, cannot be stimulated by the glitter of earthly treasures, and desires to remove all thought of making merchandise of his service.

PERSONAL THOUGHT

My chief concern is not so to act as to meet the approval of men, but to keep vividly in my heart those righteous purposes characterizing a son of God, and leave results in the hands of the Lord "who trieth the hearts."

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Purpose."**
2. Good Purposes for Children.
   - a. Truthfulness at All Times.
   - b. Purity at All Times.
   - c. Obedience at All Times.
   - d. Do Your Very Best.

For Young People.—
1. The Obedience of Daniel.
2. Prayer, a Safeguard of Character.
3. The Bible a Guide to a Right Purpose.

For Older People.—
1. Singleness of Purpose.
2. An Aged Man's Clear Record.

PURPOSE AND CHARACTER

W. W. Oesch.

A thoroughly unified life has a dominant guiding purpose which is to that life what a rudder is to a ship. It determines its course. For a Christian this purpose can be nothing less than to know God, to love

Him, serve Him and enjoy Him; to strive to attain to His righteousness and exemplify it to a world of needy men. To this extent the life purposes of all followers of Christ must agree. To remain true to this aim means that we shall be partakers of His divine nature, develop a Godly, hence age-abiding character; the most priceless attainment within range of human possibilities. Without acceptance and loyalty to it, true Christian character is impossible of attainment. If we would live faithful and consistent lives all our attitudes and conduct in life must be determined in the light of it.

There are then two important things to be kept in mind in speaking of the relation of purpose to character. First, if you would attain to the highest type of character, let your chief aim in life be a noble one; secondly, be loyal to it. It is probable that most of our failures come in not being loyal at all times and under all circumstances to our highest aims. For the adoption of a purpose may require but little time, sacrifice or effort. But the working out of it usually is the work of a lifetime, during which many a difficulty must be met and solved, many a temptation met and overcome. Broadly speaking all temptation in life is simply a call from our lower nature to fall beneath our highest aims; to be satisfied with something less than their highest realization.

The hero of the evening's lesson, Daniel, is in every respect an exemplification of high moral purpose and of resolute loyalty to it. His refusal to eat of the king's meat and drink of his wine, even though it was at the hazard of his life, must have been born of a purpose to be true to his God and his religious convictions. He assumed no compromising attitude toward what he believed to be perilous to his spiritual life. Here was no dallying with temptation, no failure to make moral distinction. He was not afraid to reprove the voluptuous and capricious Nebuchadnezzar of his sin and point him to the way of righteousness. He disdained to accept the rewards of Belshazzar for interpreting the handwriting and directly pointed out the greatness of his transgressions. For the member of an alien captive race to thus reprove the mightiest monarch of his times required no small measure of courage. The spirit in which it was done reflects a genuine interest in the spiritual fortunes of the king.

We find another excellent example of steadfast adherence to purpose in continuing his practice of praying to God even when he knew it was contrary to the law of the Empire. Could he not have continued his devotions to God in greater privacy and escaped detection? But this would have been contrary to his former practice and would be showing a cowering and timorous spirit. Physical danger whatever its nature or its magnitude could not turn him aside from the straight course of unflinching loyalty to God.

Let us find in Daniel an example that shall help us to purpose nobly and give us courage to be loyal to that purpose under all circumstances.

Garden City, Mo.

SEED THOUGHTS

There is no road to success but through a clear strong purpose.—Minger.

A man without a purpose is like a ship without a rudder—a waif, a nothing, a no man. Have a purpose in life; and, having it, throw such strength of mind and muscle into your work as God has given you.—Carlyle.

If I take care of my character my reputation will take care of itself.—D. L. Moody.

AN OPEN LIFE.—Jno. 18:19-21; Acts 26:26

Topic for January 14.

MOTTO

"A city that is set on an hill cannot be hid."

OUTLINE OF TOPIC

I. What is Meant by an Open Life?—

1. A life that can stand the test of inspection without a fear of being found out.—II Tim. 3:10.
2. Undesigning; making no secret efforts to cover in order to deceive. —II Cor. 4:2.
3. A life pure in motive, open to correction, willing to learn, ready to give a reason for its action.—I Pet. 3:15.

II. Advantage of an Open Life.—

1. Qualifies a person to grow in the truth.—I Jno. 1:9; I Pet. 2:1, 2.
2. Leads the unsaved to glorify God.—I Pet. 2:12; Matt. 5:14-16; I Cor. 14:23-25.
3. Cuts off opportunity for fraud.—II Cor. 8:21; Jno. 3:20, 21.
4. It shall see God.—Matt. 5:8.

III. Secret and Deceptive Methods Used by the Evil.—

1. False teachers.—II Cor. 11:13-15; Eph. 4:14.
2. Sowers of strife.—Prov. 15:28.
3. Antichrist.—II Jno. 7; II Thes. 2:8-10.
4. Self-deceivers.—Isa. 28:15.
5. Evil-doers.—Jno. 3:19.

STUDY OF THE TEXT

Jno. 18:19-21

V. 20—"I spake openly to the world."— The messages of Christ could be reproduced by those who heard. He did not change the spirit of His teaching to suit the crowd who was before Him. He did not hold secret discourses which were not to be later revealed to all men. His nearest followers were not sworn to keep His teachings secret. If a secret was kept for a time it was always for the reason that the occasion was not yet open to reveal it with profit to the people, or it was a matter that concerned only individuals who knew it. None of His secrets were kept because they would thereby be an injury to anyone.

Acts 26:26

"This thing was not done in a corner."— The teaching of the prophets, the evidences of their fulfillment, the work of Jesus Christ and the harmony of His teaching with what the prophets spake, all is open, and was done in a way that any honest soul can have access to know it if he will. This was not done secretly.

PERSONAL THOUGHT

An open life is the only safe life for me. To be bound up in secret compact with others is an attack upon the liberty of my conscience. To cover up my own heart from the scrutiny of others is to endanger it from its development and to run the risk of not having its faults sifted out and cleansed. To do anything unfit to be known is a shame. To do things worthy of being known and to do them expressly to be hid is positively refusing to give light to those around me. Lord give me an honest, sympathizing heart, loving, and kind and true, open to God above, and unhidden from my fellowmen.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Light."**
2. Commit I Jno. 1:5-10.

For Young People.—

1. A Life Worthy to be Seen.
2. Light, Truth, Life, Inseparable.
3. The Value of an Honest Confession.
4. Hearts Open in Sympathy and Wise in Counsel.

For Older People.—

1. Oathbound Secrecy Contrary to Christianity.
2. Evil-doers and Darkness.

"HE THAT DOETH TRUTH COMETH TO THE LIGHT"

How useless to the man of truth is any plan of secrecy in order to advance his enterprises. When the motive is pure and unselfish, and the work we do is done conscientiously, the more thoroughly we can reveal our work to the most minute detail, the better it will further the cause upon which our heart is set.

There is no real call for withholding what we have done or said from inspection unless it be because a partial inspection will cause a misunderstanding. Christ at times asked His disciples to "tell no man" because He wanted to wait until the telling could be understood by a more complete revelation which would work better results. Sometimes there are things that we may privately discuss with those who fully understand that we refrain from discussing before others because they cannot understand and, hence would rather be injured than benefited. But if our work is what it should be, if it works in the interest of truth, we do not shrink to have it fully known.

There is no call for secret plots and long-headed schemes in carrying out the work of the Lord. God in His wisdom will take care of the success if we take care of always working upon principles of truth. The less of secrets we are compelled to carry the more of freedom and power we have with those with whom we labor.

What is true of our enterprises is true of our heart-life. If we are really anxious to be right there is no occasion to hide what we are. If we are right our righteousness will be a help to magnify the cause of the Lord and His righteousness. If there are any faults about us, our openness before the light of God's truth, our honesty of confession and sincerity of repentance will be likewise a means in God's hand to teach other sinners in the way.

Many of us have natural inclinations to conceal and withhold many thoughts of our hearts or events of our lives. When we are regenerated, and all the affections are centered in things above, we no longer find need to conceal what formerly seemed necessary to a selfish heart to be hidden. Our chief concern now is not self but Righteousness. Our life now is not fearful of men's opinions but of a failure before the eyes of Him who knows the secrets of the heart. What we now conceal is not hid for selfish ends but simply held in trust till the time of revealing for the good of those from whom we withhold. What we may keep unrevealed we would not be ashamed to have known as we know it and as God understands it.

Above all else the man of truth is fully aware that nothing can be hid from God. He walks in the light of His truth. He continually yields his thoughts to the guidance of the Light of His truth. He prays for an examination before the search-light of God. "Search me O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

SEED THOUGHTS

Lodge members have no liberty to "prove all things and hold fast that which is good" (I Thes. 5:21). They are not exhorted to do it as the Scripture demands. They are forbidden to do so. We are commanded to obey God's Word, and to be led by His Spirit (Rom. 8:14). Yet the lodge insists that we give up our convictions, no matter how deep and strong, and follow the decree of the lodge, and the whims of its officers, not daring to refuse to question, or dispute its right to dictate to us. Who can be conscientious, manly or independent under such slavish bonds?—G. A. Pegram.

I will govern my life and my thoughts as if all the world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbors, when to God all our privacies are open.—Seneca.

IN THE SCHOOL OF PRAYER.—Luke 11:1-13

Topic for January 21

MOTTO

"Lord, teach us to pray."

OUTLINE OF TOPIC

I. The Teacher.—

1. The only begotten Son of God.—Jno. 1:18; Matt. 17:5.
2. Called the Son of Man also.—Luke 5:24; Jno. 5:27.
3. Called the Word made flesh.—Jno. 1:14.
4. A Prophet like Moses.—Acts 7:37.
5. Our Great High Priest.—Heb. 4:14-16.
6. The Holy Spirit sent after His ascension.—Jno. 14:26; Rom. 8:26.

II. His Pupils.—

1. Chosen.—Jno. 15:16.
2. Self-denying followers.—Luke 14:26-33.
3. Adopted sons.—Gal. 4:5, 6; Rom. 8:14, 15.
4. Sinners saved by grace.—Eph. 2:4-10.

III. His Lessons on Prayer.—

1. A realization of need that causes earnestness.—Luke 18:1-8.
2. A feeling of unworthiness.—Luke 18:9-14.
3. Words to the point.—Matt. 6:7, 8.
4. Without any show.—Matt. 6:5, 6.
5. With forgiveness toward others.—Matt. 6:14, 15.
6. In faith.—Mark 11:24.
7. In the name of Jesus.—Jno. 14:13.
8. In obedience to His Word.—Jno. 15:7; I Jno. 3:22.
9. For things to His glory.—I Jno. 5:14; Jas. 4:3.
   - a. For our personal needs.—Luke 11:3, 4, 13.
   - b. For our enemies.—Matt. 5:44.
   - c. For the cause of Christ.—Matt. 9:37, 38.

STUDY OF THE TEXT

Luke 11:1-13

V. 1.—"As he was praying."—Jesus left the example of a true prayer life. Not only by the words of His prayer but by the spirit in which it was offered.

V. 2.—"Our Father."—The greatest teaching to a lost world is the fact of God being our Father.

"Hallowed."—To express reverence or praise.

V. 3.—"Day by day."—Recognizing a daily dependence for our temporal existence.

V. 4. "Forgive."—Pass over sin and restore to favor.

V. 8.—"Importunity."—A word expressing boldness and persistence, not easily turned away or changed from the purpose. Those who are actually in need and realize it, knowing the power in God to supply their need will be importunate in prayer.

PERSONAL THOUGHT

Lord give me, not only a knowledge of the conditions for acceptable prayer and the proper subjects of prayer; but fill my poor heart with the Holy Spirit, that I may have the spirit of prayer.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Pray."**
2. Repeat the Lord's Prayer.

For Young People.—

1. Acceptable Prayer.
2. What to Pray For.
3. Personal Answer to Prayer.

For Older People.—

1. The Model Prayer.
2. Prayer and Our Fellowman.

OUR TEACHER IN PRAYER

A. M. Eash.

"I seek not mine own will, but the will of him that sent me" is an expression that stands out prominently as one of the rules governing the life and work of Jesus. His purpose in coming to the world was two-fold, to give life and execute judgment upon sin. In performing this two-fold duty, however, His one supreme desire was that only the Father's will be done.

Jesus had become flesh, taken upon Himself humanity, and in His work on earth was always limited by His humanity except as He was given divine power by the Father. He was subject to temptation, "Hath in all points been tempted like as we are," and was able to overcome and live the pure, sinless life only as the presence of the Spirit from the Father gave Him power. Physically He was human from the time of birth until He so gloriously won the victory over death in His resurrection.

Paul says in Eph. 2:18 that we have access by one Spirit unto the Father. In other words, the Holy Spirit is the prayer bearer between ourselves and Father, and the process of communing with the Father through the Spirit is what we call "prayer."

In order, then, that Jesus might do only the Father's will and that He might be able to withstand the temptations that He was subjected to, He needed to be in constant touch with Him. There needed to be that continual communication between the two. **Jesus needed to pray.**

If this manner of reasoning establishes the fact that Jesus needed to pray because of His humanity, let us see if His actual habits of life were in accordance with the fact. Jesus did pray. The Gospel record mentions fifteen different occasions on which He prayed. He prayed when He was baptized and as He prayed the Holy Ghost came upon Him. He prayed before entering into a great work. The burden of the sins of the world and His great mission was upon Him. The multitudes following Him appealed to Him as sheep having no shepherd. He was moved with compassion for them and knew that He must needs do something for them. He went alone and spent all night in prayer. What an easy matter it was for Him on the next day to select twelve men upon whom should rest the work of apostleship! Do you remember how a number of times the Scriptures say that He went alone on a mountain or into the wilderness to pray and prayed all night and how on the following days power unlimited was manifested in the works of healing and restoring that He did? Did you ever think that these works were made possible by the night's experience of prayer?

He prayed after great work. I think especially of one occasion. He had spent a day in hard work and when evening came tried by crossing the lake to evade the multitude and receive the much needed rest. When He reached the other side a large multitude awaited Him and a day of teaching followed after which came the miracle of feeding the five thousand. There was an effort to make Him king and Matthew and Mark tell us that He withdrew into a quiet place and spent much of the night in prayer. He prayed in times of crises in His experience. Do you rememebr how, when the need of the Gentile world flashed across His mind when the Greeks wanted to see Him and in contrast to it the Cross experience loomed up before Him, there was that struggle in His soul? "Father, save me from this hour," almost was His prayer but the surrender quickly followed and He added, "Father, glorify thyself."

Have you ever followed Him on that last night. There had been days of strenuous teaching, opposition had grown rapidly, the disciples had seemed so dull, His body was so wearied and the cross was only a day ahead. How earnestly He had taught those in the inner circle by precept and example and the cross was only a few hours ahead. The culmination of His life mission was a matter of only a few hours, but He was physically unequal for the demands. He went alone into the farther part of the Garden and PRAYED. You have read the Gospel record of those hours of agonizing. No man has ever known the agony of that hour. The disciples slept. Angels ministered. Suffice it to say that Jesus prayed and victory followed. He prayed before the crisis and was sustained.

Only a few of Jesus' prayer experiences have been referred to. Space will not permit more. Only one question in conclusion. "Has Jesus really become YOUR Teacher in prayer?"

Chicago, Ill.

SEED THOUGHTS

Let not him who prays, suffer his tongue to outstrip his heart, nor to presume to carry a message to the throne of grace while that stays behind.—South.

I desire no other evidence of the truth of Christianity than the Lord's Prayer.—Mad. de Stael.

The Lord's Prayer is not as some fancy, the easiest, the most natural of all devout utterances. It may be committed to memory quickly, but it is slowly learned by heart.—Maurice.

CHRISTIAN VICTORIES.—Rom. 7:21-8:4.

Topic for January 28

MOTTO

"I can do all things through Christ which strengtheneth me."

OUTLINE OF TOPIC

I. Man Enslaved to Sin.—
1. There is none righteous.—Rom. 3: 10-12.
2. The Law reveals man's sin.—Rom. 3: 20.
3. The Law reveals man's inability to do right.—Rom. 7:13-24.

II. Christ is the Deliverer.—
1. To remit past sin.—Rom. 3:24-26.
2. To reveal a way of life.—
    a. Through a death to sin.—Rom. 6:1-7.
    b. Through a new life with the Spirit to assist us.—Rom. 8:1-4.
    c. By a continual submission to the will of God.—Rom. 6:12, 13; 8:13.
3. To restore our lost inheritance.—Rev. 5:9, 10.

III. Victories to Gain.—
1. Over the flesh.—Gal. 5:16-24.
2. Over the world.—I Jno. 5:4, 5.
3. Over the Devil.—Eph. 6:10-18.

IV. Rewards of the Victor.—
1. A crown.—II Tim. 4:7, 8.
2. Inheritance of all things.—Rev. 21:7.
3. Seven things.—
    a. Eat of the Tree of Life.—Rev. 2:7.
    b. Escape from second death.—Rev. 2:11.
    c. Hidden manna and a new name.—Rev. 2:17.
    d. Power.—Rev. 2:26.
    e. Clothed in white and security of place in God's Roll of Life.—Rev. 3:5.
    f. Security of place and name in eternal memorial.—Rev. 3:12.
    g. A place with Christ on the throne. —Rev. 3:21.

STUDY OF THE TEXT
Rom. 7:21-8:4

V. 21.—"A law."—A general truth or fact common to sinful man.

V. 22. —"Law of God."—Principles of righteousness which God has designed for man to obey.

V. 2.—"Law of the Spirit."—The way of the Spirit's action and leading in the life of believers.

V. 3.—"The law."—Commands delivered to Moses.

PERSONAL THOUGHT

Have I such a Savior who will lead me to the greatest victories in this life and through eternity and shall I not serve Him and give Him every opportunity to accomplish His will in my life?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Victory."**
2. Commit Eph. 6:10-17.

For Young People.—
1. The Failures of Youth.
2. Christ the Savior of the Young.
3. Battles in Sowing the Word.

For Older People.—
1. Triumphs of the Cross.
2. The Devices of Satan.
3. The Sufficiency of Grace.

CHRISTIAN VICTORIES

The issue of victory or defeat lies within the individual. In the march of Time thousands of battles have been won for Christ and immortal souls, while other thousands have been lost.

It is not a reflection upon the power and sufficiency of Christ to say, the battle was lost, for no battle can be won through Christ unless the individual has given himself to Christ.

We should need no argument to convince us of man's condition without Christ. Through the dark and deceitful work of Satan, man has been sold to the bondage of sin and its destroying results. He is helpless of himself to deliver his soul from its blighting influence or to cease from serving the enemy of souls. Satan is stronger than man and when once he holds dominion no power within man is able to deliver. Christ is stronger than Satan, but cannot have possession to a complete deliverance until man has given Him full right of way. The Spirit and Word operates upon man to cast out the power of the Devil, and at such a point man has a temporary moment to choose masters. If the individual will take advantage of this hour and through faith, repentance, and full obedience, will make Christ the Captain of his salvation, his future may be one of triumph over sin (Rom. 6:14). But if at this critical hour, when the blessed Spirit is wooing, the soul cleaves to the enemy of souls he will fall into a more dangerous bondage than ever (II Tim. 2:26). Blessed moment of opportunity is this, when the soul has grown sick of its struggles to keep a holy law and cries out for deliverance, that Christ has appeared as the Savior (Rom. 7:24, 25).

Now the life of victory is to begin. The Holy Spirit now is enthroned within, as the abiding guest to give comfort and help in time of need. The life of righteousness may now be fulfilled and all the powers of Hell be kept at bay. Temptation will come, the sorrows of earth will trouble, the powers of evil will persecute, death will threaten. But in all things the soul may now lie down in the green pastures of eternal refuge and say if "God be for us who can be against us" (Rom. 8:31). "In all these things we are more than conquerors through Him that loved us" (Rom. 8: 37).

SEED THOUGHTS

Guided by His wisdom, strong in His strength, there may be for you struggle and suffering, the darkness and the storm. "The disciple is not above his master." There may be weeping that shall endure for a night but joy shall come in the morning. If the night cometh, so also the morning, "a morning without clouds," the morning of an eternal day.—Mark Hopkins.

It is easy to say "resist;" but the command is bitter irony unless we go on to say with the New Testament, "Whom resist steadfast **in the faith.**" No man, my dear brother, can stand in the slippery places where we have to go, unless he have the grasp of a higher and stronger hand to keep him up.—A Maclaren.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:57.

A Marvel upon the Kongo

Men and Missions for September tells the thrilling story of a mission of the Christian (Disciple) Church upon the Kongo in which every member pays tithes upon his entire income, and in addition every tenth member gives his entire time to the proclamation of the Gospel, the other nine providing for his support. The first convert was baptized after three years, a man so lame as to be able to move neither hands nor feet. At the end of another year 31 savagos from 7 warring villages were added. The membership has since increased to more than 2,000. At the first communion service one of the natives arose and proposed that it be made the rule of the church that every member tithe his income, and the proposition was heartily and unanimously adopted. Then the same man proposed that in addition one out of every ten of their number give his entire time to proclamation of the Glad Tidings, and be supported by the other nine. This proposition, too, met with hearty acceptance. Every week the tithes are brought to the treasurer in the coin of the realm, to wit, brass rods eleven inches in length, worth about one cent and tied in bundles of ten each. This practice has continued for nine years.—Sel.

OUR SUNDAY SCHOOL

For various reasons this department was not continued during all of last year. Recognizing the great importance of the Sunday school as a factor in the advancement of the kingdom and that there are numerous problems, some of great magnitude, in this work we again resume this department. During the past three months we have been working out a plan for this department for this year. At this writing arrangements have been made for nearly all of the original articles to appear. We have secured the consent of certain Sunday school workers to contribute an article or series of articles as the case may be, upon some definite phase of Sunday school work. We want to make this page a source of inspiration and help to all interested Sunday school workers. To this end we solicit your hearty assistance and co-operation. If you desire any help on any problems send your inquiry to this office and we will endeavor to secure the desired information for you. Or if you have any questions of interest forward them to us and an effort will be made to have them answered in these columns. This department is open for the discussions of all matters pertaining to the interest of the Sunday school. Freely participate.

APPRECIATING THE VALUE OF THE SUNDAY SCHOOL

RUDY SENGER

I A Sunday School Vision

"The imperial rank of the Sunday school in the community of Christian enterprises is no longer questioned by those who observe and think" (Marion Lawrence). Several years of thought and observation have led to the conviction that the above assertion can be thoroughly substantiated. Observing the general indifference of the Church and some of its leaders to the progress of the Sunday school, as well as the reluctance with which even some of the officers and teachers sacrifice time and effort for its further development; leads to the conclusion that for the most part we do not appreciate nor realize its full value. Undoubtedly much of this indifference can be ascribed to the fact that we lack a proper vision of its possibilities, and that we have no adequate conception of its purpose and meaning.

The following statement contains a message of inspiration for every worker, and portrays the magnitude of Sunday school endeavor. "The Sunday school teachers of today are a mighty host. In the United States alone they number more than a million and a half of men and women, who lay on the altar of Christ and His Church the voluntary, unpaid, cheerful offering of their time and their labor. In consecration to their Master, in devotion to their work, in self-denial for the cause, and in love of their pupils, I believe that they are unmatched by any other body of equal number in the land" (Jesse L. Hurlbut).

No other department of Christian work yields so large returns, for "eighty per cent. of the church members come through the Sunday school." Although this seems somewhat flattering, there still remains enough of failure to make us ashamed of our work, for "eighty per cent. of the Sunday school scholars do not come into the church." The very fact that this department of work accomplishes so much, while at the same time it also fails in so large a measure, suggests something of the real possibilities of the Sunday school. What then may we not expect when once we realize more fully the true meaning of our work? Now if this body of people are to be unmatched for their devotion to their work, why have they not been more successful? Might we not discover the main reason in the fact that "eighty per cent. of the church members are not in the Sunday school?"

This being the general average for the United States, the larger portion of the Sunday school efforts of our country are not attaining to the best possible. We admit and confess that we fail in having the best equipped workers, we fail in not having the entire Church enlisted in the service, we fail in not holding all our pupils, we fail in not securing the attendance of all those within reach of our school, and it is often remarked that we have a young generation growing up quite ignorant of the Bible. This work aims to teach the Bible, and yet the lesson quarterly has superceded the Bible in its presence at the Sunday school sessions. Contradictory as these things may seem they are nevertheless true to fact, and afford a striking illustration of what the Sunday school is capable of doing when once its principles are better understood and applied.

That the Sunday school with all its failures has yet been so successful and so permanent shows clearly that it must be based upon good principles. That we may find its strong points and discover its weaknesses a careful study of these principles becomes necessary. We ought to be willing to build up the strong features and consent to eliminate the weaker ones. We as workers should take our share of the blame, instead of ascribing our failures to the indifference of the young people, as is so often done. Instead of obstinately following antiquated forms, we should be willing to readjust ourselves to improvements as they are pointed out. It is an easy thing to lull one's conscieuce into silence by ascribing our failures to others, and then continue to float down a well-worn groove. The real price of success is not self-justification; but willing and thoughtful service, self-denial and hard work.

Too often the Church is willing to endure the Sunday school providing the latter does not cost too much. The Sunday school must keep quiet and behave itself. It must not ask for too many accommodations. It must get along the best it can. The Church building is planned and built very nicely for the preaching service and the Sunday school must just put up with it. But in general business relations we are usually willing to pay more for that which we value highly than for that which we consider worthless. But poor and cheap Sunday school accommodations from the Church argue that it does not appreciate the full worth and the real meaning of this work.

The fact that other movements appeal to the Sunday school for help in furthering their work is another indication that it is an important institution. The temperance cause called to it for a share of its influence and our quarterly temperance lessons were inserted in the curriculum. Peace advocates request that the principles of peace be taught, and Missions demand that missionary endeavor be stimulated by it. A wave of interest in men sweeps over the country and the Men's Adult Bible Class becomes a special feature upon its program.

Now while this is a recognition of its real worth and usefulness, we must at the same time remember that it is a movement in itself and one that stands for a definite purpose. It must first of all fulfil its own mission in this world, and not allow itself to become a mere patron of every other forward movement that applies for admission. The Sunday school stands for the teaching of the Bible, and whenever the Bible lessons contain thoughts of temperance, peace, missions, etc., the applications should be made freely. But it dare not and cannot set aside its real purpose for other considerations without losing out in its own mission of usefulness.

In the next paper I wish to point out a few things because of which I believe the Sunday school to have been a success, and from these to deduct some principles which may help us to make the most of this wonderful institution.

Goshen, Ind.

Thank God, men are beginning to think in the terms of Jesus Christ—in terms of the world.

Often converts are called upon to endure greater sacrifices than the missionary.

FARM AND HOME

No industry is given more attention by the United States government than that of agriculture. Enormous sums of money are invested by the Government in experimental stations and farms where experts investigate problems relative to farming and publish the results of their research for the benefit of the farmer. These publications may be had for the asking. The fact that the majority of the farmers did not ask for this literature and were content to follow the even tenor of former ways made it necessary that other means be adopted for the distribution of this knowledge. This situation gave the railroads an opportunity to use their facilities to convey this knowledge to the farmers. Now it is a common thing to hear of a "Farmer's Special," carrying exhibits and agricultural experts who give free lectures at scheduled stopping places. The railroads run these special trains free, knowing that it will eventually result in an increase in their freight traffic which will afford them a liberal compensation. The intelligent farmer making use of all legitimate means at hand will surely profit thereby. The fact that agriculture is the basic industry is evidently the reason of this large interest of the Government.

That this policy of the Government is bearing fruit is very evident upon a superficial investigation of this industry. Not only is better farming done, but the interest in rural and farm life is also on the increase. Agriculture as a profession is considered by the masses far more honorably than formerly. The stigma "hayseed" no longer attaches to the farmer. Farming as an occupation is more highly exalted today than perhaps at any other time since colonial days.

The reasons for this change of attitude are numerous. The introduction and improvement of modern machinery has robbed farming of much of its former drudgery; the rural free mail service, the telephone and suburban trolley service places the farmer in a close and vital touch with the pulse beat of the whole world and he is no longer isolated to live in a little world of his own; the possibility and practicability of having modern conveniences on the farm, such as lighting and water systems, machinery and appliances for use in the house and other buildings, etc., all these help to lighten the labor and add to the attractiveness of farm life. The high cost of living is turning the attention of many country-ward and restraining others from going to the city. These and other factors of a purely material nature wield a strong influence in favor of country life.

We are decidedly a rural people. Our stronghold as a Church has been, is, and, we believe, will continue to be in the country districts. This being true our attention should be directed toward the further spiritual and moral development of this field. To do this we must keep the majority of our young people in the country. For the purpose of creating and encouraging a larger interest in country life, because of its industrial, moral and spiritual advantages, this department has been introduced. With this purpose in mind we are endeavoring to secure some of the best original material possible from our own people as well as select articles from other writers that are of special interest and value to us. We do not purpose to publish many, if any, articles of a technical character, rather articles of a general nature.

In connection with the agricultural feature of this department we also have that of the home, a phase of life of universal interest. The fact that we all have home ties makes it obligatory upon us to contribute to that home whatever makes for ideal and congenial conditions. There are many vital problems that affect the permanent happiness and welfare of this sacred institution. A right solution of these problems is necessary if dire consequences would be avoided. The interests centering in the home are numerous, giving us a wide field from which to draw material.

We have succeeded in securing the consent of two brethren to become regular contributors for an indefinite length of time. Their first contributions appear in this issue. We invite and urge our friends to make use of these columns to give us the result of their experience in matters coming within the scope of this department, that they consider helpful and of interest. We further invite you to send to the editor any select articles you find in your reading that you deem of sufficient value for publication in these columns. We solicit a hearty co-operation in behalf of this department. Lend your assistance.

If you desire and your support justifies we will allot some space to questions and answers. The wide scope of this department should provoke many questions. All questions sent to the editor will be considered. If a question is suitable an effort will be made to have some competent person answer the same or it may be published and answers solicited from our readers. As soon as we receive sufficient questions to justify us to commence this feature we will do so. Send your questions to this office.

We are indebted to Bro. Levi Mumaw, manager of our Book Department and Treasurer of the House, for originating and designing the department head.

WHY FARM?

I

J. W. Yoder.

Much is being said at present about returning to the farm, and when we compare the peace and plenty enjoyed by our forefathers with the want and anxiety so common at the present time among day-laborers and those holding a "job," the subject of returning is surely worthy of consideration.

The condition of life most dear to Americans is the condition of independence. To be under a boss and to run at another's bidding is irksome to most self-respecting men. Thousands are tired of catering to the whims of their employers and chafe under the feeling of subordination. The old saying, "Better be first in Florence than second in Rome," is true today in the industrial world as much as it was in the political world, in the times of Caesar. In modern language we may truthfully say, Better be the independent owner of even a small farm than to hold a position where one must take orders from another. Hundreds of men are becoming nerve-racked for fear of losing their positions and coming to want. Not so the farmer, he may not have visions of position or fortune, but he can always rest assured that if he works faithfully and uses the information at his hand, he need never come to want, never lose his job, and never be at the mercy of the public.

Besides the comfort derived from the thought that his living is not in the hands of another, that he will not wake up some morning with his job gone and poverty staring him in the face, the farmer knows that no other work is so conducive to health and strength and physical enjoyment as the work on the farm. The sunshine, the fresh air, the manual labor, which brings all the functions of the body into proper play, enables the farmer to bring to his plain meals an appetite which makes every meal a veritable banquet. Pity the man who sits at his desk from day to day, comes to his meals only to be disgusted because, with no appetite, the best victuals are a source of aggravation. Health is wealth. What would the careworn millionaire not give to enjoy his dainties as the country boy enjoys his well-earned dinner!

If a man covets the opportunity to do advanced mental work he can find that opportunity on the farm. To unlock the mysteries of the soil is a problem which challenges the best efforts of the best brains of our country. More grain per acre, finer fruit, better cattle, hogs and poultry, these are questions some one will solve, but it will take careful thinking and experimenting. The opportunity is yours and mine, and it is really worth while.

That which appeals to me on the farm is permanency of position, independence, health, quiet, opportunity for experiment and research, and work that never can be monotonous.

Ivyland, Pa.

OXYGEN AND LIFE

I

J. S. Slabaugh, M. D.

We are in the midst of the season when people are generally "housed up" and spend their hours often in closed rooms, with stuffy, impure air deficient in oxygen and abundantly supplied with carbon dioxide and animal impurities thrown of in respiration.

Oxygen is the most abundant element in existence. It forms about one-half of the crust of the earth, eight-ninths of the weight of water, and one-fifth the volume of air. No life can exist without it. The various chemical reactions of the air depend upon it. No fire could be kept burning and there would be no rusting and corroding of minerals if oxygen were not present. To be used in these reactions it must be found in a free state. Air is a mixture of gases and therefore furnishes us oxygen in the way it is needed.

While all forms of life require oxygen some require more than others. Fish do not live long out of water because free oxygen is too condensed for them, forming as we said one-fifth of the air, and, in its **free** state, only 3 percent of water. Certain disease breeding germs, as for example the bacillus of Koch found in tuberculosis, thrive better and multiply faster in places scantily supplied with oxygen. A fire will not burn so well in a poorly ventilated room. A coal-oil lamp can be extinguished by holding a lighted match just below the air holes of the burner. In the same way we are slowly but surely "burning out" our lives, if the body is not constantly supplied with the proper amount of oxygen.

It is very necessary to have our sick rooms well supplied with fresh air both on account of the supply of oxygen and on account of the animal impurities thrown off. But a healthy person consumes more oxygen than a sick one. If we occupy rooms deficient in oxygen, nature throws out a warning by giving us headaches, drowsiness, lack of ambition and inability to think clearly. Then again in passing from such a room to the pure cold air there is constant danger of taking cold on account of the deep inhalations of air. Persons who sleep in well ventilated rooms are generally free from colds during the winter months.

Now just a few things to bear in mind with regard to ventilation. 1. Cold air is not necessarily pure air. Hence, do not be satisfied with the air in your room just because it is cold. 2. Do not be afraid to breathe night air. It is the only kind to be had during half of your life. 3. Avoid direct drafts in ventilating. This may be done by tacking a piece of muslin or cheese cloth over the opened window. 4. Take at least seven deep inhalations of pure air at some time during each day. 5. If your barns, henhouses, etc., are rather tight, remember that your horses, cattle, sheep, chickens, etc., need oxygen as well as you do. They will not be so liable to disease if given fresh air.

If the oxygen, provided in the air, were properly used, it would be unnecessary for physicians to use it in compressed form to treat tubercular patients and consumption, as a disease of the lungs would soon become extinct.

Nappanee, Ind.

GOOD LITERATURE NEEDED

The subject of Sex Hygiene was brought face to face with me during my second year of public school teaching, and I met it in the best way I could, and successfully. In my own home life, such subjects were entirely ignored, so that later I encountered the situation again with my younger brothers. My brothers came to me for advice on the most intimate and vital questions, but, though they were young, the warning came late. The youngest brother, who died of tuberculosis of the lungs, said that the conditions in our public schools were worse than ever I knew, and that if his life were spared, he would spend it in lecturing to young boys on this subject.

To speak on such subjects with those you love, only serves to strengthen the bond of love and respect. My mother often said that my brothers came close to worshiping me, and I know that the pupils in the school where I had to deal with the subject, with so little preparation, look up to me today.

I now have a son of seven. At four he began to question me. Instead of telling him of the "stork," I told him the truth, as much of it as he could understand. Today we often speak very intimately on these subjects in our little observations of the flowers, birds, bees, etc., and he has the plain truth. I have kept him guarded always, leaving him alone with other children scarcely ever, and shall continue this for a few years.

The parent must face this problem, and there should be more helpful literature on it; literature made by those who deal ungloved with children and with facts.—Sel.

BARTER AND TRADE

How shall we impress on our children the lesson of unselfishness in giving at this time, when, if ever, selfishness should be wholly eliminated from our lives, as we ponder on the great sacrifice which was made for us, the great gift which came to us, at this Christmas-tide?

"Children think too much of what they will get at Christmas," says someone. "This interferes with their being imbued with the true spirit of the day, the realization that it is a time for giving rather than receiving."

One writer decries the practice of allowing the children to make out beforehand lists of the things they desire for Christmas, stating that it is responsible for a spirit of selfish expectancy, and unwholesome disappointment if some of the things on their lists are deemed impracticable to give them, and that it changes the meaning of the Christmas season by emphasizing the fact of getting, rather than giving.

It is natural for the children to look forward to the gifts they receive at Christmas. We would not have it otherwise. We want them to be pleased with our gifts. We want it to be a day of unalloyed happiness —the happiest day of the year to them; but we want, also, to teach them the true meaning of the day, to show them that it has other and greater significance than the mere receiving of presents, that the highest joy is attained through making others happy instead of seeking happiness for ourselves.

Even the smallest child can be taught to think of others at Christmas. There are simple gifts which even the little tot can fashion, with mother's help, and which afford the greatest delight in the making and in the fact that they will surprise father or sister or brother. They need not cost anything but the time and labor involved, but they will be sure to be appreciated by those to whom they are given and will give great happiness to the children while they are making them.

Even mere babies can be made to understand and to enjoy the thought of giving up some of their toys to the poorer children whom mother tells them will have no happy Christmas unless they remember them, and if it is possible to take the children to the homes where baskets of Christmas provisions and necessities come as a Godsend,, if they can see for themselves the little ones to whom even discarded toys mean so much, it will go far toward inculcating in them consideration for those less fortunate, and a sincere desire to help and to give.

A woman who has been all her life most unselfish in her efforts to relieve the poor and the needy, an indefatigable worker in many different charities, says that her heart was first touched by others' need when, as a very little girl, she was taken by some friends to witness a Christmas dinner given to the waifs of the street at a mission in the poor district of the city where she lived. Never will she forget, she says, the impression made on her childish mind when she saw those little ones to whom a Christmas dinner meant so much. Her heart opened then to the poor and the unfortunate, and the impression will never be effaced.

If children can be taught to look upon the gifts they make and bestow merely as gifts, prompted by love and a desire to make others happy, rather than articles which will be returned by others equally desirable, much of the spirit of barter and trade which characterizes some Christmas giving will be abolished.

Never let the child feel that he is making

(Continued on page 415)

Current Events

What promised to be a long and costly legal battle came suddenly to an end when the defendants confessed in court that they were guilty of the crime charged against them. The trial of the McNamara brothers had been in progress over a month and the jury had not yet been selected. J. B. McNamara was accused of blowing up the Los Angeles Times building in which twenty-one lives were lost and J. J. McNamara for dynamiting the Llewellyn Iron Works of the same place. The discovery of attempts to temper with the jury is said to have precipitated the confessions. The lawyers for the defense saw that the evidence against their clients was overwhelming, and that there was no hope to clear them, but that they would be convicted, consequently they advised their clients to confess. Investigation shows the existence of a giant conspiracy among prominent labor leaders to resist firms employing non-union, structural steel workers by blowing up works in course of construction. Approximately 100 explosions that have occurred during the past four or five years have been found to be the work of these two men and those associated with them. The federal authorities are taking a hand in the matter and a determined effort will be made to bring all guilty parties to justice. The McNamara brothers were sentenced, the one guilty of the Times outrage to life imprisonment, and the other to fifteen years in the penitentiary.

Persia is at the mercy of England and Russia. It is alleged that Russia and England have a secret agreement to divide Persia among themselves, England taking the southern and Russia the northern part When Persia called upon the United States for a man to direct finances, Mr. Shuster was recommended and consequently appointed. When in the administration of the affairs of his office he prevented Russia and England in their exploitation of the country, they demanded, especially Russia, that Persia discharge him. Persia did not heed the request, Russia presented an utimatum giving Persia forty-eight hours to get rid of Shuster, and upon failure to comply Russia would resort to military force to compel his dismissal. Persia also refused to do this, and Russia at once ordered a detachment of her army to march to the capital of Persia. Persia appealed to the world for help in her struggle to maintain her independence. The United States has notified Russia that in case the Russian forces enter Teheran that the Russian commander will be held responsible for the safety of Mr. Shuster. It seems as though Europe at this time is possessed with the spirit of the highway robber.

The Chinese revolution is still in progress. At this time the rebels seem to be gaining ground. They succeeded in capturing Nanking after severe fighting in which there was great loss of life. In Singan-fu where there was a recent outbreak, 8,000 Manchus were slain by the Chinese, there was also much looting and in the province of which Singan-fu is the capital, some mission property was destroyed, and eight foreigners were slain, four of them Americans. Reports state that the other missionaries in the province are apparently safe, although the lawless are in the majority. Thus far few foreigners have been killed. The effort of Yuan Shikai, who accepted the premiership on Nov. 11th, to bring about peace have been a failure thus far. He failed in his attempt to form a cabinet, some of the appointees refusing to serve. It cannot be predicted at this writing what form of government will result from this revolution, but it is generally conceded that it will be constitutional, modeled after that of the civilized nations of the world. Whether it will be republican or constitutional monarchy remains to be seen.

The Postal Savings Banks are proving such a success that Congress will be asked at this session to remove some of the limitations so as to enable individuals to deposit more money and turn it more readily into government bonds. It is surprising to note that the bankers are urging the removal of these limitations when it is remembered that they delayed the creation of these banks for more than twenty years. Bankers are urging the Postoffice Department to open banks in the cities and towns in which they are doing business. The bankers opposed the establishment of these banks on the ground that they would lose deposits thereby. It has proved that very little of these funds have been withdrawn, but as a result has brought out of hiding thousands of dollars which otherwise could not be gotten hold of by the bankers. The banks get the money deposited in the Postal banks without effort at 2¼ per cent. There are now 4,000 postal bank offices in operation, and the total deposit is nearly $12,000,000. The money is now coming in at the rate of about $1,000,000 per week.

November 27th the cardinals of the Roman Church met in a secret consistory and confirmed the papal nomination of nineteen new members of the college of cardinals, the supreme governing body of the Roman Catholic Church. Three of the new cardinals are citizens of the United States, two of them being Americans. America now has three cardinals. The college of cardinals as now constituted will likely elect the next pope, as Pope Pius X is failing rapidly in health. The identity of one of these cardinals is not revealed. He is known only to the Pope who may make his identity known later or he may only become known after the death of the present pope.

For many years there has been considerable objection to the policy of Russia in discriminating against American Jews and Protestant missionaries in refusing to grant them a passport. A treaty made in 1832 between the United States and Russia on this question is in force now. The treaty is interpreted differently by both countries, Russia claiming that it gives them the right to discriminate, while the United States claims it does not. For forty years every Secretary of State protested to Russia against their interpretation of the treaty, but Russia never heeded it. At the present time pressure is brought to bear on Congress to take action concerning the difficulty. The matter will come up in Congress and efforts be made to abrogate the treaty and transact a treaty that will give all Americans traveling in Russia, regardless of race or religion, equal protection by the Russian government.

The complete reversal of the policy respecting the development of Alaska by President Taft and his advisers has resulted in the House committee appointed to investigate the Controller bay scandal to decide to terminate its inquiry. Hitherto the administration has been accused of attempting to give valuable possessions of coal and mineral lands and also transportation facilities into the hands of individuals for private and selfish exploitation. The exposure of these alleged attempts it is claimed crystallized public opinion against such attempts and forced the administration to reverse its policy and recommend the plan for developing Alasks in the interest of the public, for which the progressives in Congress have been fighting. This change of policy on the part of the administration is hailed as another victory for the progressives in Congress.

Thomas Edison, who startled the world some time ago by saying that he would make it possible to build a concrete house for $1,000, now says that he will soon put on the market concrete furniture. With this furniture he claims a house can be furnished for approximately half of the present cost. At present the weight is about 33 1-3 per cent. heavier than wood, but Mr. Edison expects to be able to reduce this to about 25 per cent. Within a few months he also expects to place on the market a moving-picture outfit for use in the home, at a cost of from $50 to $75 retail. The operation of these machines is so simple that a school boy can easily master it.

The difficulties between Turkey and Italy concerning Tripoli have not yet been adjusted. The two nations are still engaged in armed conflict. The reverses of the Italian arms earlier in the conflict have not continued. The Italians succeeded in repulsing the Turkish forces and driving them into the interior with heavy losses. Charges have been made and apparently substantiated, that both armies have treated their prisoners with extreme barbarity.

The annual report of the Charity Organization Society of New York shows a marked increase in the number of dependent families. Industrial conditions and the high cost of living are blamed to be at least partly the cause for this increase. The number of families helped by the society in each month of 1910-11 is greater than for the corresponding months of the year preceding. At the close of the year there were 1670 families under care, which was 9 per cent. more than at the beginning of the year. In one district one of the marked features is the misery caused by the irregular employment of casual laborers, particularly longshoremen. Attention has also been attracted by the large number of young men suffering from heart trouble, caused in many cases by over-exertion.

The renewal of revolutionary activity along the Mexican border resulted in orders being issued by the Secretary of War directing Gen. Duncan to take all necessary steps to enforce the neutrality laws without waiting for orders from the department with reference to the movement of troops. Arms and ammunition were captured while being smuggled across the border. It was alleged that Gen. Reyes, the idol of the Mexican Army during the reign of former President Diaz, was planning a revolution against Madero. The Mexican government discovered the alleged plot and had Gen. Reyes arrested, and immediately ordered about 25,000 troops along the border.

November 27th seven governors and three representatives of governors of the northwestern and Pacific states started on a tour of the east in a special train. Their object is to bring the East into closer touch with the West; to try and establish closer commercial relations and encourage immigration and investment. The products of the field, of the orchards and of the mines of the large empire of the West will be shown to the people of the various states through which the special train of eleven cars will pass. Five of these cars carry the displays of the products of the different states represented. They will come as far east as Washington and New York.

New Castle county, Delaware, is in advance of many other counties in the work of encouraging school children to save their money. Some of the schools have organized school savings banks. In one school having an enrollment of 215 there are seventy depositors having between $900 and $1,000 in bank. In another school there are 222 depositors out of 360, and they have a total of $1446 in bank.

The farmers of the United States added $8,400,000,000 to the nation's wealth during 1911. The yield was less than in 1910, but the prices are higher. Secretary Wilson in his report says that out of every dollar paid by the consumer the farmer receives only 50 cents. The other half going to the middlemen who handle the product before it comes to the consumers.

Scientifically Spain is awakening, she is beginning to take an interest in modern research. One of the most recent evidences of this awakening is the interest manifest in a proposed Spanish arctic expedition. The project is fostered by Mr. Gisbert, who has had some experience in polar exploration. A committee has been appointed to raise the necessary fund, estimated at $125,000. It is proposed to drift for three years in a trans-polar current from a point north of the Alaska coast, whence he expects to reach the Greenland Sea. Side trips are to be made on sleds in order that exploration may cover a zone of 100 miles on either side of the ship's position.

A flood in the Skagit river, Washington, has done in twenty-four hours without the cost of one cent, work contemplated by the United States government at a cost of $1,000,000 and a year's labor of engineering crews. The stream cut through Sterling bend, a channel 300 feet wide and twenty feet deep. The government has considered making this improvement for seventeen years and many surveys have been made. The cutoff is through a neck of land a quarter of a mile wide. It shortens the river three and one half miles, giving a good steamboat channel where a long and dangerous one existed before.

Mr. Edison has announced another invention that is of equal interest to the moving-picture show-man and his patrons. It is a talking-moving-picture machine which will reproduce to audiences every gesture of the speaker, every word of his speech and the shout of the crowd around him. This machine will likely be of great value to the enterprising politician as it will enable him to deliver a few political speeches before a made-to-order audience and have them reproduced on this machine all over the country, thus reaching practically all the people without very much exertion on his part.

During the first year's occupancy of the big terminal depot of the Pennsylvania Railroad at New York, approximately 10,000,000 passengers used the station. "There was not a serious accident and of the 111,942 trains operated 99.59 per cent. made schedule time. A total of 1,929,320 tickets were sold. Approximately 1,500,000 pieces of baggage were handled and hundreds of thousands of parcels checked. There were 230,197 taxicab calls, and the bureau of information answered 377,714 telephone calls, more than 1,000 a day."

Since Japan secured possession of Korea great strides have been made in agricultural education in that country. Since 1906 the authorities have established thirteen agricultural schools and fifteen model experimental farms. The oldest of these stations is excellently equipped and managed, and compares favorably with some of the best institutions of this character in the United States.

Between January 1 and September 30, 1911, 450,670 persons landed on our shores from the third-class cabins of the trans-atlantic liners. This is less than two-thirds the number who came to us in the same class in the course of the corresponding period of last year. This fluctuation in the number of immigrants is accepted as a register of the condition of the labor market in the United States. If there is an increase in the demand for labor there is a corresponding increase in immigration.

At the opening session of the National Irrigation Congress, which convened in Chicago early in December, one member said that the "adoption by the federal government of a practical reclamation-by-drainage policy would change 70,000,000 acres of now unused wet lands into $7,000,000,000 worth of enormously fertile and highly productive farm lands, reduce the cost of living to every family in the United States and almost double the agricultural commerce of the country."

A report from Germany says that a chemical expert has discovered a new method of making diamonds. "The process is based on the decomposition of lighting gas by a mercury amalgam, whereby the carbon contained in the gas is crystallized into diamonds. As these diamonds are extremely minute, small bits of diamond dust are introduced into the apparatus, where they serve as mother crystals, upon which larger diamonds are gradually built up."

The pesky little flea is receiving the attention of the scientists of the University of California, who are devoting three months to a thorough investigation of the common problem of how to exterminate it. The work includes the trying task of caging groups of fleas, dosing them with a preparation of insect powder and watching the result. Hundreds of varieties of preparations will be tested out to determine the most effective method of disposing of the wily insect.

Iowa it is said is the first state in the Union to adopt an official trademark. In the future products of factories of the state will be stamped with a design of a hawk's head within a cogwheel, bearing the inscription, "Made in Iowa."

President Ramon Caceres, of the republic of Santo Domingo, was assassinated on Nov. 19. It is generally believed that he was the victim of a political plot. It had been known for months that enemies were plotting his ruin.

California has begun a campaign to put an end to the opium traffic in the state. Recently a raid was made in Chinatown, San Francisco, in which 57 joints were broken open and 210 users of the drug were arrested.

Miscellaneous

THE "SKY-LINE DRIVE"

Canyon City, in Colorado, has one of the most remarkable driveways in the world. For certain features there is none other which can be compared with this magnificent drive, so unique is the whole affair.

The "Sky-Line Drive" as it is appropriately named, lies along the very crest of a long and lofty limestone ridge that rises from 800 to 1,000 feet above the surrounding plain on both sides. These limestone ridges are a characteristic feature of the region, and are called "hog-backs." This particular "hog-back" extends west and north of Canyon City, its top forming a long sky-line, and making the horizon in that direction.

Travelers traversing this remarkable "Sky-Line Road" may be seen many miles away—boldly silhouetted against the sky. The remarkably clear atmosphere of the Colorado country renders it possible to secure the smallest details—even glimpses of the sky between the spoke of the wheels, and under the horses. This famous "Sky-Line Drive" affords a most magnificent view. Canyon City lies clear cut, far below the traveler, and one may look down upon it, as if looking on a colossal relief map, and almost as if poised above it in an airship.

The drive is about 35 feet wide, on an average, and it winds to and fro, and sweeps gently up and down on the narrow crest for about four miles. For the greater part of this distance the travelers are more than 900 feet above the city and the surrounding plains, to which, on both sides, the walls of the "hog-back" drop almost perpendicularly.

The beauty of the panoramic view on the other side—beyond Canyon City—is magnificent. Here valley and winding river, foot hills and mountains, have combined to form a marvelous scene filled with loveliness and grandeur.

The drive was constructed by convict labor; that made it possible to carry out such an extensive improvement. All the credit for the construction of the road properly belongs to John Cleghorn, warden of the Colorado State's Prison.

John Cleghorn, ever busy minded and far seeing, conceived the idea of making of this rocky, impenetrable, and dangerous ridge, a driveway. Going to Canyon City, he laid the matter before the more public-spirited citizens of that place. Of course, he had the convicts—"boys" he called them, and the labor would be furnished free to the people; but it took money to pay for the necessary powder, tools, etc., and Mr. Cleghorn could not furnish any money. In less than forty-eight hours the necessary finances were provided, and Cleghorn put large gangs of convict laborers at work immediately. It took a long time to "hew out" the road. Many problems were encountered, but the work was finally completed.

Today there stands a large monument on the highest point of the road on which are carved the simple words: "John Cleghorn; Sky-Line Drive." This great roadway is a public highway—absolutely free to all— pedestrians, equestrians, and every kind of vehicle, including automobiles. The driveway is one of the leading attractions of Colorado, and its accomplishment besides adding to the grand total of road improvements in the west, serves as a rich example of how means, hardly thought existing, may be used to carry out a large and a successful undertaking.—Scientific American.

THE EXPLORATION OF THE BRAHMAPUTRA

In his presidential address before the Royal Geographical Society last May, Major Leonard Darwin named three fields in which the explorer may yet hope to win renown by robbing the unknown of its romance—the South Pole, the interior of Arabia, and the bend of the Brahmaputra.

The reasons why the siege of the South Pole has been so painfully protracted are sufficiently obvious; a glance at the map of Arabia shows a blank space of formidable dimensions, which, even if the country were less inhospitable and its inhabitants less hostile, might keep explorers busy for many a year; but the unknown stretch of the Brahmaputra, just north of the British frontier in Tibet, is so insignificant in extent that only the largest scale maps of the present day distinguish it with dotted lines. The length of this portion, to which no European and no native surveyor under the Indian government has yet been able to gain access, is actually much less than one hundred miles.

Much of the surrounding country has been explored, and the general trend of the land is so well known that the identity of the Brahmaputra of Assam with the Tsangpo of Tibet is absolutely unquestionable. Yet even the attempts to obtain direct evidence of their identity by floating marked logs from the upper river, have hitherto proved unsuccessful.

There are two reasons why the many efforts heretofore made to unlock the mystery of the river have failed; first the extraordinary roughness of the country, and second the savage hostility of the Abors, the tribe through whose country the river runs. It is known that there is an enormous difference of level between the two known portions of the river. In a stretch of 130 miles the fall amounts to 10,000 feet; hence the descriptions emanating from Tibetan sources of stupendous gorges, falls, and rapids are quite credible.

The savage character of the natives was manifested a few months ago, when the latest attempt to ascend the river resulted in the massacre of Mr. Noel Williamson, assistant political officer at Sadiya, his companion, Dr. Gregorson, and a party of 200 men.—Sel.

SOME STRIKING COAL FACTS

Last year the United States mined 501,596,378 short tons of coal or nearly two-fifths of the year's total production for the world. This coal would load a train stretching back and forth across the United States from the Atlantic to the Pacific 33 times—a train approximately 100,000 miles long. Eleven years ago the United States for the first time surpassed Great Britain with a production of 253,741,192 tons, only a little more than half of last year's output. The mere increase of the coal output of the United States for 1910 over that of 1909—40,781, 762 tons—was greater than the total production of any foreign country except Great Britain, Germany, Austria, Hungary, or France.

This increase alone was one and one-fifth times as great as the entire production of the United States in 1870. Excepting only Great Britain and Germany, either of the States of Pennsylvania or West Virginia produced in 1910 more coal than any foreign country. For the past seven or eight 10-year periods the coal production for each decade has been about equal to the entire amount of coal previously mined in the United States. Thus in the 10 years between 1885 and 1895 the production was 1,586,098,641 tons, while the entire amount of coal mined prior to 1885 was only 1,552,080,478 tons. In the 10 years between 1895 and 1905 the production was 2,832,402,746 tons, while all the coal which had been mined prior to 1895 was 3,138,174,119 tons.

Incredible as it may seem, at the present rate of increase the ten-year period between 1905 and 1915 will show a production greater than all the coal mined in the United States prior to 1905. In 1850 the per capita production of coal was a little over one-fourth of a ton. In 1870 the per capita production had increased to nearly one ton; in 1890 it was 2½ tons; in 1900 it was 3½ tons, and in 1910 with the population of 91,972,266 the production was nearly 5½ tons for each person.

Last year 725,030 men mined coal in the United States. The great coal production record of 1910 was made in spite of a series of labor strikes participated in by 215,640 men. The loss in wages alone amounted to nearly $30,000,000.

The quantity of coal used for making coke in the United States for metallurgical purposes was 52,187,450 tons. This is additional to by-product coke produced in gas manufacture.

The total production of coal in the United States at the close of 1910 was 8,243,351,259 short tons. This plus the estimated loss incident to mining makes a total exhaustion of 13,395,000,000 tons. The United States Geological Survey estimates the original supply of coal in the ground in the United States, exclusive of Alaska, at 3,076,204,000,000 tons. This original supply less the exhaustion at the close of 1910 leaves an apparent supply still available of 3,062,808,972,000 tons, or 99.6 per cent of the original supply. In other words, in all the time since coal mining began in the United States the draft upon the original

EDITORIAL

reasons for grievance on the part of labor is to be deplored. Unscrupulous and arrogant capitalists bear much of the blame for the increase of lawlessness in the ranks of labor. The spirit and principles actuating both monopolistic capital and organized labor are practically the same—selfishness and an inordinate disrespect for the rights of others.

The spirit underlying both organized labor and the monied interests is foreign to that of the lowly Nazarene. We need more of the spirit of Christ in our industrial, commercial and social life. It is the mission of the Christian to disseminate this spirit among his fellowmen, and insofar as the laboring man and the capitalist imbibe this spirit and apply it in practical life, can we expect a peaceful and satisfactory solution of the difficulties between labor and capital. There are cases where large employers of men are applying these principles with the result that they have a loyal and faithful body of employees having an interest in their work. The need of the day is the practical application of the spirit of the Prince of Peace.

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supply including loss in mining has amounted to less than one-half of one per cent. At the present rate of production of approximately half a billion tons a year the coal reserve of the United States would therefore last 6,000 years. At the present rate of increase in production, however, these three thousand billion tons of coal in the ground would last only a few generations. —Scientific American.

MAILING A HARSH LETTER

Historians and moralists find an inexhaustible theme in the quality of Lincoln's greatness. He was a man the foundation of whose character was love. Col. William H. Crook, bodyguard to Lincoln, is authority, in the book entitled, "Through Five Administrations," for an anecdote illustrating the great President's kindness of heart. It is set in relief by contrast to the ill-natured invectives indulged in by Mr. Stanton, Secretary of War.

To such expressions of a natural impatience Mr. Lincoln opposed a placid front. More than that, he was placid. He knew Secretary Stanton's intense, irritable nature. He knew how the excitement of the time tried men's tempers and shattered their nerves. He himself, apparently, was the only one who was not to be allowed the indulgence of giving way. So Mr. Stanton's indignation passed unnoticed.

The two men were often at variance when it came to matters of discipline in the army. On one occasion, I have heard, Secretary Stanton was particularly angry with one of the generals. He was eloquent about him. "I would like to tell him what I think of him!" he stormed.

"Why don't you?" Mr. Lincoln agreed. "Write it down—do."

Mr. Stanton wrote his letter. When it was finished he took it to the President. The President listened to it all.

"All right. Capital!" he nodded. "And now, Stanton, what are you going to do with it?"

"Do with it? Why, send it, of course."

"I wouldn't," said the President. "Throw it in the waste-basket."

"But it took me two days to write—"

"Yes, yes, and it did you ever so much good. You feel better now. That is all that is necessary. Just throw it in the basket."

After a little more expostulation, into the basket it went.—The Front Rank.

BARTER AND TRADE

(Continued from page 411)

a gift from a sense of duty, or because he hopes for another in return. Impress on his mind the true meaning of a gift, and encourage him to make gifts to those from whom he can expect none in return—those poorer and less fortunate than himself.

Make the child feel that there are other gifts to be bestowed at Christmastide than merely material ones. Make him realize the necessity and the beauty of giving love and comfort and cheer to those around him. Make him understand how far a kind word will go, how expressions of love and appreciation cheer and encourage the hearts of those dear to him. Make him understand that money and material gifts, while of value in their proper places, are not the most precious things in life, that there are others within the reach of the poorest and smallest to bestow which are sometimes more needed and more deeply appreciated. Make him realize that the greatest gift he can offer is that of a loving, thankful heart to the One who has given so much for him and to him—a love and thankfulness manifested not only in words of praise and thanksgiving, but in kind deeds to those who are needy and suffering.

The mother who impresses all this on the mind of her child will go far toward eliminating the spirit of selfishness from his Christmas giving.—Mothers' Magazine.

THE QUEER ARGAN TREE

Among the most remarkable trees of the world is the argan, which abounds in Southern Morocco, but is seldom seen elsewhere. A "forest" of argans has a curious scattered appearance, because the trees grow singly and far apart. They are very leafy, but seldom exceed twenty feet in height. The branches put out horizontally, and begin a yard above the ground. Sheep, cattle and camels feed on the leaves, and goats will stand on their hind legs to reach them, but horses and mules refuse to touch them. The wood is very hard, and extremely useful to the natives, who make charcoal from it. The fruit, resembling a large olive, is used to feed cattle and to manufacture a valuable oil. It also furnishes the principal sustenance of many of the poorer natives.—Sel.

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Teacher Training and Bible Study

There is close relation between these subjects. All teachers are expected to know the subjects they are appointed to teach. It is the business of the Sunday School Teacher to teach the Bible, and it is expected of him that he understand his Bible; as a teacher of human beings, he should know man; as a teacher, he needs to master the principles of pedagogy; and as a worker, he should be acquainted with school management.

But it is with regard to Bible Study that we are here concerned. Our correspondence course in The Life of Christ is at this time especially helpful for teacher training because it comes right in line with the Sunday School Lessons for 1912. It has been in part revised to more nearly adapt it to this purpose. This course is different from the conventional lesson quarterly. Instead of leaning upon ready-made comments, the student is led to study for himself. Instead of making mere parrots who can only quote, the student is taught to stand upon his own feet. This and our other courses are not for the teacher only, but everybody can find help. Send for a circular describing seven courses for home study.

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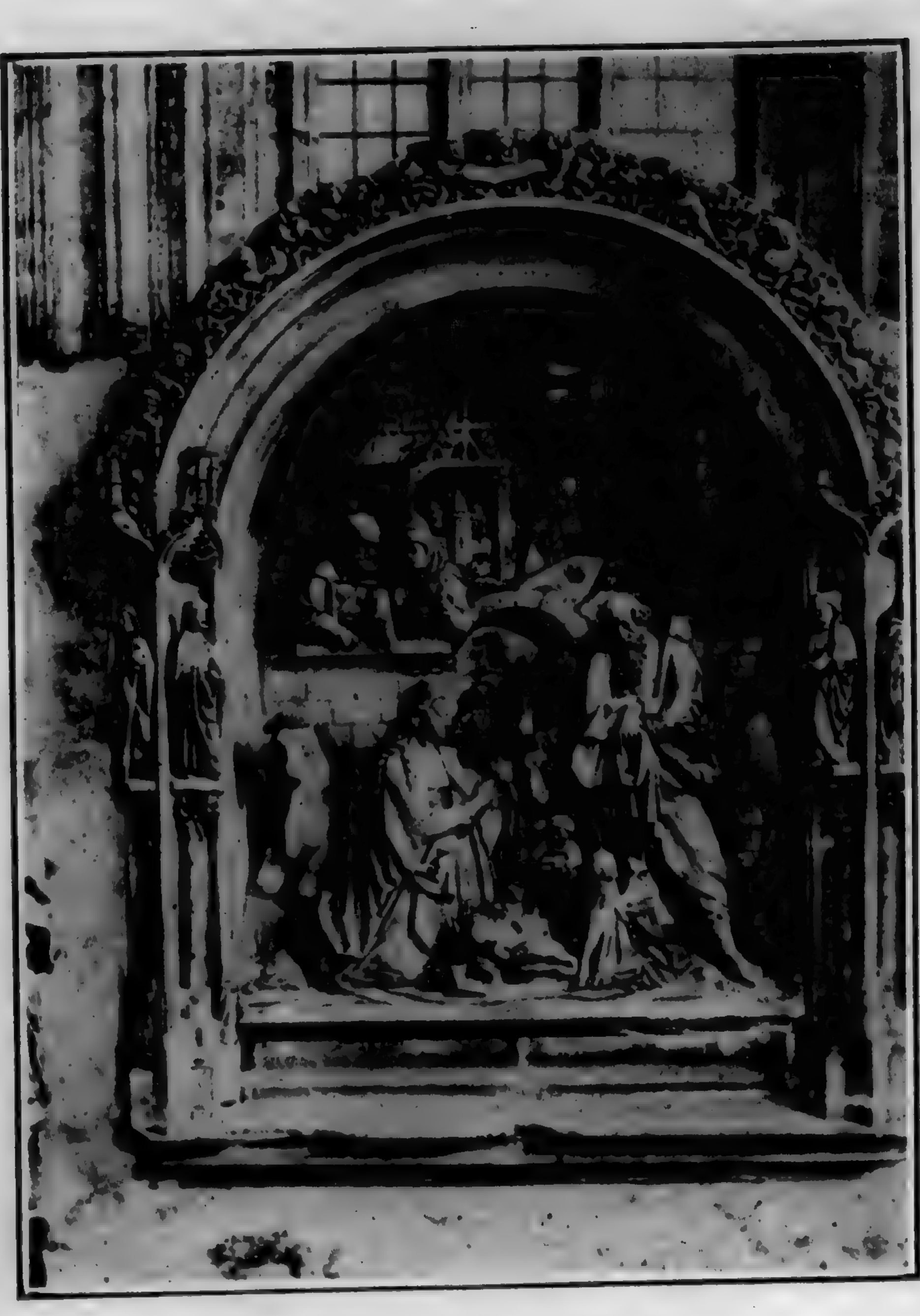

THE BIRTH OF CHRIST
In the Cathedral at Worms.—See page 433

SELECT READING

TOO LATE

The old farmer died suddenly; so when Judge Gilroy, his only son, received the telegram, he could do nothing but go to the farm for the funeral. It was difficult to do even that for the judge was the leading lawyer in X——, and every hour was worth many dollars to him.

He had never given his father a heartache and the old man died full of years and virtues, "a shock of corn fully ripe." The phrase pleased him.

"I wish to tell you," said the doctor gravely, "that your father's thoughts were all of you. He was ill but an hour, but his cry was for 'John! John!' unceasingly."

"If I could have been with him," said the judge.

"He was greatly disappointed that you missed your half-yearly visit last Spring. Your visits were the events of his life," said the doctor.

"Last Spring?" O, yes; I took my family then to California."

"I urged him to run down to see you on your return, but he would not go."

"No, he never felt at home in the city."

The judge remembered that he had not asked his father to come down. Ted was ashamed of his grandfather's wide collars, and Jessie, who was a fine musician, scowled when she was asked to sing the "Portugese hymn" every night. The judge humoured his children and had ceased to ask his father into his house.

The farmhouse was in order and scrupulously clean, but its bareness gave a chill to the judge, whose own house was luxurious. The deaf old woman who had been his father's servant sat grim and tearless by the side of the coffin.

"Martha was faithful," whispered the doctor, "but she's deaf. His life was very solitary. The neighbors are young. He belonged to another generation."

He reverently uncovered the coffin and then with Martha went out and closed the door. The judge was alone with his dead.

Strangely enough, his thought was still of the cold bareness of the room. Those hacked wooden chairs were there when he was a boy. It would have been so easy for him to have made the house comfortable—to have hung some pictures on the wall! How his father had delighted in his engravings and pored over them!

Looking now into the kind old face, with the white hair lying motionless on it, he found something in it which he had never taken time to notice—a sagacity, a nature fine and sensitive. He was the friend, the comrade, whom he needed so often!

There hung upon the wall the photograph of a young man with an eager, strong face, looking at a chubby boy on his knee. The judge saw the strength in the face.

"My father should have played a high part in life," he thought. "There is more promise in his face than in mine."

In the desk was a bundle of old account-books with the records of years of hard drudgery on the farm; of work in Winter and Summer, and often late at night, to pay John's school bills and to send him to Harvard. One patch of ground after another was sold, while he waited for practice, to give him clothes and luxuries which other young men in town had, until but a meager portion of the farm was left.

Judge Gilroy suddenly closed the book, "And this is the end!" he said. "The boy for whom he lived and worked won fortune and position—and how did he repay him?"

The man knelt on the bare floor and shed bitter tears on the quiet old face. "Oh, father! father!" he cried. But there was no smile on the quiet old face. He was too late.—Youth's Companion.

SPOILED DARLINGS

You are either exceptionally fortunate or your acquaintance is remarkably limited if you do not happen to know some of these pitiable creatures appropriately called "spoiled darlings."

The word "pitiable" applies in a general way, because in a majority of cases the girl (and sometimes the boy) is not to blame for the fact that she has grown to be a spoiled darling; therefore she is to be pitied. And the world is full of people who would rather be hated than pitied. If the fault is one of character it would be as well for them if they were; it might serve to wake them up to the grievousness of their fault, as well as an incentive to correct it.

Some mothers treat their children as though they were playthings, too fragile and delicate for any practical use. Others go farther than that and idolize their children, pampering and petting them until their characters are ruined, and in the end they become practically worthless in their relation to the world's work.

The spoiled darling usually combines in her make-up every undesirable and unlovable trait in her manner, behavior, habits and character. She is usually a drivelling whiner, and always disobedient and bad-mannered; notably and notoriously lazy; generally saucy; irreverent; stubborn to contrariness; inconsiderate of the pleasure, wishes and comfort of others; self-willed to the last degree; disagreeable with her companions (when she has any); impudent, rude and insolent to her superiors, and especially to her parents, particularly her mother; utterly reckless of the feeling of others; spiteful and vindicative; jealous of every favor done another; extravagant in her dress and determined in the possession of it, even if what she wants takes the last much-needed dollar in the family purse; usually precocious, audacious and bold even to the point of immodesty; an altogether selfish, unloving and unlovable girl, a truly pitiable creature.

Of all the spoiled darlings that I have known during my life I know of only a very small per cent that ever amounted to anything when they entered womanhood. Too often they are among those who follow the paths that lead astray; craving luxuries, grasping for finery, worshiping jewels and gewgaws, susceptible to the blandishments of men, always deaf to good advice, the course has been an easy and a rapid one. And society should deal with them rather in sorrow than in anger. Their strength of character was ruined, their mental and moral stamina was weakened and their lives were blighted in the very unfolding by unthinking and overindulgent mothers whose love for them was neither tinctured with wisdom nor influenced by good, every-day common sense.

And one of the greatest handicaps in eliminating the "spoiled darling" from the American home today is the deplorable fact that it would be easier to squeeze the fattest camel that ever lived through the eye of the needle than to persuade the average mother to believe that she is spoiling her child.

It may be that the mother is to be pitied too; but surely the child more than the mother, for it is to be assumed that her ripening years of experience should have taught her some little degree of wisdom, some bit of maternal common sense—enough at least to read the unmistakable danger signals that betoken disaster in the future life of the "spoiled darling."—Sel.

PUTTING OFF

"What made you stop right in the middle of your sentence, and then start talking about something entirely different?" The questioner laughed, and her friend joined in as she replied to the puzzled query.

"If I think in time, I make it a rule never to say today the mean thing that can be put off until tomorrow," she explained. "By tomorrow it is out of date and does not get said at all."

Which goes to prove that putting off—of a certain sort—is not always the bad habit we have been used to believe it. How about the falsehood that tempts? Put off until a quiet moment, it is easily banished forever, and one can be honestly glad that he did not "do it now." What of the doubtful amusement? Put aside until one has time to investigate or think it over, it loses its lure. Whoever repented of the dishonest deed put off until later reflection or greater courage came to conquer it?

Oh, yes, putting off—of a certain sort—is a pretty good thing. Some things there are that must be settled on the spot. Others there are which can be most easily disposed of—and killed later on, with mustered strength and courage, which perhaps were lacking at the earlier moment.—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. IV SCOTTDALE, PA., FEBRUARY, 1912 No. 2

ACROSS LOVELY JAMAICA

J. W. SHANK.

We all rejoice in the fact that Bro. Shank has arrived safely on South American soil. In a personal letter accompanying this article he writes: "I am still on the onward way. Am feeling well and enjoy the Pacific voyage very much. Sailing smooth; weather cooler than at Panama. Expect to arrive at Lima Sunday." This was written on board the ship while stopping at Payta, Peru, on December 6th. In a later communication dated December 12 he writes from Lima, Peru, as follows: "Have spent two days in Lima. Have met a number of American people who are very cordial to me. Peru is a big field—too big for an attempt at opinions yet." Bro. Shank's article for the March issue is entitled, "From Panama to Peru," a vivid description of the voyage on the Pacific and the physical features of the Peruvian coast as seen from the vessel. Later articles will deal with conditions and things in South America. May our prayers ascend daily in behalf of Bro. Shank.—Ed.

It was only because of our accident—the shipwreck of "Prinz Joachim" (an account of which appeared in the January issue of the Christian Monitor.—Ed.)—that I had the privilege of seeing this "Island of Paradise," as it is called. From our Steamer Vigilancia we were put ashore at Port Antonio, a town in the northern part of the island, and then taken by a special train to Kingston, where we waited for another steamer to Panama.

The island of Jamaica, one of the West Indies, is a province of Great Britain. It is about 144 miles long and 35 miles wide. The average temperature is about 80 degrees Fahrenheit, making it a very pleasant climate. It is chiefly mountainous, some of its peaks reaching an altitude of over 7000 feet. Like many other of the British provinces, it has considerable power of self-government. The people have their own legislature but are, in many respects, subject to the British crown. There are many evidences of British rule and influence, such as the exclusive use of English coins, the dress and appearance of policemen, the excellently kept highways and streets, and the large English estates scattered throughout the island.

Where we First Landed After Our Adventurous Voyage

When I caught the first glimpse of the island, I thought it the most beautiful picture I had ever seen. There was the little V shaped bay with its dark blue water, and, on every side, towering mountains whose blue summits were enveloped with clouds, and, nestled at the foot of the mountains, was the lovely town of Port Antonio. It was seven o'clock in the morning before the heavy dews were dried away and before the sun had risen so high as to shine very hot. On every waving palm branch, on every gay blossom and on every fern the morning dews sparkled like diamonds. At the wharf we found carriages drawn by ponies waiting to carry us through the midst of this natural beauty to the depot a mile away. I am always a lover of nature scenes and having been on the water continuously for seven days and then being suddenly brought into such a paradise of plants and flowers, I hardly knew how to control my feelings of delight.

The natives brought tangerines, bananas, cocoanuts, aligator pears, etc., fresh from the trees, and it is needless to say that we were tempted to buy.

Then came the ride of ninety miles through mountains and valleys to Kingston. This gave us a chance to see all kinds of Jamaican life, people, vegetation and animals. There were thousands of acres of cocoanuts and bananas growing in the valleys and far up on the mountain sides. There were trees, shrubs, fruits and flowers of almost numberless varieties.

Every few miles we passed through villages inhabited mostly by natives who either stood in the doorways of their little cottages or on the depot platform to watch us pass. Everyone seemed to have plenty of time for this. Some of them, however, came to the car windows bearing on their heads huge baskets of fruit, and, when we asked the price, we found it more costly than the same fruit it America. They knew we were Americans and imagined we were loaded with gold. All along the mountain sides, in the shade of bananas and palms, there were tiny little grass - covered houses of natives. Though very simple and rustic, they looked inviting. Winding about the mountains were beautiful roads made of white crushed stones and kept almost as smooth as a floor. Everything was new and strange, therefore I simply looked and wondered.

It was half past two in the afternoon when we arrived at Kingston, tired and hungry. Hotel accommodations were previously arranged for us by the steamship company and we were soon in comfortable quarters. After looking up the schedule of our steamer, I found we would have two days wait in Kingston—a favorable chance to see the city of the great earth quake.

I never enjoy going through different parts of a city looking at public buildings nearly so much as seeing the country that surrounds it. For that reason, next morning, I took a walk into the country spending all morning along the pretty roads and in a public garden about three miles away. In this way I was in close proximity to the people and could notice their accustomed habits. One sees few carriages along the road. Most of the people walk, but occasionally some are seen riding donkeys. It is a common sight to see women carrying heavy baskets of produce on their heads as they go to market or to see men driving single donkeys hitched to carts. I noticed one boy driving a donkey loaded with hay; only the head and tail of the animal could be seen.

Most of the people in the country go barefooted or wear loose sandals. They have a very peculiar gait, possibly best described as "goose fashion,"—a waddling walk with head very erect. I wondered whether this is not caused by their habit of carrying burdens on their heads. When I boarded the steamer that sailed from Kingston I was much interested in the Jamaican method of unloading coal at the pier. There were men and boys, young girls of fifteen and old gray-haired women carrying bushel baskets of coal on their heads.

I inquired several times about the religion of Jamaica and found that the people are mostly adherents of the Catholic and English churches. An English lady, with whom I spoke, said that the natives are about evenly divided between Catholic and Protestant. She said there are a few Protestant missionary bodies at work among the people but that no extensive work of this kind is done.

The city of Kingston is in no sense like an American city. Most of the streets are narrow and without sidewalks; even where there are sidewalks, people seem to prefer walking in the middle of the streets. The buildings look old and worn and many of them are dilapidated. Readers may remember that in January of 1906 a very disastrous earth-quake occurred at Kingston. More than a thousand lives were lost and the greater part of the city was wholly ruined. It has never been fully restored to what it was. There are however many beautiful buildings in the city and the streets are well paved and usually very clean.

One of the most unpleasant features about the place is that it is infested with beggars. At every corner boys and men dart in front of you either begging for something or asking to serve you in some trifling way so as to get some of your money. A boy came to me as I was walking along and asked if I did not remember that he was the fellow who directed me to a certain place the day before. He asked me for a sixpence. I simply walked on telling him that he was mistaken, but he persisted for several blocks. The only way to get rid of them without imposing on your purse is to ignore them entirely.

It is sort of a quaint, simple life that one sees in Jamaica, but it is real life and therefore interesting. While one admires the free rustic life of these people he is nevertheless aware of their sin. Impressed upon their faces are the marks of self- indulgence, of selfish greed and all kinds of vice. As I walked up and down those highways, where people were always passing, my thoughts dwelt upon these lines:

"Lead me, Master, deeper into life;
This suffering human life, wherein
Thou livest and breathest still,
And holdest Thy way divine;
Here, where the strife is fiercest,
Where the sun beats down upon the
Highway thronged with men,
And in the raging mart:
Yes, deeper lead my longing soul
Into that living world of souls,
Where Thou dost move."

On the Pacific Ocean, Dec. 6, 1911.

Jamaican Women on Their Way to Market Carrying Huge Baskets on Their Heads

ITEMS OF INTEREST GLEANED FROM OUR READING

H. Frank Reist.

Ninety-two members of two Chinese churches in China have been volunteering shorter or longer terms of evangelistic touring. Their aggregate period of free service amounts to fifteen months. The members of another church systematically visited 1,448 villages out of 2,211 in their district, and hope to evangelize the balance this year. What would be the result if every congregation in America would do likewise!

A report from Germany says that the pope has approved plans for the founding of a Roman Catholic University in Tokyo, Japan.

China contains today approximately 1,500,000 native professing Christians, two-thirds of whom are Roman Catholics. America and Great Britain are doing most of the Protestant work in China. America specializes in educational and medical enterprises, England in literary and evangelistic endeavors. There is but one English college in China to fourteen American schools of higher education.

The educational changes in Persia during the past year has resulted in the Christian schools being crowded with Moslem boys and girls. In Teheran the boys' school has an attendance of over 300, of whom 180 are Moslems, and the girls' school has registered 235, of whom 116 are Moslems. In 1890 there was only one Moslem girl in this school.

"Nearly 20,000,000 copies of the Scriptures, in whole or in part, are issued annually by the nearly thirty Bible societies of America, Great Britain and Europe. Yet with all this output there are over a billion people in the world who have never read a line of God's revealed truth which He sent to save and instruct them."

"There are said to be 250,000 lumbermen in the woods of Canada and even more in the forests of the North, West and South, of the United States." Their isolation from civilization causes them to welcome missionaries in their midst, because they bring some news from the outside world. This is a fertile field for the spread of the Gospel. More men adapted for this kind of work are greatly needed.

When eleven men, women and children, and seventeen goats live together in a hut fifteen feet square, it is difficult for the flowers of love and tenderness to flourish.

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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THE FORCE OF ENVIRONMENT:—It is not the easiest thing for a person to rise above his environment and live a life separate and distinct from that of the masses about him. There is a constant downward force of no mean power that has to be overcome. This tendency to go with the crowd is no new characteristic of the human family, but one of its earliest traits.

Some people are almost entirely controlled in their conduct by their environment. They, like the chameleon, can at once place themselves in harmony with their surroundings. Such characters manifest a lack of principle and that inherent force of character that makes for true womanhood and manhood. Others, true to principle, will yield only insofar as it does not conflict with their conception of right and wrong. But all are subject, and rightly so, to this irresistible force in matters not fundamental.

The power of environment is greater than we are inclined to think. Its influence is so subtle that if not on constant guard we find ourselves sacrificing principle before we are aware. To resist its influence means going in direct opposition to that which is popular and to invite ridicule and scorn. The fear of this ridicule and its attendant persecution causes many to trample principle under foot and follow the line of least resistance.

It is necessary for the advancement of the kingdom of Christ that we place ourselves in harmony with the customs and habits of life of those with whom we labor. The foreign missionary does so in order to preach Christ more effectively. Christ and the Apostle Paul adjusted themselves with their environments. Why should not we? However under no conditions do we ever find that they sacrificed principle in order to be in harmony with those among whom they labored. We are never justified in doing violence to truth for the sake of the Cause.

The influence of environment and its disastrous effect upon an organized Christian body that yields to it to the extent of sacrificing principle is forcibly illustrated in Brother Umble's article in the Educational Department of this number. The lessons in the article should be carefully studied and should be a warning to us, both as individuals and a Church, not to yield principle for the sake of gaining the favor of the world and thus avoid persecution.

The Church of Jesus Christ has absolutely nothing in common with the kingdom of this world and there is no justifiable excuse for the Church to court the favor of the world. The two kingdoms are as distinct and separate as darkness and light.

A WORD OF APPRECIATION:—Every one has abundant reasons to give thanks at all times if they but stop for a moment and think of the blessings they are enjoying. However man is inclined to forget present blessings when in the midst of reverses and great trial. On the other hand there are seasons and occasions when the cup of rejoicing is running over more than at some other time.

An editor is human, and, he too, has times when his cup of joy is running over more freely than at other times. The past month has been one of rejoicing. There is one thing among a number that brings joy to an editor, that is, to see a material increase in the subscription list of his periodical. The hearty response to our special offer has been gratifying indeed. We are unable at this time to give the exact increase, but it is about 20 per cent. This is the largest increase we have received at any time. We rejoice that the field of influence of the *Christian Monitor* has been enlarged. We thank all who have had a part in this campaign for new subscribers and who worked so earnestly in the interest of the same.

We are keenly conscious of the fact that since our Family Circle has been enlarged that there has been a corresponding increase in our responsibility. Blessings always bring new responsibilities with them. Probably because persons sometimes shrink from assuming responsibilities additional and richer blessings are withheld from them. We do not want to avoid or shift any responsibility that properly belongs to us, but we do solicit a hearty co-operation of the readers in assisting us in the proper discharge of this duty.

It is also gratifying to note the many renewals coming in. We would rather not have any discontinuances, but we are glad that there are only a few such. Of these a number stop the paper because they have opportunity to read it or do not have a permanent address. It is a great satisfaction to a publisher of a paper to have a paid-up subscription list. It also speaks well for the credit of a subscriber if he is prompt in meeting his obligations.

Examine your label. It bears the year and the month of the year your subscription expires. If it is "feb12" it expires with this number. If you conveniently can, renew at once. A dollar bill properly enclosed may be sent at our risk.

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CHRISTIAN LIFE

CHRIST OUR HIGH PRIEST

Martha Christophel.

God has given us Jesus Christ the "only begotten," as our High Priest. The One who has passed through the heavens that He might in divine power breathe that heavenly life into our hearts. He communicates the life of heaven to us, we live in heaven with Him, He lives with heaven in us. With Him in our hearts we have the kingdom of heaven within us in which God's will is done, as in heaven, so on earth.

The Son of God became man that we might be helped. Our High Priest is personally acquainted with us. He is able to sympathize with us because He knows from personal experience exactly what we feel. If we feel utterly helpless and in despair Jesus can sympathize. He was tempted in all things like as we are. We can be certain that, because He Himself lived on earth as man He understands us perfectly, is prepared to have patience with our weakness. He must Himself minister to us the salvation He worked out.

His work did not only consist in His atonement nor in the intercession, but as the result of these He has that personal charge of our spiritual life, that never ceasing, succor in every temptation. Not only has He opened a way to God for us, and not only does He pray for us, but He has undertaken to keep us in fellowship with Himself and under His power that temptation can never conquer us. He was made like to us in temptation that we might become like Him in victory.

We have a better hope than they under the old covenant, Jesus Christ, through whom we draw nigh unto God. The one work of the High Priest is to bring us near to God, to give us perfect confidence in drawing near boldly and joyfully.

Christ passed through the vail and opened the way for us, bringing us into the very presence of the Father. Our High Priest abides forever. He lives in heaven at the right hand of the Father to make intercession. He is a priest who abideth continually. He never ceases to plead with the Father in behalf of His own, therefore He is able to save completely. His work is to bless. The blessing He gives us is the Holy Spirit abiding continually.

As the high priests entered the holy of holies with blood of animals to intercede for the people, so Christ entered heaven with His own blood to appear before the face of the Father for us.

He gives a continual cleansing of conscience. A cleansing for service. A continual cleansing to enable us to serve more completely and perfectly.

He is holy, He is all purity, He was a true man among men yet separated from sinners, Himself free from sin, now exalted, made higher than the heavens and communicates to us the life and blessings of heaven.

Chicago, Ill.

THE DANGER OF PRAISE

"How can ye believe, which receive honor one of another?" (Jno. 5:44).

This is one of the hard sayings of Jesus. For surely there is nothing more natural to us as human beings who wish to live comfortably with one another, than the daily habitual exchange of kind and appreciative words. Surely it is a great part of our duty in the world to say kind things, and to do kind things. Surely kindness is, itself, the very cause of God in this world, so that if everybody were always kind—kind in behavior, in speech, in judgment, pouring out love upon one another—truly the Kingdom of Heaven would have already come! And yet here our Lord seems to be putting us on guard—not indeed against offering our praise or appreciation to others, but against accepting it from others for ourselves.

Now we may be perfectly sure that whatever was our Lord's intention in these words it was never His wish that any words of His should reduce the amount of natural good feeling in the world. Everything that was natural, spontaneous, the genuine flow of real feeling, our Lord warmly approved: He chose a child and pointed to a child as the type of the citizen of heaven. It would be against our whole sense of Christ to suppose that He would say anything to restrain the flow of human kindness, or to check the natural instinct of simple and loving souls to say out what they feel in the way of gratitude or appreciation. We know how, on at least one occasion, He himself was vexed and saddened for a moment, to find that of ten men whom He had cleansed of leprosy, only one came back to thank Him. If there is one thing more certain than another as to the influence which the religion of Christ is designed to have upon us, it is that it should make us more open, more hearty and unrestrained in the loving things we say to one another, in the generous judgments we pass upon one another, not measuring our expressions in any nice balance lest we go beyond some pedantic justification, but giving what we have to give, full measure, "pressed down, running over."

Well, but if that is so, what about these words in which Jesus is warning us as to how we receive the appreciations of our friends, and assuring us that if we receive those appreciations, we actually cut ourselves off from some great blessing of God?

It is very simple. Notice that our Lord is not dealing with the giving of praise or honor; He is dealing with the **receiving** of it. He is simply putting us on guard against a wrong and sinful use to which we may put that praise and approval of friends, which, used properly, may be such a blessing to us, and such an assistance to our own best life. The danger which He discovers to us in this matter is one which we can see very clearly once our minds are directed to it. What is it? It is the danger of **receiving** honor one of another; the danger of **taking it in**; the danger of **making it the final standard of our private life,** and later on of being satisfied with it. In fact, the danger here is the danger everywhere—it is the danger of stopping, the danger of cutting ourselves off from God.

It is not only in the region of our moral life that it is disastrous to be satisfied with the approval of men: in every other region of spiritual life, the same peril besets us. We have a phrase which we apply to one who is quite obviously satisfied with the lower judgment—we say "he plays to the gallery." We mean that he likes the praise of men more than the praise of God. We mean that he prefers to be paid for his work in the baser coin. He has no ambition for the lonely approval of his conscience as an artist. He has clipped his own wings. He has done with all real effort and aspiration. He has chosen this world—and by his choice, has cut himself off from God. He is not without a reward. Nay; he has his reward. He is paid for his work. But there is nothing standing to his credit in God's books—as there is something standing to the credit of every humble and mortified spirit. Doubtless he has his lonely and unhappy hours, when he comes home and sits down with himself, and when there crowd round his spirit the greater things he might have done, the noble poverty he might still have had, and the holier compensations. Doubtless hours of that kind come to him—when he sees through himself, when he pronounces judgment upon himself, when he agrees that with all his getting, he has lost God and lost his own soul. And these words of Jesus come back to us: "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?"

"It's like those eerie stories nurses tell
Of how some Actor on a stage played Death,
With pasteboard crown, sham orb and tinsell'd dart,
And called himself the monarch of the world;
Then, going in the tire-room afterward,
Because the play was done, to shift himself,
Got touched upon the sleeve familiarly
The moment he had shut the closet door
By Death himself. Thus God might touch a Pope
At unawares, ask what his baubles mean,
And whose part he presumed to play just now.
Best be yourself, imperial, plain and true!"

In our Lord's view, there is only one form of final failure—and that is when one loses his sense of God—of God personal to him, of God who is in all perfection what we at our best are so poorly and fitfully. In our Lord's view, the saving attitude for a human soul is the attitude of perfect humility, and therefore, of keen and living hope: the attitude towards perfect moral well-being, towards the perfect Christian soul, which the artist uttered when, standing before a master-piece, a work infinitely beyond the reach of his admiration, he exclaimed with great joy, "I also am an artist."

That was our Lord's view; and in consequence, in His view anything became a danger and a curse which threatened to create pride in a man, which threatened to seduce him from his sense of the absolutely good, which threatened to destroy his humility. It was for this reason, i. e. in the interests of a final humility of the soul before God and life, that Jesus said His severe things about the love of money and the inordinate pursuit of it. His quarrel with riches was that they brought with them the risk of robbing a man of his simpleness and humility. There was the danger that his riches would flatter him; that they would erect a lower standard of action within him; that he would take credit to himself for being rich and forget that, face to face with the actual exigencies of life and death and heaven and hell—he was all the time only what he was at heart.

And so, our Lord, not to restrain the natural flow of kind words amongst us, but in order to make us watchful against the abuse of kind words, puts us on our guard. He is warning us against turning the appreciation of friends into all the evil of a flattering tongue. He is warning us against being flattered with the praise of the world. For, to permit ourselves to be flattered is there and then to come to a standstill morally. It is to lose that poorness of spirit which keeps us in the love of God. It is to blot out the future. It is to turn our back on all progress. It is to go out of training. It is to stop. It is to lose the qualification for any heaven. It is to be guilty of the sin of which the poet tells us that Verdi was guilty when, conducting a cheap and unworthy work of his own in Florence, he accepted without shame the plaudits of the crowd. There he stood receiving honor of men, his whole being aglow with the foolish and damning praise. There he stood, happy, excited, **lost** until looking round, his eye fell upon one who saw through the whole miserable business—his eye fell upon a **master,** upon Rossini sitting patient in his stall.

One is our **Master,** even Christ Jesus; before Him we stand or fall. Let us see to it that no day passes without seeking His judgment, lest in this world we lose our finer sense and become corrupted with its unthinking approval.—Record of Christian Work.

FILIAL FAITH

On reaching home one evening, tired and somewhat dissipated, my little girl brought me her copy-book, which she had just completed. It was her first, and the young face reddened with a beautiful and honest flush, for she knew as she turned over the pages some little word of praise and cheer would reward her hard attempt. The pages were neatly written, and I told her what a pleasure it was to see how careful she had been. Presently we came to one on which were two small blots. As she turned the page her little hand was laid upon them, and looking up into my face with a beautiful artlessness, she said: "Papa, don't see the blots!" Of course I did not see them, but I bent down and kissed the little forehead, and was thankful for the lesson I had learned. How precious it would be if amid all the nameless strifes and discords which so fret and chafe us, we could just lay the finger on the sullied page of human lives, and not "see the blots!" When the littleness and meanness and petty oppositions annoy and vex us, if we could only look away from these to some brighter pages! In all our bleared and blotted books there are some "leaves of healing." And when on bended knees we bring the day's poor purposes and poorer performances to the great Father, and say, "Forgive us our trespasses," let it be with the soft undertone of the child's filial faith: "Father, do not see the blots."—Christian Advocate.

The doors of the world are open at the costs of great sacrifices, of prayers, tears, labors and gifts. Let us enter them.

Can ye not discern the signs of the times? This is the decisive hour of Christian missions.

REASONS FOR CHURCH-GOING

The desire is well-nigh universal to protect Sunday from the invasion of the daily routine of work. That further legislation will do this is doubtful. Sunday laws may restrain; they do not inspire. Without a community of persons who find in the day they make a Sabbath a spiritual inspiration which is peculiar to that day, public sentiment will not long continue to make Sunday a rest day.

The one supreme object of church-going is to meet God as He reveals Himself to souls assembled in communion with Him. Because that is not emphasized as it used to be, because that is not practiced as it used to be by those who profess to be Christians, the attendance on the churches is thinning out year by year. Men tire of or grow indifferent to hearing the same minister week after week, with the rare exceptions, when that is the main object calling them to church. They can excuse themselves from meeting with their neighbors in the church, they see them elsewhere. When the young man has for these reasons broken from the traditional habit of going to church and finds resting at ease monotonous on Sunday morning, he seeks recreation in a walk, and from the walk he may find his way to the golf links or the excursion.

But those who have met God in the worshiping assembly and know by experience that He is to be found there as nowhere else, cannot thus excuse themselves. Usually they do not wish to. They seek Him with the longing or the joy of aspiring manhood, as did the Hebrew worshiper who sang of his soul's longing for God, to see Him:

So as I have looked upon thee in the sanctuary
To see thy power and thy glory.

—Selected by J. F. Funk.

THE PART PLAYED BY NATIVE WORKERS

A missionary writes from Bangalore: "When I was visiting in a zenana the other day, an old woman came in with spangled clothes to sell. I did not know her at all, but when she saw that I was reading the Bible, at once came over and sat down with great delight, saying that it was such a long time since she had seen any of the missionaries. She said, 'I too believe,' and when I had finished reading, she began to tell the others how true she had found it all, and to beg them to believe. She shut her eyes and groped about with her hands (for they like to illustrate things), and said, 'It was all dark,' and then quickly opening her eyes, with a glad smile breaking all over her wrinkled old face, she said, 'It is all light now.' She told us that she was living among Mohammedans and heathen, at which one of the other women laughed and said, 'She says so;' but another who was there said that it was quite true."—Sel.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE GOAL OF MISSIONS

A work which is so great and so important as that of bringing the message of Jesus Christ to all the world ought to be done most carefully and intelligently. To do this work without any definite aim or deliberate purpose would not be worthy of human judgment nor the name of Christian. For the Christian Church to do the best work there must be a clear vision of the end to be desired. This should mean more than the general idea of saving the world from sin, because this language is too general for definite work. There needs to be a policy or purpose that includes in it the method to be followed in the advance toward the end or goal.

Two general policies might be named, the one based upon the theory of heralding the Gospel or preaching the good news to men that they may hear the message from the lips of missionaries and Christian workers. It is the work of a generation and not of a long time. It is a work of separation of those who will at once accept the Gospel and be saved from those who will reject this message and be lost. Since the time is so short all those who have accepted the Gospel should at once enter the great army of men and women now in this work in the front of the battle, in order to as quickly as possible make this present generation responsible for their own lives in the light of the verbal preaching of the Gospel. The thing to be emphasized first and last is the future world.

The other theory is that of sowing, and the harvest comes later, "First the blade, then the ear, then the full grain in the ear." That the world is to be brought face to face with the life of Jesus Christ through the conduct of those who profess His name. That the work is of such a nature that it demands the best that is in the individual, though it may take some time in preparation to meet this demand. It accepts the fact that the work has been going on for nearly two thousand years and is not yet completed near enough to finish in a few years. That the work of evangelizing the world demands a long hard pull, worthy of the best preparation.

The work of preaching the Gospel in all the world is not simple as it might seem at first thought. Christianity will transform society, but in doing its work permanently it has always taken time.

Shall we then as Christian workers continue our efforts in such a way that the results will be permanent for heaven if Jesus should come soon or that they will mean the most for this world in the long plan of redemption and at the same time fulfil the desires of heaven?

BEGINNINGS

XXX

J. A. RESSLER.

The Bible has been written in the blind character, or at least most of it, in Hindi. The way this was done is interesting. A seeing boy who can write the blind character reads from the Bible and writes as he reads. One or two blind boys sit near by with their "writing slates" and write from his dictation. Thus two or three copies of the Scriptures can be prepared at the same time.

Nandlal was the most careful and painstaking of the blind boys. He was also the most conscientious and most religiously inclined. He has since been married to one of the finest girls in the orphanage and the last we heard of him, he was engaged principally in going from place to place teaching the story of Jesus to those who in some respects were more fortunate than he in that they had their sight, but less so because they did not have the spiritual sight. He carried his Bible portion with him and read from it by touch as he told its meaning to the wondering villagers.

Sister Lina had to give up her active work for the blind and mutes long before she left India. Others carried on the work successfully for a time. There was encouragement for it from various sources. Other missions sent in their blind children and supported them in the Mennonite mission and found it cheaper than to try to teach them in their own mission since they had not the facilities for the work and perhaps not time sufficient to devote to such a work. The Government officers looked upon the work with special favor and promised time and again to support the work financially just as soon as the mission said what they wanted.

But the number of workers available for such duties became reduced, and the work for the blind and the deaf had to be practically abandoned. There is a limit to human endurance and too many lines of activity will eventually tell on the missionary's health and strength.

For the deaf-mutes there is scarcely any effort made in all India. There is a school for them in Bombay owned and managed by the Roman Catholics. There is another small school in Calcutta managed by a non-Christian. Another quite successful school for the deaf is in Palamcottah in the extreme southern part of India. This is under the management of a Church of England society. When we were considering the matter of education for the deaf-mutes in our care we felt very much like sending our children to that school. But it is so far out of the way, in a different language area entirely, the language of instruction English, and it would be little benefit to the children to send them there for a few years and then bring them back to the Central Provinces, for they would have their means of communication all in a practically foreign tongue. To send them there for their education and abandon them among strangers, away from all their friends and the environment to which they were accustomed, would be almost if not quite, criminal. The only solution to the problem that appeals to us as the right one is to open a school for deaf-mutes in the Central Provinces, in which the language of instruction is Hindi.

The most difficult part of the work, the beginning, has already been done. An alphabet based on the English single-handed alphabet has been prepared and adapted to Hindi. The success that attended the work already done under most adverse circumstances proves that as much could be done with Indian children as is done with American children if the same effort were put forth.

It is not a question whether such work is a legitimate part of the duty of a missionary. It needs only to be considered for a moment how many of our Savior's miracles were performed to help restore the blind and the deaf to their place in the society of their friends and thereby show forth the glory of the power of the Lord. To an Indian, the sight of a blind man reading or a deaf man talking or learning from the manual alphabet, is nothing short of miraculous. He recognizes in this the power of God. Is he not right in so doing?

Will we let this matter drop where it is? Shall that work be allowed to drop entirely? We cannot ask the missionaries now on the field to resume it for they are already overcrowded with work. It might be that some of them would be willing to take it up again if they were relieved from present and more insistent duties by persons competent to take them up, but for any of them to take up the work for and with the blind and deaf in addition to their present work is simply out of the question. The workers are too few and the duties too varied and arduous to think of such a thing.

Do you wonder that our hearts ache and a lump rises in our throats as we think of the hundreds who could be reached if this work were only taken up and pushed forward to a successful issue? Hundreds of them there are who are just as capable and just as needy as the precious little band who responded so wonderfully to the little effort that was put forth in their behalf.

(Continued on page 431)

INDIA

J. S. Hartzler

VIII Government

At one time India was governed by many kings, each having a small part of the country under his control and often not on the most friendly terms with each other, but caste, disposition and lack of funds made war somewhat impracticable. When a foreign foe came in there was not sufficient unity among them for self protection and when the Mohammedans began to invade the country at the beginning of the eleventh century they found that they must conquer each one of these small kingdoms separately. This enabled them to conquer a part of the country and later another part as funds and opportunity permitted. People were compelled to accept the Moslem religion at the point of the sword and hundreds of people repeated Mohammedan prayers while having heathen gods hid under their arms. The Moslem kings were oppressive and bigoted and under this kind of rule for about seven hundred and fifty years was enough to reduce the once intelligent people to ignorance and superstition. For the last hundred and fifty years the English have gotten the ruling power over two thirds of the country, leaving many of the small kingdoms to govern themselves. Some of these have since come under English rule because of uprisings in the kingdoms in which the English were obliged to take the territory under immediate control in order to restore peace.

The Government Agricultural College, Poona, India

While there are many things in which the English seem to be unjust, in the management of mines, etc., it is her aim to rule with justice. English officials are preferred, especially as judges in court, because a native will trust an English judge more than one of his own people. English officials have fined themselves because they had violated the law in simply violating some superstition of the Hindus. Such justice is not known among native officials. These things have done much to promote confidence on the part of the native. There are some natives that think that England should not give the native so much authority, but if the people are ever to become progressive they must be given places of responsibility.

India is indebted to the English government for her progress. She stands ahead of Canada in commercialism and until quite recently was first in that line in Asia. The increase in agricultural products for the last quarter of a century has been much more rapid than the increase in the population. There are a number of agricultural experiment stations throughout the country. One of these is in connection with the Agricultural College at Poona, India. These are doing much toward promoting farm interests notwithstanding the rude plow that is used. What is true of agriculture is also true of manufacture. In fact the latter has increased more than nine times as much as the former in the last twenty-five years. We visited a cotton mill in which there were six thousand people employed. As government is encouraging these various industries in many ways the wealth of the country is growing. This, with the numerous irrigating canals which government is putting in over the country, will in a very large measure prevent famines which have carried off the population by the thousands in the past.

With the progress made by the above means naturally come schools and with these come better houses and more happy homes. Government is also taking precautions to prevent the spread of disease. When plague gets into the crowded parts of the large cities the fatality is fearful. Sunshine is the best cure. Many of the streets are so narrow that the sun never shines in. In the city of Bombay the government has made several wide streets through the city regardless of what stood in the way. This tends to promote the health of the people and raise their morals, both of which are sorely needed.

While much is being done to promote the best interests of the country along these lines it must be remembered that this does not give to them Jesus Christ. Government can give them the advantages named above and can help to increase the wealth of the country; she can do much to satisfy her people—all of which are commendable, but if the morals and the wealth of the country are helped and the religious life adjusts itself to this without changing the object and end of their worship, it will avail for this life only and by no means enough of that. There are many things pertaining to this life that the religion of Jesus Christ alone can change that are necessary for the happiness of the home and the peace of the country. This government can not bring. That is for the Church. Will the Church do for India what government can not? The latter is doing much to promote the interest and comfort of this benighted people, will the former do equally well? While the latter is unable to get the people to accept the advantages as rapidly as desirable it is patiently going on gaining little by little but is just as persevering as if success were crowning every step of the way. Will the Church do as well? Let it be remembered that the Church will do no more than the individuals composing it will do. You are one of those individuals. What are you doing?

Goshen, Ind.

When Goforth and his companions were trying to enter Hunan province, Hudson Taylor said, "If they ever do it, it must be on their knees." They did it.

Plowing

In many parts of China converts are required to read and write before they are baptized.

SOUTH AMERICA

FANNIE H. HERSHEY

VI Missionary Effort

Protestantism entered South America at an early date but its efforts at that time proved unsuccessful, because of opposition and the unfaithfulness of the leaders of Protestantism.

The Moravian Church established its first mission in British Guinea in 1738 and in Dutch Guinea in 1739—this was before the reputed birth of modern missions in England or America. The Moravians have more communicants in their Church today than any one missionary society in South America.

Bible agencies were established in a number of places and the Bibles and portions of scripture were eagerly bought. Some priests bought books and encouraged others to do likewise while other priests opposed the movement.

The Presbyterian and Methodist churches of America have been the largest factors in the evangelization of South America so far, and the missions of one or the other of these denominations are found in every republic of the continent.

From statistics of 1908 we find that there are twenty-five different missionary societies laboring in South America. Fifteen of these are American, eight British and two International. There were in 1908, 819 missionaries, including missionaries' wives, and 114 native workers; 239 stations where missionaries reside and 656 sub-stations. The communicants numbered 46,273 with 85,492 adherents who were not communicants. They had 193 day schools with 15,329 pupils; 42 higher institutions with 28,826 teachers and scholars. There were at that time six foreign men physicians and one woman physician on the continent. A number of workers have entered South America since then.

"The Christ of the Andes"

Bible societies, such as the British and Foreign Bible Society and the American Bible Society are helping the work considerably by the distribution of portions of the Scriptures. It has been estimated that two millions of copies of the Scriptures have been circulated in the Spanish and Portugese sections of South America. These copies are distributed by colporteurs. The colporteur is frequently a plain man but he travels far and wide reaching places where the missionary preacher would not be tolerated.

"Not infrequently the colporteur takes his life in his hand, and becomes a hero quite as much as the soldier on the field of battle. Such an instance we have in Jose Mongiardino, a Bible seller in Argentina. He was told that he must not cross the frontier and enter Bolivia, which was bigoted, and, as to Protestantism, a closed country. Obeying his impulse he entered Bolivia and penetrated to Sucre, then the capital of the Republic. He quickly sold his stock of Bibles and started to go back to Argentina where he might replenish his stores. But he did not reach Argentina. A high ecclesiastic declared that the daring colporteur would not get out of Bolivia alive. At a lonely spot he was attacked by two emissaries of the priesthood and murdered. The civil authorities took the body to Cotagaita for burial, but the ecclesiastical authorities refused to admit it to the cemetery and Mongiardino's remains were buried outside the wall, between the graves of a suicide and a murderer. Some time later three men made a tour through Bolivia and, finding the grave of Mongiardino, stood with uncovered heads and reconsecrated themselves to the work of evangelizing South America. These men were the Rev. Andrew M. Milne, for many years the general agent of the American Bible Society, and Bible Colporteurs Francisco Penzotti and Jacinto Gaudulfo."

Penzotti is an Italian by birth. Soon after his conversion he became an active worker in the Church. After becoming a colporteur he was arrested for selling Bibles and was imprisoned eight months. Recently he succeeded Dr. Milne as general agent of the American Bible Society. Writing of the results of Bible circulation, Penzotti says: "It is well known that the Roman Catholic clergy persecute the Scriptures more than Saul persecuted David, and they were able to destroy perhaps three quarters of the copies we distributed in our earlier trips," and he adds, "I have noticed that while the priests burn the Bibles, the people take their images of all sorts and sizes and put them in the fire, at the same time abandoning their sins."

Another type of work is that among the seamen, called "port work." Services are held on the ship and also on the shore for the sailors.

The Y. M. C. A. and Y. W. C. A. have done much good among the young men and women of South America.

Baptist Church, Pernambuco, Brazil

The mission schools have been important aids to the more direct evangelistic work. Some of them are patronized by students from the best families. Although it is distinctly understood that the Bible is to be read and studied and that attendance at morning prayers is compulsory this does not diminish the popularity of the school even though the patrons are Roman Catholic.

Some of these schools which have achieved more than a national reputation are, the Methodist College of Lima, the Presbyterian Institute Inglese in Santiago, the American College for girls in the same city, the Methodist schools in Concepcion, Chile, and in Buenos Aires and McKenzie College in Sao Pauls.

The results of the missionary efforts are gratifying. A Methodist bishop of Argentina says that for the number of missionaries at work and the money expended their work was more successful than in any other country. Rev. Hart of the Southern Baptist Convention says: "We began work in Argentina just six years ago and there have never been more than four missionaries in the field nor over $12,000 expended. And yet we have about as many members in our churches in Argentina as we have in Central China, where we have been working for over half a century and have expended thousands of dollars."

The governments of all the South American countries now allow the missionaries to work in them unhindered, even Peru having granted religious liberty. The pioneers in mission work in South America frequently suffered imprisonment for the work's sake, but the missionary going now can feel assured that there will be no opposition by the government.

There is urgent need for more workers in South America. There are a few over 800 missionaries for the entire population. "In Canada and the United States there is on an average one Protestant minister to every 514 persons. In South America each missionary has a constituency of about 50,000, indicating a need in proportion of population 100 times as great as in the Protestant countries of North America."

South America is the nearest to North America of all mission fields. "The two Americas, isolated from the rest of the world, and joined one to another, have a manifest responsibility each for the other." South America welcomes influences from North America. Mission work once well begun is often able to be self-supporting, more so than anywhere else outside of Protestant lands. In those countries the Christ is not known, the worship is that of the Virgin and not of her Divine Son who said: "I am come that they might have life and that they might have it more abundantly."

Several years ago a war between Argentina and Chile was averted by arbitration and a treaty of peace was made. To commemorate the event they agreed to erect a monument of the figure of Christ who is the Prince of Peace. A large bronze image of the Christ was cast and was placed up in the high Andes on the boundary line between the two republics and so is called "The Christ of the Andes." They did not know at first how to place it. It would not do to have the figure turn the back toward either Chile or Argentina, so they decided to have it facing along the boundary line. But they did not care to have it facing the South Pole and the icy waters of the Antarctic, "so it was placed to face in a northerly direction and now as the traveler ascends to the summit of the pass over the Andes he beholds the majestic figure of 'The Christ of the Andes,' with the cross in one hand while the other is uplifted in blessing, and the eyes look northward. It seems to look northward to the United States of America and to the Dominion of Canada. It is the symbolized appeal of South America to the peoples of the north. It is the symbol of the appeal of the real Christ."

The appeal is urgent. We have that which they need. Will we respond?

Manheim, Pa.

In Porto Rico the decisive hour of missions is seen in the tendency of the upper classes toward evangelical Christianity.

The people of Africa are not all negroes; there are millions of Arabs, Copts, Berbers and Moors.

AN INCIDENT IN MISSIONARY LIFE

M. C. Lehman.

Bro. P. A. Friesen and family were anxious to get into their new bungalo at the newly started evangelistic station at Sankra. Taking tents and other outfit they started for Sankra and expected to live there in camp until the new bungalo should be ready for occupancy. Sankra is eighteen miles from Sunderganj and fourteen miles from Balodgahan.

Living in a tent is fine so long as no one is sick, but when a person has high fever you are liable to long for a permanent building. Bro. and Sister Friesen with four children were living in the tent and getting on well until the oldest daughter, Mary, aged six years, suddenly took sick with what was thought to be malaria. Malaria is a very ordinary sickness in India although sometimes very serious.

Bro. Friesens were fourteen miles from the nearest European help. Little Mary was thought to be getting better but suddenly became worse on the 15th of November, just one week after they had arrived at Sankra. She became weaker and it was seen that unless medical help could be gotten at once that she might not live. What was to be done? No medical help could be gotten sooner than within five hours. Gathering the other little children Bro. and Sister Friesen watched their child slip from them. She died at 12 N.

A messenger was soon running in the direction of Balodgahan and arrived there at about four in the afternoon. From there Bro. M. C. Lapp notified the other missionaries by telephone and at once started for Sankra by bicycle. At four-thirty P. M. three other missionaries were going to Sankra from Sunderganj as fast as horses could get them there. The corpse would have to be interred yet that evening.

During all this time Bro. and Sister Friesen were under the painful necessity of preparing their own dead for burial. The gathering of wood for a coffin and the calling of carpenters to make it was a sore task for the father. No graveyard had been started or even site for one chosen. A grave had to be arranged for and all preparations made.

By seven-thirty four missionaries from other stations were with Bro. Friesens, and after hurridly taking some nourishment to lessen the exposure because of the long trip the funeral service was held in the tent.

A number of Hindus had gathered and as they viewed the body of little Mary who had played with their own children, Bro. Friesen with a courage and strength of heart that is known only by Christians, preached to those Hindus the Gospel of Jesus and His love across the body of his own child.

With that awe inspiring stillness that characterizes an oriental night about us and the wondering people staring at us to see how Europeans would dispose of their dead we stood around that grave and lowered the body into it by lantern light. A concluding service and all was over. Bro. Friesens have been called upon to hallow the ground of their new station with their own dead before they could occupy the house that is being built there for them.

Just an incident in missionary life, but the possibility of such should be taken into account in taking up foreign missionary work.

Dhamtari, C. P., India, Nov. 22, 1911.

The Government Road Milestone, India

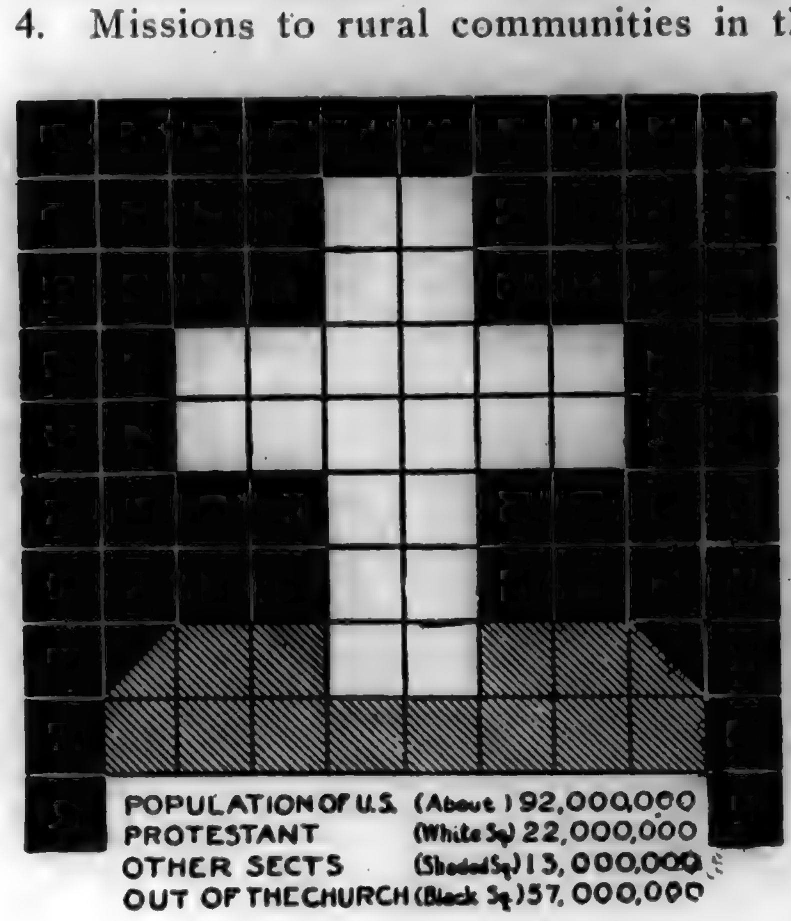
In Venezuela there is a law against the increase of the number of clergymen.

In Ecuador and Bolivia, prejudice must be overcome by schools and colleges.

HOME MISSIONS IN NORTH AMERICA

North America is a vast missionary field, representing many varied phases of work for all classes of people. The problems connected with it are almost as numerous and complex as are those of foreign missions. Home missions in North America—not counting Mexico and the West Indies—include the following:

1. City missions for the fallen, out-casts, and destitute.
2. Work for foreign-speaking population in cities, manufacturing, and mining districts. These include Europeans, Chinese, Japanese, Hindus and other Orientals. Work for new immigrants. There are over 11,000,000 foreign-born in the United States. Chinese number about 100,000 and Japanese 25,000; Italians about 500,000, and Russians the same. About 1,000,000 immigrants arrive each year.
3. Missions to the Jews in the great cities. These number about 2,500,000, of whom over 1,000,000 reside in Greater New York. Nearly 1,000,000 have immigrated to the United States in the last ten years.
4. Missions to rural communities in the East, where churches have become too weak to support aggressive work.



From the Missionary Survey.

5. Social service and giving the Gospel to non-church-going laboring classes.
6. Missions to the American Indians—including preaching, schools, and industrial work. American Indians number about 300,000, most of them on reservations.
7. Missions to the negroes in the cities, and in the Southland—including general and religious education. Negroes in the United States number about 10,000,000.
8. Frontier missions to miners, lumbermen, and settlers in new fields, away from established churches. Mormons number 210,000.
9. Missions to mountaineers of the Appalachian range in the East and South.
10. Missions to miners, Indians, and Eskimos of Alaska, and to fishermen and Eskimos of Labrador, Greenland and Northern Canada.

Most of these lines of work require special study and qualifications. The same workers can not usually engage in more than one branch of home missions. The hardships are also as real as those connected with foreign service. While the distance from home is not so great, and the separation from friends is not generally so complete or prolonged, there are other trials that are often even greater at home than abroad. The salaries are smaller, the physical comforts are less, servants are, in many places, difficult to secure, and workers are more separated from each other, so they have not the community life found in many foreign stations. Each department of home mission work has its peculiar difficulties and trials, and each has its special reward for faithful service in the cause of Christ and through the power of the Holy Spirit.

The total population of the United States is about 92,000,000. Of these only about 35,000,000 are reported as communicant members of organized churches, and of these about one-third are Roman Catholics. It is estimated that one-half of the population of North America are not church-members, and do not regularly attend any place of worship.

The home missionary forces employed in the United States are difficult to ascertain, as there are many independent workers and organizations. Those employed by the great home mission societies number about 12,000 missionaries. In addition to these are independent city missionaries, pastors, active church members, and non-denominational workers.—Missionary Review.

NOTES

Congress of Religions of All India

Die Evangelischen Missionen reports that a Congress of Religions of All India was held at Allahabad in the beginning of the year. All sects of Hindus were represented, and among the speakers, beside these Hindus, were Islam, Buddhism, Parseeism, Judaism, and Christianity. The Christian missionaries thought that they ought to appear upon the platform together with the representatives of these false religions, because discussions and resolutions were prohibited and only concise statements of the doctrines and tenets of the different religious systems were permitted, so that a fine opportunity for the public presentation of Christianity was offered. They were greatly pleased with their success, because deep interest was shown by the audience only when a Christian missionary began to speak. This was probably caused by the fact that every Christian speaker seemed conscious of the importance and of the reality of the message which he was delivering, while non-Christian speakers delivered poor and unimpressive addresses. Once a Hindu repeated a Sanskrit prayer, but other Hindus did not show the least reverence, and did not even cease their loud talking. But when the Christian stood upon the platform and prayed, and all other Christian members of the Congress reverently arose and joined him silently in the prayer, more than half of the whole assembly stood up and remained silent and standing until the prayer was finished.—Sel.

The Problem of the Dark Continent

Here is the largest of the continents, except only Asia, and it has not half as many people as China, though China could be tucked away in one corner of Africa. Yet these 180,000,000 Africans speak 843 languages and dialects! What a fearful difficulty that one fact presents! In addition, there is the ignorance of the people, the absence of written languages and literatures, the common superstition, the widespread licentiousness, and the terrible African fever that has killed hundreds of missionaries.

But on the other side? The people are simple, childlike, loving. They are very receptive and plastic. They have fine possibilities. They are likely to give us in the future great Christian poets, musicians, artists and orators. They are the youngest of the great races, probably. If they have most to learn, at any rate they have the least to unlearn.

The force at work. The figures are encouraging, as they have recently been gathered. The foreign missionaries at work number 4,542 and the native workers aiding them are 26,474. They have won 1,034,372 native Christians; and these, with the members of their families and others that are sure to join the Christian church, number 2,032,774. And best of all, next to the Bible history itself, Africa has the inspiring record of unparalleled missionary careers—such superb lives as those of Livingstone, Moffat, Hannington, Mackay, Crowther, and Taylor.—Sel.

Native Evangelism

It has taken a long time of missionary experience to convince the Church that every nation must be evangelized by a ministry from its own native soil. One of the convincing living examples is found in our own country in the work of Booker Washington in his effort through the Tuskegee work, which speaks for itself.

"During the past three years there has been a marked improvement in the regularity of the attendance of the student body. About 85 per cent. of the students now enter at the opening of school and remain until the close. There is an equally notable growth in the individual character and worth of the students. In all the departments, 1,702 students have attended the school during the year. This number does not, however, include the average attendance of 240 in the winter short course in agriculture, the 204 in the town night-school, nor the 199 enrolled in the training school, nor the 207 who attend the teachers' summer school, nor, of course, does this number include the thousands reached and helped through the annual meetings of the Tuskegee Negro Conference. Students have been enrolled from 38 States and Territories, and from 15 foreign countries."

Conducted by S. F. Coffman, Vineland, Ont.

BIBLICAL EXPOSITION

Every teacher of the Word of God proclaims himself an expositor of the Bible. He may not claim to place his own interpretation upon the Word; he may make no pretense of originality, he may use the authority of others, and give the opinions of many investigators and teachers, yet, the fact that he presents the Word for the acceptance of his hearers makes him responsible for what they hear and believe.

The first thing for consideration in endeavoring to explain the Word of God, is to understand it. One may easily understand some portions, but it would be folly to claim to understand every part of the Scriptures. The more simple that one may be able to give his explanations the more apt is he to have gotten the truth and may the more easily make it understood. It has always been the things that are understood that have been the key to the revealing of truths. The light that seems to be hidden in the obscurer and more infrequent passages of the Scriptures are most frequently illuminated by the light of the best known or most familiar portions. The same fact may be said to be true with reference to the deeper truths of the Word which under-lie the great plan of salvation, which is the theme of the whole Bible, and without which there would not need to be a Bible.

The basis, then, of scripture interpretation is the simple truth of the plan of salvation. The whole story of the plan, in all of its most beautiful truths and deepest colored illustrations and most intricate details of Divine revelation, centers about and is inseparably connected with Christ and the Cross. The mysteries of the past find their revelation in Christ; the prophecies of former ages find their fulfillment in the "Word made flesh;" the shadows of the sacrifices and altars fall like burial shrouds of God's design upon the body of His Son, the sacrifice of Calvary, to fulfil their divinely appointed purpose. The old heaven and earth, with their lights and shades, fade away into the great past of former things as the glorious day of eternity is spoken into existence by the Word of God. The Old fulfills its mission in the revelation of the New.

In a similar way may we find the truths of the Old Testament revealed by the New. Those things which we find to be the realization of the hopes of people in the days of the apostles, we may find in the days of the prophets in the form of declarations and expectations of events to come to pass in which the people found great consolation. Thus all prophecy is in some way related to Christ, and every fulfillment must in some way be connected with Him.

There are very many phases of the work of Christ and each of these may have a special revelation in the Word. Each may have its beginning expressed some where and may be followed out in the story of the manifestation of the grace of God all through the Scriptures. We may have a line of exposition on the Eternity of Christ; another on the Son-ship of Christ; still others on the atonement, priest-hood, sacrifice, humanity, royalty, bride-groom, kingdom, etc. Some of these phases may appeal to one person more than do some others, but there can be no adequate conception of the Christ whom God has revealed to men without seeing Him in all the phases of His glorious revelation. There are often difficulties in the way of interpretation on account of many different ways of studying His ministry. We are apt to apply a scripture to one subject which applies to another. The greatest care should be exercised in ascertaining just to which phase of the ministry of Christ the texts under our consideration may apply.

Another important matter in the interpretation of the Word is with reference to the fulfillments of the prophecies. There are two classes of interpretation along this line. The first is the "spiritual" and the second the "literal" interpretation of prophecy. It is certain that all prophecy is not intended to be only spiritually fulfilled. The question, then, resolves into the matter of "How much of prophecy is to be actually fulfilled?" We know that there are three epochs and ages in the history of the world and especially do we find those ages clearly revealed in the history of the people of Israel. Prophecy for them has referred very largely to the different dispensations of their history. Prophecy has to do with events of our past as well as of those before us. We may apply many of the prophecies to our own age if we but interpret them in a spiritual way. We may have nearly all of them fulfilled in this manner. Indeed, they may have been fulfilled many times by applying that method alone to them. We realize that there are yet events before us of great moment, and we wait with great interest and expectation for some of these great revelations of the work of God. It is possible for Him to bring to pass in a real manner all that He has spoken concerning His Son and His people. If there are prophecies that have not been fulfilled, there is a possibility of them being fulfilled in a fuller sense than could possibly be done in a spiritual manner. One of the first principles in the interpretation of prophecy is that the Word spoken must be considered in the light of the people to whom it was spoken. If a promise was made to the Jews, it is evident that it could not be fulfilled in the Gentiles. If the promise was made for the Gentiles, it could not be fulfilled in the Jewish history. The progressive fulfilment of prophecy has led many people to think that much of the Word has been fulfilled. They have searched the pages of history and have marked many peculiar and isolated events in the history of the past as being the exact fulfillment of God's promises, and thereby have even presumed to set the day and explain the manner of coming events. It is evident that there is a great possibility of error, and it has often proven to be the case, in this manner of interpretation.

In every effort to expound the Word, we should bear in mind, that the purposes of an infinite mind are concerned in the messages which the Word contains. It is not a light thing that men should undertake to reveal the mind of God. The greatest care should be exercised. The greatest sense of responsibility should be exercised by the teacher of the Word. No amount of pains or labor should be spared to harmonize the different parts of the Bible and make the Word one harmonious whole. Christ has revealed to us the Father, and the Holy Spirit reveals to us the words of Christ. We, as teachers of the Word are under the obligation of revealing the harmony of the Father, Son and Holy Spirit.

For centuries thousands of little Hindu girls have been married to the gods, thus becoming temple girls, which meant a life of shame.

Within the last few years the Government of Bombay and the Maharaja of Mysore have forbidden the dedication of minors to this service.

GRACE OF THE LAW

XIV Leviticus

The Law of Abstinence from Blood.—Lev. 17

This is another law regarding the personal purity of the people of Israel. In the previous chapter the Lord emphasized the necessity of the priesthood being holy in the ministry of the ordinances and the need of their being particular in every detail of those sacred ceremonies which were typical of the removal of the transgressions of the people. In this chapter the Lord pointed out to the people a certain peculiar relation which they should observe toward Him in their use of flesh as food. Each day they would be reminded of their holiness unto the Lord. Every day they would be obliged to remember their dependence on the grace of our God for the forgiveness of their sins. On every occasion of their shedding blood they would remember the altar, the priests who ministered for them, and the God before whom their transgressions were remembered, and the blood which made atonement for them.

This is not a strange thing on the part of the Lord. In our own dispensation, the Lord has given us the most common things in life to remind us of the most precious graces that God has given us. Our very food and drink have been crystalized into Divine truths; earth's tapestry is full of heavenly designs. In the broad fields, in the forests and orchards, upon the mountains or in the seas, in deepest caverns or highest heavens, we may read as from a book the truths that have been taught us by the Son of God who came down from heaven.

I. The Killing of Sacrifices.—Lev. 17:1-6.

1. A command of the Lord to the people.—Vs. 1, 2.
2. The kind of sacrifice.—V. 3.
3. By whom killed.—V. 3. While many of the offerings were slain by the priests there were those that were slain by the one who brought the offering. (See Lev. 1, 2, 3, 4). In the case of offering peace offerings the individual who offered must take the fat and breast and wave it with his own hands before the altar, then present it unto the priest.
4. Where to be slain.
   - a. At the door of the tabernacle.—V. 4. This law was perpetuated after the entering into the land of promise. (See Deut. 12). The offerings were to be made at the place where the Lord would place His name, or at which place He would reveal Himself to the people.
   - b. The reason, the offering of blood and fat unto the Lord.—Vs. 5, 6. The ministry of the priests was necessary in approaching the altar to sprinkle the blood and burn the fat. This could not be done in any other place, owing to the restriction laid upon the priesthood to minister only in the Tabernacle. They were associated only with the altar in the sanctuary of the Lord.
5. The penalty for disobedience.—V. 4. It is remarkable that such a penalty should be attached to this negligence. The offender was considered guilty of murder, and was punishable with death.

II. Abstaining from Idolatry.—V. 7.

1. Not offer sacrifices in the open field (cf. V. 5). Before the establishment of the tabernacle it was customary to offer sacrifices thus, but in after years it was prohibited. Elijah's offering on Mount Carmel was an exception. The "high places" and other places of worship and sacrifices other than the temple in the days of the kingdom, were direct violation of this law of God.
2. Not offer sacrifices to devils.—V. 7. The R. V. translates the word "devils" as "he-goats." In the Hebrew the words are the same. It may refer to those heathen deities which were symbolized by the bodies or parts of the bodies of goats. In the New Testament idolatry is called devil worship (I Cor. 10).

   The sin of idol worship is indicated as a form of spiritual adultery. Affinity with idols and their worshipers means separation from God and the violation of faith in Him.

III. The Law for the Entire Camp of Israel.—Vs. 8, 9.

1. For those of the house of Israel.
2. For the strangers among the people.
3. A common penalty.—V. 9.

IV. Abstaining from the Use of Blood, as Food.—Vs. 10-16.

1. No blood of any kind to be eaten.—
   - a. Of no manner of flesh.—Vs. 10, 14.
   - b. Of beast or fowl taken in the hunt. ——V. 13.
   - c. Of that which died of itself.—V. 15.
   - d. Of that which was torn by a beast. —V. 15. In the case of that which died of itself, there was no blood shed. The blood yet remained in the flesh. In the case of that which was torn by a wild beast, the blood had no been shed by the hand of man, and hence the proper reverence for the blood had not been given.
2. What was to be done with the blood.
   - a. The blood of all sacrifices was to be offered upon the altar.—Cf. Vs. 5, 11.
   - b. The blood of beast or fowl caught in hunting to be poured out upon the ground and covered with earth. —V. 13.
3. The use of the blood, to make atonement.
   - a. It is life poured out.—V. 14. "The life of the flesh is in the blood." Only that blood which had been poured out unto death would be acceptable at the altar. Not the quantity of blood, but the death which had been produced by its being shed was what God esteemed in all of the blood which was offered at the altar. The blood of the turtledove or the pigeon or the sparrow were as acceptable as the blood of the bullock.
   - b. The blood covered with dust.—V. 13. The life of those animals slain for food during the hunt, was also poured out, and must not be left exposed to putrify or to be devoured. The preciousness of life thus poured out is manifested in this that it is either offered to God upon the altar, or concealed or hidden away from all except God.
   - c. Blood not shed is defiling.—V. 15. Death without shedding blood is an abomination to God. It is a death without atonement. The blood must be used for atonement (V. 11) and when not thus used there is no atonement and the guilt of the person who neglects this ordinance is upon him. He is defiled.—V. 16.

Signification.—That there is a deeper meaning in this law than that the people should present their offerings before the altar and not be tempted to sacrifice to the idols of the land, is very evident.

The regular ceremonial sacrifices could not be made by the people. Those offerings included the offerings for sin as well as the burnt offerings and the peace offerings. As required by the law, only the priests could offer them, and that only at the sanctuary. Peace offerings could be made whenever the people desired. In them lay the danger of devoting things to idols. As long as the people were in the camp of the wilderness, every animal that was to be used for food must be brought to the tabernacle and the blood presented for the ministration at the altar. After the people entered the land and were far away from the tabernacle, they might slay animals for food without bringing the blood to the sanctuary, but were not allowed to eat the blood. (Cf. Deut. 12:17-28). But every peace- or thank-offering must be presented to the altar. The expression of gratitude to God and fellowship with Him, depends upon the blood that has been shed—the life that has been poured out. Our peace and fellowship with God rests upon the atonement made with blood.

Another thought that appeals to one in this lesson, is the statement that the "Life of the flesh is in the blood." Blood alone does not make atonement. Blood does not pay the price of our ransom. Blood alone cannot cleanse us from the guilt of our sins. Blood can never satisfy for the wages of sin. The result of transgression is death, and it takes death to restore men to Divine favor. Gethsemane was a place of blood, but not of redemption. Calvary was a place of blood and death. There the Son of God poured out His life; there He **died;** there He gave the **life-blood** upon the altar and "made atonement for the soul."

The same fact it also set forth in the forbidding of the use of flesh that had died of itself. There were sanitary reasons for the law, no doubt, but spiritual ones as well. There is no salvation without the shedding of blood. The cup of the Christian communion is the only emblem that Christ has given us as a memorial of His death, and that is a symbol of blood that has been "poured out." The use of any other symbol —any that typified death without shedding blood, to represent either our death to sin or the death of Christ for sin would be the "eating of meat that had died of itself," and for which no atonement had been made.

The covering up of the blood, beautifully illustrates the hiding away of the life that has been given up. "For ye are dead and your life is hid with Christ in God." The blood of the sin-offering is hidden under the altar, the blood that is poured out in the field is hidden away. The blood of the peace offering and the burnt offering are sprinkled upon the altar. Not a life that is given up for the Lord is lost. All that are of faith are kept and hidden away, and shall be revealed in that great day of the Lord.

WORDS OF BIBLE COUNTED

How, Where and When a Prisoner Found Their Number

It is well known that the number of letters, words, verses, etc., contained in the Bible have been counted, but by whom, when and where is not generally known. Treat's publication, entitled "Curiosities of the Bible," speaks of the occurrence as being of Spanish origin and that the Prince of Granada, fearing usurpation, caused the arrest of the supposed would be usurper, and by order of the Spanish crown he was thrown into an old prison called the place of skulls, situated in Madrid, where he was confined for thirty-three years, with no other companion than the rats, mice and other vermin that frequented his dismal cell.

During his confinement he counted the letters, etc., contained in the Bible and scratched the several numbers on the stone walls with a nail. When his work was discovered, he was furnished with writing utensils and ordered to make a copy of the results of his long and tedious task, and on its being completed he finally received his liberty.

The following is a correct copy of his great work:

The Bible contains 3,566,480 letters, 773,746 words, 31,173 verses, 1,195 chapters and 66 books.

The word "and" occurs 10,684 times, the word "Lord" 1,853 times, the word "Jehovah" 6,855 times and the word "reverend" but once, which is in the ninth verse of the One Hundred and Eleventh Psalm.

The middle verse is the eighth verse of the One Hundred and Eighteenth Psalm. The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except the letter "j."

The finest chapter to read is the twenty-sixth chapter of the Acts of the Apostles. The most beautiful chapter is the Twenty-third Psalm. The nineteenth chapter of II Kings and the thirty-seventh chapter of Isaiah are alike.

The four most inspiring promises are to be found in the sixth chapter of St. John, thirty-seventh verse, and fourteenth chapter, second verse; also eleventh chapter of St. Matthew, twenty-eighth verse, and the Thirty-seventh Psalm, fourth verse.

The longest verse is the ninth verse, eighth chapter, of Esther. The shortest verse is the thirty-fifth verse, eleventh chapter of John.

There are ten chapters in the book of Esther in which the words "Lord" and "God" do not occur. The eighth, fifteenth, twenty-first and thirty-first verses of the One Hundred and Seventh Psalm are alike. Each verse of the One Hundred and Thirty-sixth Psalm end alike. The One Hundred and Seventeenth Psalm contains but two verses, the One Hundred and Nineteenth Psalm contains 176 verses. There are no words or names of more than six syllables.

It has also been discovered by some person unknown that in Joel, third chapter, third verse, the word "girl" occurs, and in the eighth chapter of Zechariah, fifth verse, the word "girl's" is mentioned for the only time in the whole book.

The eighth chapter of Ezra, ninth verse, contains fifty-two "t's." The word "snow" appears twenty-four times in the Old Testament and three times in the New.—Sel.

The Bible Class

Youngstown, O.

Our Bible Class has been having some good meetings and seemed to be a success. However at present (Dec. 30) we have all our energies bent in one direction—we have meetings held by Bro. E. F. Hartzler. At this writing there are thirty-five confessions.

T. K. Hershey, Supt.

Scottdale, Pa.

The Bible Class organized the first of last year, completed the course of study on the Life of Christ on December 26th. We have had a profitable study. We studied the events in the life of Christ in their chronological order and were thus enabled to note the development of some of the great teachings of our Redeemer. This study has simply created a desire to make a thorough and detailed study of the teachings of Christ.

On the evening of January 1, the Class reorganized for this year. We have decided to take up a study of the Acts and Epistles in the chronological order. An entire year will be devoted to this course. These two studies will enable us to get the historical setting of the events recorded in the New Testament and give us a general knowledge of the themes and main contents of each book of the New Testament. This general knowledge of the New Testament will furnish a good groundwork for a detailed and thorough study of each book separately.

The interest in the class work has been good. All who have taken the course have been benefited.

The Workers' Column

Outlines by A. J. Steiner.

TEXT—JOHN 14:2, 3.

I. **Approaching Tragedy.**
  1. Sorrowing disciples.
  2. Comforting words.
II. **Five Prominent Thoughts Concerning Home.**
  1. Parental home—Heavenly home.
  2. Diversity —many mansions.
  3. Unity—harmony.
  4. Permanency—always to remain.
  5. Christ coming to receive His bride into His home.

TEXT—PROV. 24:31 (Latter clause.)

"And the stonewall thereof was broken down."

I. **Introduction to Text.**
  1. Solomon's walk into field.
  2. Dilapidated wall.
II. **Ancient Use of Stonewalls.**
  1. To enclose vineyards.
  2. Fortify and protect cities.
III. **Explain What a Strong, well Preserved Wall Stands for.**
IV. **Stonewall May Well Represent Man's Will.**
  1. Compare strong wall with developed will.
    a. Show how continually resisting evil builds good character.
    b. Show how a weak will yielding to evil impulses weakens and destroys good character.
V. **Will—A God-given Faculty.**
  Hence it ought to be regarded sacred and should be protected with great care.

BEGINNINGS

(Continued from page 424.)

For a work of this kind three chief things are needed; pupils to work with, teachers to do the work, means to supply the wherewithal. The pupils are there and their need is an unspoken appeal to all who take time to think of their circumstances. I feel safe in saying that the Government of India would be willing to pay at least half of the expenses of such an institution if it were in the hands of persons in whom they had confidence and whose reputation for stability was well established. Would there be lack of the remainder for a work so worthy while we have it in such abundance?

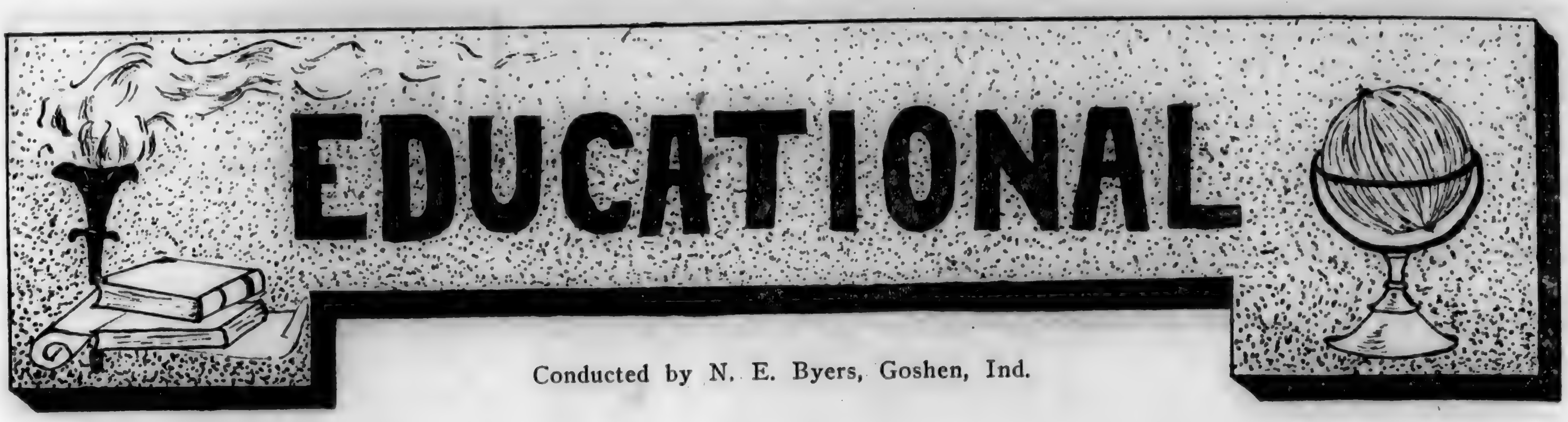
One or two American teachers with a loyal spirit for the work and a heart devoted to the helpless would be needed. Other teachers could be supplied from India's own.

As you pray think of this work.

Scottdale, Pa.

There has been an average of one conversion every hour, since the first missionary went to Korea.

Koreans having lost their earthly country, are now seeking the heavenly.



EDUCATIONAL

Conducted by N. E. Byers, Goshen, Ind.

CULTURAL VERSUS VOCATIONAL EDUCATION

There is at present a great deal of agitation for practical training in our schools in preparation for the callings or vocations that employ a large percentage of our population. In the past schools have trained lawyers, physicians, ministers and teachers, but now the others are demanding equal privileges for their pursuits. Labor-unions, business men's organizations, farmers' institutes, legislatures and even congress are agitating the matter. And it surely is important for the individual and for the community that each person be prepared to do some useful work well. But on the other hand it is not all of life to make a living and it may very probably be true that most people now earn more than they know how to spend wisely. Mankind does not wish to remember and enjoy only so much of literature, history, science, philosophy, music and art as can be turned into money, rather we wish to earn money for the purpose of having and enjoying these higher and better things of life. May courses in agriculture, manual training, business, domestic science, etc., be multiplied so that every one may become a skilled and intelligent worker, but may ever a larger number of persons have the privilege of making most of life by having the benefit of the best cultured education that introduces one to the results of the work of the best minds and lives of all times.

AFTER THE WEST—WHAT?

A. E. Kreider.

Man ever aspires to form new relations, see new sights, and experience the unusual. Old things lose their value, and their novelty. Some of the pursuits of life that have furnished great enjoyment and satisfaction to some people are coming to an end. Occasionally one inquires as the little school boy, who having learned to read everything in his first book in three weeks, came to his teacher and looking up into his face anxiously said, "Teacher must I go home? I have learned it all?" The boy thought that there is nothing new to master. He did not know what the next step should be. Today we are reaching the consummation of one phase of our national development. Men are not asking "must I go home," but "must I stay at home." The restless man of the frontier is asking the question. He does not know what to do when there is no more virgin soil to break. He has already set up his shanty and pulled his plow in the West and far Northwest. This will mean a change in the program of the future. He must be given a new task.

This situation is peculiar to our own time. There has been since the dawn of history a continual shifting of peoples. In the early centuries of the world, tribes and races were pushed out of their common cradle and scattered to the four corners of the earth. Then as one locality became over populated, they would send forth some of their own to find new homes for themselves. Race after race pushed out into unknown territory for the sake of plunder, or to satisfy their wondering instinct, or as often was the case, to secure a livelihood with less competition and work. The migration of the 19th and first decade of the 20th century is a continuation of that general movement. The central motive of this great body of people is economic, and, secondarily, social. Soon a large dam will check the flow of this stream of humanity. This westward trend is coming to a close. Our own generation will see society become static geographically only to become progressive in other lines of achievement.

Very natural, it is, to ask, After the West, what then? Or what is the next step in our economic development? No doubt, some may think, since there is no new outlet for society, that a great reverse will come in our economic life. Will the time come when Mother Earth cannot nourish her ever increasing family? The practical men of today are not concerned in the definite answer of this question. They are anxious to know and to find out in what channels they must direct their energies to secure the greatest possible economic value from our resources.

The agitation of the question of the conservation of our natural resources is an outgrowth of this tendency. Men have recognized that the wanton wastes of the present will greatly hinder the men of the future in satisfactorily meeting their economic, and their industrial problems. We, then, must come to the conclusion, that if America is to maintain her preeminence she must enact and advocate certain measures or an economic crisis will come.

The agriculturists of today have a part in relieving the economic situation of fifty years hence. They will have to, if they rise to their duty, adopt new methods for tilling the soil. The farmer no longer has soil of virgin strength. He dare not take the attitude of a robber, thinking he will take everything from the soil never putting anything on in return. This has been the cause of so much impoverished soil. Most farmers do not consider the facts that it takes just as much labor to cultivate poor soil as rich soil and that the production is proportionate to the grade of the soil and to the grade of cultivation. These few facts account for the failure of the 20th century farmer to bring to society its greatest contribution.

On the part of the farmer it will mean that he must become acquainted with the elementary principles of agriculture. He ought to be able to analyze, his soil and supply the elements that are lacking. He ought to be thoroughly acquainted with the elements required by various plants. He ought to be able to judge rightly the strength of any soil. And, finally, he must know how to properly prepare the seed bed and cultivate it afterwards. If such steps are taken by the farmer, as a natural result, the large farms of the west will be divided. Then he will not have for his aim the cultivation of vast tracts of land but the tilling of a small area for its greatest return. He will pursue qualitative rather than quantative farming.

The richness and productivity of the soil of America does not only depend upon the farmer's relation to the soil but also upon the conservation of certain natural resources. For instance, many farms in Virginia have been gullied by the increased rainfall due to the destruction of the forests. For the same reason many of our rivers are changed into inadequate drainage channels for they are being slowly filled up by the sediment washed off of the fields once covered and protected by a dense foliage. As a consequence we have fields inadequately drained, the added expense of cleaning many river channels, and more frequent floods.

It is no small undertaking to overcome

public ignorance and private greed; but it is worthy of the price. It will mean a great advance in our economic development, an enriched nation and an enlightened rural population. Then America will be able to hold her unrivaled prominence, for where there is wealth and leisure tempered by genuine manhood there is progress. Invention will go on with renewed energy, the study of science will reveal to us the secret of many mysteries and the crowning feature will be the new impetus given to intellectual and moral culture. Now shall the man of the frontier stay at home and sit down in despair? No. A new program lies before every sturdy son of the soil, if he follows it there will be a new era inaugurated in our history, an era of scientific agriculture. This is the demand of our own day. It is nothing but more intensive farming.

Goshen, Ind.

AROUND THE CITY OF WORMS

J. S. Umble.

Some centuries ago when bitter persecutions drove the Swiss Mennonites from their picturesque valleys and out of sight of their wonderful snow covered mountains, many of them drifted down the Rhine and founded settlements here and there. At one time there were large numbers of both Amish Mennonites and Mennonites in the Bavarian Palatinate just west of Worms and the ancestors of many of our people later came from that province to America. Only Mennonites remain, the Amish Mennonites having either emigrated to America long ago or united as a body with the Lutheran Church, the State Church of Germany. My information concerning the Mennonites of this district was very meager but I had a letter to Bishop John Hirschler at Monsheim and made that my first stopping place.

Monsheim is not over a dozen miles from Worms. On the train I asked a small boy who sat on the seat beside me and who also had a ticket for Monsheim whether he knew anything about the Mennonites there. "Oh, yes!" he replied, "all the rich people around Monsheim are Mennonites. They own large farms and are all very wealthy." The country through which we were passing was rich in grain and hay and seemed especially adapted to the kind of intensive agriculture carried on in this section.

As the train pulled into the station the boy pointed out Bishop Hirschler's pretty residence on the east side of the village and I found it with little difficulty a few minutes later. The bishop was at home and after chatting with him most of the afternoon and partaking of some excellent coffee and coffee cake I went on to the Weierhof near Monsheim. On the way to the station we stopped to look into the church building. The interior is rather elegantly furnished. A small corner to which the preacher retires before entering the pulpit is screened from the gaze of the congregation. Some ten or fifteen steps, also screened, lead up to the small round-cornered pulpit raised above the floor after the fashion of a Lutheran or Catholic Church. It, of course, struck me as being rather odd in a Mennonite Church. The preachers in this section wear a long ecclesiastical robe while teaching or preaching from the pulpit just as the ministers of the State Church do.

Whole-hearted, old-fashioned German hospitality is the rule at the Weierhof. This is the home of Preacher Christian Neff, teacher, preacher, author and evangelist. I had little difficulty in finding the parsonage and soon felt quite at home among the refined, cultured German people. I say German people because as Mennonites they are so entirely different from us in faith and practice that I never could exactly persuade myself that I was among Mennonites at all.

It happened that at the time of my visit Mennonite brethren from two other countries were visiting at the Weierhof: Bishop Dircks, a Russian Mennonite missionary to Sumatra; Mr. Nachtigal, a student from Rotterdam who sailed as a missionary to Java a few months ago; and Preacher Ediger, a teacher from Orloff, South Russia. After supper several young ministers from surrounding villages, and a young artist named Albrecht came to the parsonage to spend the evening. Most of them had been college friends of the Russian brethren. A livelier, more congenial company could hardly have been assembled and it was a real pleasure to listen to them as they talked till far into the night of their college days at Basel, of the condition of the Mennonite Church in general and of the political, social and economic condition of the world at large. Germans as a rule are much better informed about North and South America than the large majority of Americans are about European or even South American affairs. And these Mennonites knew ever so much more about the American Mennonites than all but a few Mennonites of America know concerning those in Europe.

One little incident occurred before the evening's visit was scarcely begun that fairly took my breath away. As mentioned in Bro. A. D. Wenger's book of travel, the Mennonites of Europe and especially along the Rhine conform to the almost universal German custom in the use of wines and other alcoholic beverages, so I was prepared to find that some of them cultivate the grape and not entirely for commercial purposes. But imagine my surprise at seeing a company of ministers and church workers drinking a toast "To the health and prosperity of the Mennonites of Russia, America, Holland and Germany!"

Preacher Neff is a brilliant conversationalist with a remarkable knowledge of men and affairs. The younger men, especially Preacher Ediger, were not far behind him in this respect and the evening passed very quickly and pleasantly.

A Group of Representative German and Russian Mennonites

After a refreshing night's sleep and a bounteous breakfast at the parsonage we called on the director of the boys' boarding school in the village. This school is largely under control of the Mennonites and Mennonite boys from every part of Europe are in attendance. Preacher Neff is one of the regular instructors. Every boy must eat, sleep, study, and play at the school under the eye of an instructor so the arrangement of the building differs quite a little from most American schools. The recitation rooms take up comparatively little space. A large part of the main building, a long, low, rambling structure, built along two sides of a court, is devoted to the kitchen, dining rooms, bed rooms and study rooms (There are a number of these latter, for each year has its own study room). A number of large rooms or halls furnish a place for the boys to gather after meals for a social hour. An entire building is devoted to gymnasium, swimming pool, lockers, and physical director's quarters.

Germany is spending more and more time and thought on improving the physical condition of the Germans as a race, especially the South Germans. The directors of the school told us that every year the class of boys that entered seemed weaker, smaller and more puny. He affirmed that unless Germany would be content to take a lower place in the world's civilization she must somehow break up the enormous consumption of liquor. Preacher Neff heartily endorsed what was said and he said he believed that one reason for America's wonderful development along every line was her large percentage of teetotalers. How can a parent, he asked, whose sensibilities are dulled by drink and whose mind is befogged with liquor, beget a child richly endowed, mentally, physically, morally? The German Emperor too is becoming alarmed, they said, and he throws himself, heart and soul into the temperance movement.

A large, new building with music rooms and well-lighted concert hall is used by the music students and also for various public occasions. The director is especially proud of two large stained glass windows. If I remember rightly one which represents Christ teaching was presented by the Emperor. The other was the gift of Preacher Neff.

Like everything else and everybody else in Germany this school and its instructors are thoroughly permeated with the spirit of German imperialism, German militarism and German loyalty to the Kaiser. Pictures of the German emperor and empress, drawings of the larger battle ships of the imperial fleet and steel engravings of naval and military leaders form a large part of the decorations of most of the rooms.

One strong German characteristic is a love and veneration for the past. Here on the walls were framed pictures of former instructors whose names were spoken in tones of greatest respect. The director was especially proud of a framed group of photographs of former students who had won fame and brought honor to their Alma Mater by worthy achievements in their chosen field after leaving school.

Every German delights in taking little excursions probably because he has so many places near at hand that are worth seeing and filled with the cumulative associations of more than a thousand years of history, so after an early dinner we drove to the Donnersberg, five or six miles away. This mountain about twenty-one hundred feet high was known to the Romans as Mons Jovis. Our road wound upward in the shade of the finest old chestnut trees I have ever seen. From far up the sides we looked to the east out over the rolling plains of the Rhine valley to the Katzenbuckel beyond. The noble river lost itself here and there behind a prosperous city or a castle-crowned hilltop only to reappear again as a silver thread in the emerald plain below. To the north we saw the forest crowned summit of the Niederwald at Bingen. A few miles to the southeast some member of our crowd pointed out the battle field where on July 2, 1298, King Adolph of Nassau lost his throne and his life in a terrible battle with Albert of Austria. We stood there contemplating the scene awed into silence at the thought of the years of history we were looking down upon. Preacher Ediger, the most romantic and poetic of us all, first came to a realization in words of the thoughts we all were thinking and throwing up his hands exclaimed, "What don't you have here in the vicinity of Worms! Kingdom of the Burgundians, Romans, Mythical Garden of Roses, Nibelungs, Charlemagne, King Gunther, Siegfried's heroic strength, Hagen's treason and Kriemhilde's terrible revenge—all these are pictures or spirits that hover about this great city! Then last but not least there is Luther, standing before the Emperor Charles V., six prince-electors and a brilliant assemblage of people to defend his theses and closing with the words: 'Here I stand. I cannot do otherwise, God help me. Amen.'"

Picturesque Ruins Among the Vine-clad Hills. Rhine

The day was all too short. It was one that was rich in experience and in knowledge—a day long to be remembered as one in which I learned to see an expanse of German hill and plain of German field and forest and village through a German's eyes. And a German looks at his mountains and rivers and cities in a much different way from which the average American does. To the former the whole view is bound together by a series of associations that mean to him twenty centuries of struggle for German nationalism and German unity.

The wealth and material prosperity of the Mennonites of this region is mentioned above. As here in America, the Mennonites are an honest, thrifty, quiet people, highly respected in the community where they live for their sobriety, earnestness and serious view of life and its relations. But in the Bavarian Palatinate they also assume the role of leaders in civic and municipal affairs. In Bishop Hirschler's congregation there were in 1910 four mayor's of villages. One of these was the only Mennonite in his village but the people unanimously elected him mayor.

In many respects these Palatine Mennonites have departed so far from the early simplicity of the Mennonite faith that there seems to be scarcely any excuse for a separate church existence. In fact large congregations of both Amish Mennonites and Mennonites in this Bavarian Province have already, as stated above, gone over bodily to the State Church of Germany (Lutheran). Those who still remain are quite worldly and have practically given up the essentials of the Mennonite faith. One leader said, "Nonresistance is a beautiful principle where one can have it. Here we do not have it." Being asked whether any one from his congregation was at present serving in the army, he replied after a moment's thought, "No one, just now, I believe except one of my boys." And this from one whose ancestors were driven from their homes and hunted like wild beasts because they would not draw a sword in behalf of Zwingli and his garbled Gospel! He even went on to extol the merits of Germany's strict military system and maintained that many a wild, disobedient, irresponsible young man had been saved to his country and his family for a life of respectability and industry by the severe training he had received in the ranks of the imperial army.

I had expected to find among the Mennonites of Europe sorrow and regret because they were departing from the faith, but had not anticipated finding a Mennonite bishop ardently defending German militarism. It is this attitude of absolute disregard to the trend of Mennonite Church affairs in Germany, of submission to the demands of the emperor as to something inevitable, of making religious principle merely a matter of expediency, and of seeking by still further concessions to the government and to the world to gain still greater favor with the emperor—it is this bartering of principle for worldly favor and the privilege of living along unmolested for which we find it impossible to excuse them. There is a reason for it to be sure but—an excuse? Hardly.

The governments of Europe founded as they are on a military basis have always sought to discourage any creed that is opposed to war. The Mennonites have at one time or another been more heavily taxed than their neighbors, they have been interfered with in their property rights, those who renounced the faith were given special favors, and finally the government refused absolutely to exempt them from military duty. But they were to be allowed to do hospital service instead of actually carrying arms. Those who did hospital service however were compelled to serve longer than those who did regular duty and the work was hard, confining, and unpleasant. Finally after having already given up to a large extent their separation from the world as a rule of faith some of the weaker congregations, harried by persecution and crushed by a remorseless government, yielded and the mischief was done. So there is a reason for their falling off, but such a reason would have meant to their ancestors a glorious opportunity for martyrdom. And the story of the Mennonite Churches of Europe is not without its moral for the Church in America.

It was one of my early youth's fondest dreams to see all the Mennonite churches of the world really united under one creed and living one faith, the full Gospel religion of our Master. But I see now what a practically hopeless task such an undertaking would be. There is, however, one thing that we can all strive to do. That is to keep our church and ourselves "unspotted from the world" and have her continue to be a safe home for believers and a fit instrument to carry out our Master's last command—Matt. 28:19, 20. This two-fold purpose of the Church has been neglected in Europe. Can we profit by the experience of others?

Going back to Worms I was better fitted to see that famous city in its proper halo of rich historical association. Space forbids a full description of the immense monument to Luther depicting or suggesting more than half the history of the Reformation or a detailed account of my visit to the Cathedral reared on Roman foundations and finished much as it is now between 1000 and 1025. In those days the common people could not read and church builders attempted as far as possible to tell the stories of the Bible in sculptures. The arched doorway to the Cathedral is always a favorite place for these stories in stone. The Strassburg Cathedral has many more than the one at Worms. Each group stands for a story: A youth tearing open the jaws of a lion; Samson slaying the lion; the head of an enormous fish and a man disappearing down the wide-open mouth, the whale swallowing Jonah. The creation is shown in a series of groups, the flood with the ark, the martyrdom of the saints, stories from the life of David and many others. In long panels above the door the closing events of the Passion week are skillfully shown. No wonder it took a hundred years to build one of these immense Cathedrals. Since every one reads now these groups are no longer necessary but serve as adornment. As such they often take the mind of the worshiper away from God rather than to Him.

Akron, O.

CHILD LABOR

M. C. Landis.

The charge is often made that Americans are a repining and pessimistic people. To prove this, reference is made to magazines full of muck-raking articles and reforms. With the zeal of fanatics the necessity of reform is preached by men everywhere. They are pointing out the chaos that will inevitably result unless radical reforms are immediately inaugurated. Already there are reforms reaching all the way from the tariff and international relationships to those reforms governing the simple food on which our existence depends. One man says, that people are no longer able to feel innocent of mortal and civic sin unless they are a member of some organization or society whose mission is reform.

The truth of these statements may be conceded. True, there is a large amount of pessimism displayed in Americans. But right here we depart from these beliefs when a man is called a pessimist if he stands up and demands preeminence in the ways of social justice and arts of human living, as it is an accusation which is at once void.

The reform of which we desire to make reference is that pertaining to a long standing and historic evil—that of child labor. We need but glance back at different periods of ancient history and see how children were most shamefully and inhumanely treated. Yet in those early times we find that there were a few public-spirited and considerate persons who demanded a more humane treatment of the children. This has continued until the present time. Regulations against child labor have been made, but as in the past, there has been a failure to have a strict enforcement of them.

No doubt we are all acquainted with that heathenish custom prevalent in ancient times, that of the sacrifice of the lives of children in the fiery pit called the Moloch of Old. We now think of such deeds as barbarous and heartless. Indeed they are. But if we will take note of the even greater sacrifice of children today, by that slower and even more torturous process which we find exists in different phase of child labor, we would no longer wonder that there are men who are demanding reforms.

There are two causes which daily increase the importance of the question of child labor in Aemrica; viz., the increase in the number of working children and the growing conception of the value of the individual child. The problem of child labor is a study pertaining to a great national evil and dealing with a weighty sociological and humanitarian question.

Those in active opposition to this evil are few, consisting of but a small group of high-minded patriots, a few conservative critics impelled by duty, who are striving to eliminate this crime against the helpless young. It is right, reason and humanity battling against sordid, present-day commercialism, the most deadly menace to free institutions. It is a battle between conscience and commercialism.

The question is asked, Where does this sacrifice take place? We find it in coal-mines, coal-breakers, factories, mills, sweatshops and many other places of equally severe occupations. Not only is the work severe, but usually the environment, "which is the sculptor that shapes the clay of life," is of such a nature that because of our inexperience we are unable to conceive of its demoralizing effect, how far reaching is its evil and the dreadfulness of its character.

Within a recent decade the number of boys at work increased 100 per cent., while the number of girls increased 150 per cent. These figures represent children employed in work for which they do not have sufficient strength and endurance, children whose lives are being sapped of hope instead of being invigorated with new hopes and desires. True, there is no training like labor. It is as necessary as sleep and play. When children are employed in occupations that do not overtax their strength and endurance there can be no better training. But surely with the child the simplest labor becomes distressing and devitalizing when done hour after hour, day after day, with no rest, no interest, no hope ahead. Too many of these labors are listed as dangerous, yet the children are preferably given to its perils. They, too, are subject to almost every disease and along side of these diseases marches another with conquering strides—the hideous "white plague."

How long will these little children be blighted thus? How long will they be sacrificed to that awful demon, greed? Hidden, growing up in these darkened, foul, massed places, dwarfed in body, stunted in mind, handicapped for future years, can we not get a glimpse of their conditions as future Americans? It surely means a deterioration of the race and the production of a degenerate class in the republic. If serious attention is not given to conditions so inhumane we need not wonder at the creation of a class in this country which, when we contemplate its existence, makes every one of us tremble. Child labor is an invasion into the family life, the stronghold of a nation. It is a promoter of vagrancy.

In what way are these occupations devitalizing or injurious to health? Let us examine the experience of the breaker boy. It is said that a five minute visit to some of these coal breakers will fill the throat with dust which twenty-four hours of pure air cannot clean from the mucous lining. Let us imagine ourselves bent over a stream of coal which pours out a cloud of dust so thick that light can scarcely penetrate it; to be responsible for the separation from the coal of all slate and rock,depending often entirely upon the sense of touch; to endure the incessant rattle of the gigantic machinery; to suffer the stifling summer heat and the cold blasts that sweep the mountain tops in winter; to be conscious that the boss stands over you ready to harshly prompt you if the natural exuberance of youth should break out into playfulness, or if backache should induce a moment of forgetfulness; to have the hands cut, crippled and hardened by contact with the rough stones and bits of sharp-edged coal. Such is the lot of the breaker boy. Or think of the little girl, who through nearly all the hours of sunlight must watch the numerous flying threads of her loom and at night is unable to sleep because of the threads which are seemingly piercing and cutting her eyes.

These are experiences which it may be necessary for men to endure in order to provide society with these staples, but to have our children do it is inhumane. Many other occupations are just as injurious.

Does not such an existence doom a child to a monotony of uninspiring prospects from which beauty, art, joy and happiness are forever shut out? Are they able to look at the future in any other way but barren of the inspiration of hope? They have no contact with the outside world of learning and imagination in which the rest of us dwell.

If there were a pressure on our labor market; if we were on the verge of a famine; if we were beleagured by an invading army, then the help of these little children would be expected during such an emergency. But on the other hand thousands of able-bodied men are begging for work. The nation is prosperous with bursting bins. Nevertheless these little children remain as sacrifices for commercialism, they are doomed to their slow, torturous but nevertheless sure and early death until the public conscience sets them free.

The question is asked, How shall conscience act? The best solution given thus far is that of compulsory education of the children. Education is not only to save the child, but also to better the nation by making intelligent and valuable, instead of dangerously ignorant, citizens.

Every child has the inherited right of a proper training which affords them pleasure and hope. This is no more the right of the rich than the poor. If the parents cannot supply the necessary training, much more so ought the country. A child deprived of these possessions lacks some of the most sacred possessions this life has for him. Robbing the child of them is one of the most heinous, most atrocious and unpardonable acts that can be committed against him. It is of infinitely greater harm than even partial dismemberment or violent abuse physically. The child deprived of these possessions has a right to point an accusing finger at his deprivers, which, when they realize the condemnation it brings upon them, will make them tremble with fear.

If the American people continue to foster the premature employment of children, it certainly will condemn the family and consequently the nation to inevitable disintegration. It surely will mean the deterioration of the race and the production of a degenerate class in the republic.

Is not the tolerance of such wholesale slaughter and sacrifice a serious reflection upon our civilization and a curse to humanity? There must be a suppression of this evil, which embraces the crime of murder and the degeneracy of the American citizens by the hundred thousands.

Since this tolerance is morally, ethically and industrially wrong, are we not ready to say that it will and must go, and that humanity will no longer tolerate the dreadful sacrifice and also the depraved system which produces it? Are we not ready to say that child labor in this country is a national evil of such a nature that it must be rooted out of the nation, that it must take its place with all the institutions of evil memories, with bull-baiting, witch-burning, the sacrificing to the ancient Moloch and all the other execrated customs of the past?

We individually should purpose that all such sacrifices shall stop; that children shall have time for play, shall have the necessities of life and that as long as there is a single idle man no child shall leave play or school to sacrifice his precious life for bread. Our purpose should be to stop this murder of the American children of today and the ruin of the American citizen of tomorrow.

No longer dare any one say an American is a pessimist when he stands out boldly and demands preeminence in the way of social justice and arts of human living.

Goshen, Ind.

SCHOOL NOTES

Hesston Academy and Bible School

School resumed work after the holiday vacation on Jan. 4. All students returned to continue work in the various courses. Thus far no students registered this year have dropped out.

Sixteen new students registered at the beginning of the new year. Most of these are taking the Special Bible Term work, but several have entered regular departments and will continue work after the close of this term.

Bro. J. S. Hartzler of Goshen, Ind., gave a very helpful address at the beginning of the Special Bible Term, and is now giving two regular instructions daily. His lectures on Oriental Countries given to the public in the evening are interesting and instructive.

The literary societies of the school have just purchased a new International Encyclopedia and donated it to the institution. This fills a demand in the reading room. The societies have the warmest gratitude of all connected with the institution.

The total enrollment has now reached ninety-five. It is the fond hope of friends of the institution that five more may make the registrar write one hundred before the close of the term.

A movement is now pending having for its purpose state recognition in our Normal Training department. This would give those completing the work of this department a two years' teacher's certificate to teach in the public schools in the state, or by taking some additional work in the state normal school, a life certificate could be procured. A number of prospective teachers are looking forward to the completion of this course.

The dormitory presents a bee-hive appearance at this time with the addition of the special students located in the building. Rooms are all taken. Bro. and Sister Hartzler are domiciled in the reception room for the short Bible term.

Goshen College

Winter term opened on Jan. 2 and 188 have registered for the term. This is 12 more than were enrolled last year and with the usual additions during the term the 200 mark will probably be reached this term.

The college classes are taking much interest in the inter-class debates at present. The Seniors and Juniors debated on Jan. 12 and the Sophomores and Freshmen on Jan. 19. The final debate will be held later. This is excellent training both in the study of important subjects and in giving ability in public speaking.

Bro. J. S. Shoemaker will soon begin a series of evangelistic meetings at the college. The students are making plans to co-operate in every way possible to make this a time for reviving spiritual life and in winning non-Christians into the kingdom. This annual season of special religious effort has been a strong factor in maintaining a strong religious atmosphere in the school.

Plans have been made for a strong summer school to open on June 3 and to continue for twelve weeks. Special courses for teachers as well as regular courses for

(Continued on page 447.)

YOUNG PEOPLE'S BIBLE MEETINGS

Conducted by J. R. Shank, Carver, Mo.

RETROSPECT AND PROSPECT

Let us hold fast our purpose. Let your heart and life be open, earnest and true. Spend much time with Jesus in the school of prayer. Claim His strength in the battles of life. This briefly gives our practical digest of our last month's work. We will need all this in the coming months.

Look over the topics for February. It is surprising how they link together. The simple life may be taken for the general theme of the month. Christian revelation is the foundation and hope of the simple life, while human wisdom only fills us with perplexity and despair. The simple task of the Christian is to wait for the hope as set forth in the revelation of God's Word. Along with this task of waiting lie the simple duties of life and its labors. A look at South America, unfolds to us the duties that lie in the path of those who have accepted the simple solution of the world's great need.

If we can enter into the truths of the year's work so far we have a foundation for a successful season in our Christian activity.

Let us do all we can.

THE SIMPLE LIFE—II Cor. 1:12; 11:2, 3

Topic for February 4.

MOTTO

"He that glorieth, let him glory in the Lord."

OUTLINE OF TOPIC

I. The Simple Life Defined.— A life with a singleness of purpose (Matt. 6:33). Whenever our aims become perverted from the Creator's design, we enter into a life of complexity, which, the longer it continues, requires more side adjustment until the whole being becomes bankrupt. The only remedy for the ills of human life is a return to that life designed by our Creator.

II. Characteristics of the Simple Life.—

1. Great Faith.—Matt. 15:28; II Tim. 1:12.
2. Singleness of purpose.—Phil. 3:7-14; I Cor. 10:31; Col. 3:17, 23.
3. Unpretentious.—
   a. In thought about self.—Rom. 12:3.
   b. In display of person.—Matt. 23:5-12.
   c. In display of office.—Jno. 1:19-27.
   d. In manner of life.—I Tim. 6:6-12; Matt. 3:1-4.
4. Obedient to Word of God.—Matt. 7:21.
5. Separated from unrighteousness.—II Tim. 2:4.

STUDY OF THE TEXT

II Cor. 1:12

As we study the setting of this text we find the purpose is to set forth Paul's unselfish aim in all his labors in order to prove that the statements made by false teachers were not true concerning him.

"Our rejoicing is this, the testimony of our conscience."—As long as Paul had the conscientious testimony within no manner of falsehood could take away his peace and quiet assurance.

"In simplicity."—With no underhanded scheming or false pretense.

"Godly sincerity."—Honest in motive before God and man.

"Not with fleshly wisdom." — Wisdom which works plans to carry out things of gain to some fleshly end. Wisdom without the guidance of the Holy Spirit.

"By the grace of God."—There are men of great talent for leadership who use their abilities after clever plans of their own device and make a fair show of their work. Paul, with all his native talent "counted all things but loss," and was willing to become in the eyes of men as a fool for Christ's sake. His work was done alone by the grace of God.

II Cor. 11:3

Paul is still arguing the subject of what a teacher is of God and what is a false teacher. He acknowledges a jealousy over the Corinthian brethren not because he is left out as a leader so much as because by their heed to false leaders they are led astray.

"Corrupted from the simplicity which is in Christ."—Those who keep the pure Gospel have one so plain and simple that its teaching and purpose may be followed by the most unlearned. That manner of life and teaching which requires intellectual giants to expound and comprehend, and which fills its followers with strife and boastings has departed from the simplicity of Christ.

PERSONAL THOUGHT

How much of the work, anxiety and bluster of my life is due to the perverted tastes and notions that come from a departure from God's plan for my life? My home and furnishing, my food and clothing, my work in society, my intellectual pursuits, my labors in the church, my habits of conversation should all be brought to the simple standard of I Cor. 10:31.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **"Glory."**
2. Repeat Psa. 23 in concert.
3. Commit Psa. 34.

For Young People—

1. Simplicity in Faith.
2. Simplicity in Conduct.
3. Simplicity in Dress.
4. Simplicity in Conversation.

For Older People—

1. Luxury and Extravagance a Curse to Man.
2. How Promote the Simple Life?

THE SIMPLE LIFE

When you breathe the pure air and drink fresh water from the well; when you open your mouth and eat the fruit from the trees, do you always stop to think about it or consider? These are acts so natural that we scarcely think of them. In these natural things, the life assigned to us by our Creator most people enjoy in simple confidence, never doubting their right or rejecting their gift. The little child needs no philosophy to teach it dependence upon its mother, or to believe in her love. The plans and instruction of the parent is accepted as a matter of course. Never is the distrust and discontent with mother's love and home brought about until time and the agency of some invading suggestion plants the seeds of discontent.

As the trust of the little child so should the trust of humanity be in the plans of the Creator. Simple dependence and confiding trust in Him who not only sustains the natural but also the spiritual life is the only sensible attitude for any man. It is just as foolish for men to doubt God as it would be for the helpless babe to doubt a mother's love and protection.

But this is the actual condition of the souls of men. Their hearts are estranged from the Creator and they are in a state of rebellion against the Preserver of life and the Redeemer of souls. Those who accept the simple plan as revealed in God's Word act upon its reality and drink at the fountain of life, are healed, and find food for their perishing souls.

A restoration of this childlike faith in God is the very essence of the simple life. It opens up the channels that have been clogged by a sinful career and clears away the rubbish of inventions for happiness and fills the soul with peace and rest. This restored life of the new man also is full of love for its fellow creatures. The selfish nature, which it seemed so essential to satisfy by preying upon its fellowman, is replaced by a nature that looks also on the welfare of others.

Pride, that great spirit of destruction which makes men seek to hold position and a show of power or distinction among his fellows, gives way to truth in humble acknowledgment of the facts regarding his nothingness without God. What is a display in dress, or in costly furnishings, a lifting up of the head because of attainments, in knowledge, or in social standing, but the vain puffing up of the man in the desire to appear in the eyes of man what he is not in the actual fact before God. Tell us ye who spend your time in making extra things for the display of your person or your attainments, What is there in it for you but this hidden force of deceptive public opinion which you desire to hold in favor or to have swayed to special admiration of yourself which you do not really deserve? You have departed from that simplicity of heart that wants things honestly as they are in truth before God and man. The simple life is the honest life, and the life of love as well. Nothing is more simple in its behavior than love. It requires no deep schemes to reveal an actual love. Its humility, its kindness, its long-suffering, its unselfish sacrifice for others, its gentleness, and purity all come forth without forcing where love exists. All the extravagance of this age with its perverted desires and complex conditions in social and moral and business relations can be traced to the lack of hearts that are so filled with love that they observe the two great commands upon which hang all the law and the prophets; namely, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind:" and, "Thou shalt love thy neighbor as thyself."

The simple life is not an empty meaningless life. The world with its many affairs looks down upon the simple life as ignorant and slow and out of date. The world policies and conventionalities, its business schemes and social clubs do not harmonize and cannot be maintained except at a great drain upon the resources of man's moral, spiritual and physical being. But the man of simplicity has wisdom that can give the solution of all the ills of the age. He has a life secret that leads him into happiness for which the greatest worldly men have spent a life of toil and pain, only to find failure at every turn. He has access to the profoundest depths of spiritual truth. His spiritual nature is aglow with the most glorious hopes. His tongue is commissioned with the greatest and most blessed message the world ever knew. He is rich and wise, and great and happy with the things that are eternal.

SEED THOUGHTS

A child like mind, in its simplicity, practices that science of good to which the wise may be blind.—Schilles.

If our love were but more simple, we should take Him at His word, and our lives would be all sunshine in the sweetness of the Lord.—Faber.

Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness. —Barrow.

CHRISTIAN REVELATION AGAINST HUMAN WISDOM.—I Cor. 2.

Topic for February 11.

MOTTO

"Christ, the power of God and the wisdom of God."

OUTLINE OF TOPIC

I. **Human Wisdom.—**
Man's philosophy of the affairs of the world and plans to improve them.—Col. 2:8; Gen. 3:7.

II. **Christian Revelation.—**
God's revelation through His Word and Spirit of the condition of the affairs of this world and its only remedy through Christ.—I Jno. 5:18-21.

III. **Methods of Human Wisdom.—**
1. Knowledge of things without a knowledge of God.—I Cor. 2:14; Rom. 1:21 (a).
2. Vain imagination.—Rom. 1:21 (b).
3. Display of speech.—I Cor. 2:4.
4. Building up false systems mixed with God's truth which deceives lovers of lies.—Rom. 1:23-25; II Thes. 2:7-12.
5. Improves only to make man's condition worse.—I Thes. 5:3.
6. Puffs up.—I Cor. 8:1; 13:1, 2.

IV. **Methods of Christian Revelation.—**
1. Knowledge received from God direct.
   a. Through the Word of Truth.—Psa. 119:97-104.
   b. Through the work of the Holy Spirit.—I Cor. 2:10.
2. Accompanied by power without a display of words.—I Cor. 4:20.
3. Betters man's condition for time and eternity.—Jno. 8:31-36; Dan. 12:3.
4. Works in the hearts of the humble and brings down the proud.—Matt. 11:25; I Cor. 1:26-28.

STUDY OF I COR. 2.

Introduction.—The problem under discussion in the out set of Paul's letter was their disposition to praise men and make certain ones their leaders to the rejection of others. When Paul has pointed out their error (1:12: 13), he launches out to show the folly of trusting in human attainments for a guide to truth and salvation (Cf. Ch. 1:19-31).

In Chapter 2 he shows why he did not display his learning when he came to them (Vs. 1-5). It was for the very reason which he had just been correcting them, in their following of men. He desired that their "faith should not stand in the wisdom of men, but in the power of God." This power was not in a display of human strength for Paul was with them "in weakness and fear and much trembling." Neither was it a display of oratory to thrill and charm their spirits, but simply the plain evident truth of the Gospel accompanied by the convincing presence of the Holy Spirit demonstrating that God was with Paul, confirming the truth of his teaching, and bringing conviction to the heart.

There is a wisdom and depth in the truth of God, but it reveals something contrary to the conclusions of the world (V. 6-10). The leaders of the affairs of the world were ignorant of the real truth of things, and in consequence of this ignorance they opposed the Lord of glory and put Him to death. But to His followers God has made His plans clear through the Spirit of God which they have received (Vs. 11-15). With this key of knowledge, the spiritual minded man may search through the treasures of wisdom and understand the deep things of God. Let no one then despise the first principles of the Gospel though they seem simple and unlearned; for without these first steps no one may enter into the life of the Spirit, without which the natural man continues in ignorance.

PERSONAL THOUGHT

A knowledge of all things about me without a knowledge of God is vanity. I can not become a learner in the school of God's wisdom without the help of His Spirit. Help me to come to Thee, dear Lord, for the wisdom Thou art able and willing to give. "Open thou mine eyes that I may behold wondrous things out of thy law."

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **"Wisdom."**
2. Exercise in a catechism of the Bible and its Author.

For Young People—
1. Earthly Wisdom.
2. Heavenly Wisdom.
3. The Bible, Our Revelation.

For Older People—
1. The Fool's Heart Conclusion.—Psa. 14.
2. The Wise—Their Mission and Destiny.

CHRISTIAN REVELATION VERSUS HUMAN WISDOM

J. D. Charles.

The word Revelation is from the Latin meaning, **drawing back the veil.** Its Greek equivalent is Apocalypse, **an uncovering.** In the New Testament God reveals His truth to men. The method of uncovering and the truth uncovered are alike called revelation. The supernatural figures in all Christian revelation as is evident from the numerous passages which speak of the mystery of God hidden from the ages but now revealed or uncovered in Christ the completeness of all things (Rom. 16:25; Col. 1:26).

When Christ left this earth He told His followers that He would leave the revelation of truth unfinished (Jno. 16:12). He promised that this revelation should be completed after He left (Jno. 16:13). He furthermore selected certain persons to receive such additional revelation. These men were to be His witnesses and teachers after His departure (Jno. 16:13; 15:27; Acts 1:8; etc.) Since He knew beforehand what they would write He regarded their words as having exactly the same authority as His own and so He says, "He that heareth **you** heareth **me;** he that receiveth **whomsoever** I send receiveth **me;"** and "Neither pray I for these alone, but for them also which shall believe on me through **their** word."

Revelation, then, is a special operation of God upon the human spirit, by which He makes known Himself, His will, and His truth. "As a manner of knowing it is separate from ordinary mental processes; as that which is known, it is knowledge not otherwise attainable by man." This quotation from Joseph Angus tersely makes our point—**Human wisdom is entirely separate from Christian revelation.** To quote from Dr. A. M. Fairbairn, "Revelation can only concern what is so far above nature as to be beyond human wisdom to discover or nature to disclose; in other words it must relate to God, proceed from Him, and be concerned with Him."

Christian revelation is for all time. The literal of Jude 3—"earnestly contend for the faith (Christian doctrine) **once for all** time delivered unto the saints," is very significant here. As Bengel says, "No other faith will ever be given."

So then, to convey the mind of God with respect to all ages is the purpose of revelation. Human wisdom could never have found this. Whatever, then, is revealed must be studied with this fact in view, and whatever is withheld may be regarded as not essential to the accomplishment of God's purposes for humanity. Human wisdom predicts a plan for the ages. If it coincides with Gods' Word it is right. If it does not it is wrong. In these days of the apostasy only a casual reader of the Bible may see that the great bulk of human wisdom is wrong, that is not in line with the Word. Man has authority only as it coincides with the Word, living and written, which speaks "as one having authority."

The mass of men, counting in the leaders of the present age, often those possessing the greatest degree of human learning and wisdom are entirely absorbed in the doings of the world and actually indifferent to the claims of the Bible. They may say, "It is a good book." "Splendid literature." "Good enough for its day," etc., but as to acknowledging its absolute authority over mens lives for all time, they not only hesitate but firmly deny. Nevertheless the Bible will stand through the ages, and the revelation of the future becomes, like the history of the past, the servant of Gospel truth and true spiritual progress.

Hesston, Kans.

SEED THOUGHTS

No explanation save that of Scripture can account for the world. No explanation save that of Scripture can account for the Church of Christ. If men would but apply the same process of reasoning that they employ in other matters, and would accept the conclusions to which that process leads, the Scriptural explanation would upon these facts alone, be accepted by all thoughtful persons. But the scientific man ceases to be scientific, and the philosopher ceases to be philosophical, and the rationalist ceases to be rational, just when he comes to these matters of highest importance. Here is another remarkable fact; and again we have no explanation of it save that given in Scripture. Why should this be so, were it not that the god of this world succeeds in blinding the minds of the unbelieving lest the light of the Gospel of Christ should dawn upon them? (II Cor. 4:4).—P. Mauro.

All unbelief is the belief of a lie.—H. Bonar.

AT WORK WHILE WE WAIT

Mark 15:43; Matt. 24:42-51

Topic for February 18

MOTTO

"The coming of the Lord draweth nigh."

OUTLINE OF TOPIC

I. **The Individual Steward.—**
   1. A task for every man.—Mark 13:34.
   2. Individual duty is faithfulness to your work.—Mark 13:35, 36.
   3. Everyone personally accountable.—Rom. 14:12.
   4. No matter what the other is to do.—Jno. 21:21, 22.

II. **The Church as a Body.—**
   1. Has one great business.—Matt. 28:19, 20.
   2. Should make all energies further the work of the kingdom.—Matt. 8:33; I Cor. 10:31.
   3. Should purge out all that hinders the salvation of men.—I Cor. 5:7.
   4. Is to watch against luxury and lukewarmness.—Rev. 3:15-18.
   5. Is to endeavor to keep the unity of the Spirit in the bonds of peace.—Eph. 4:1-6.
   6. Is to sound the alarm to a perishing world.—Phil. 2:14-16.

III. **What Are We Waiting For.—**
   1. Primarily for Christ's return.—I Thes. 1:10.
   2. For all His coming means.—
      a. Reward of a glorified state.—I Cor. 15:51-58.
      b. Victory over the forces of Satan.—II Thes. 1:7, 8; 2: 8.
      c. Companionship of the redeemed of all ages.—Heb. 12:22-24.
      d. An eternal home.—II Pet. 3:13; I Pet. 1:3-9.
      e. Eternal kingship.—Rev. 22:5.
      f. Eternal comfort.—Rev. 21:4.

STUDY OF THE TEXT

Mark 15:43

"Waited for the kingdom of God."—He believed in the promises of God and devoutly looked for them. Others perhaps had knowledge of such promises but sought only their selfish ends in the world, caring nothing for the plans of God.

Matt. 24:42-51

"Made ruler over his house."—While the Master has left the earth, He has commissioned His servants with a duty in His household. Their faithfulness to this duty is best evidence of their faith in His return. Blessed is that one whose words and actions are in line with the commission of the Lord.

PERSONAL THOUGHT

I am working today desiring to please my Lord. One of my fellowmen interrupts me to ask a favor. Do I count this a part of my assigned task? Lord, help me to serve Thee in faithful work and in a sympathetic response with all the calls of those belonging to Thy concern even the least of Thy creatures.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text words, **"Work," "Wait."**
2. Illustrate a dutiful child looking for the return of the parent.

For Young People—
1. Personal Responsibility in Work.
2. The Value of Waiting for a Noble Purpose.
3. How to Keep Our Courage.

For Older People—
1. The Certainty of Christ's Return.
2. The Joy of Duty Done.
3. The Importance of Being Ready **Now.**

WAITING AND WORKING

—

Sadie Brubaker.

—

Our first thoughts reflect upon the time when the disciples were beholding their blessed Lord as He departs to a far country. And happily He has left them to **wait,** not only the ten days till the Pentecost; but until He comes again. However, we may note that the first ten days of this long season of waiting was spent in the school of prayer, a splendid way to **wait** and the only way to prepare us for **work.**

Previous to this event, Christ had assigned work to His laborers and in conclusion promised to send the Spirit that had aforetime been with them, to now dwell in them and aid them in their work. Then He sealed His promise and gave another which is our hope in waiting—"I will come again."

Now it is real to us also that Christ is gone for a season and has left us the care of His world-wide vineyard while we wait for His return. His commission "Go ye forth and teach all nations" is applicable to us all. And while the whole world is our field and the Bible our sickle, we have no excuse to be idle, and we will not be if the love of Christ has filled our hearts, for outside of all the commands and restraints there is a spontaneous love going out for the lost of earth.

"How could I sit with idle hands,
When Christ His life has gave;
For all the world, the small and great,
And yet, how few are saved?"

When Paul was commending the Thessalonian brethren he mentioned three attributes; viz., "Work of faith," "labor of love," and "patience of hope." Where these three attributes are found we will also find a faithful **working** and **waiting** Christian and the world will be made better by him or her living in it.

Then there is quite a serious side to this subject, for we know not the time when Christ shall come. Should we not follow the plan laid down by our Master and "work the works of God while it is yet day, for the night cometh when no man can work?"

It seems natural for us to blush with shame when a friend comes unexpected and finds our work topsy-turvy, but how much worse it will be if Christ comes and finds our work undone! He will be ashamed of us. And rather than dust before our broom, we will see the souls of the neglected and lost, fanned by the Righteous Judge into eternal torment.

If today should end our waiting, could Christ say, "She (or he) hath done what she could?"

Birch Tree, Mo.

SEED THOUGHTS

Beautiful is the activity that works for good, and the stillness that waits for good; blessed the self-sacrifice of the one, and the self-forgetfulness of the other.

Reverence the highest; have patience with the lowest; let this day's performance of the meanest duty be thy religion.

Toil on, and in thy toil rejoice;
For toil comes rest, for exile, home;
Soon shalt thou hear the bridegroom's voice,
The midnight peal: "Behold I come."
— H. Bonar.

SOUTH AMERICA AS A MISSION FIELD.—Psa. 79.

Topic for February 25.

MOTTO

"Look unto me and be ye saved all the ends of the earth."

OUTLINE OF TOPIC

I. **All Nations Are in the Plan of God to Have a Chance to be Saved.**—Isa. 45:22; Acts 15:13-18.

II. **The Mission of the Saved Is to Carry the Message to the Unsaved.**—Matt. 5:13-16; 28:19, 20; Mark 16:15.

III. **South America has Multitudes of Unsaved Who have Never Heard the True Message.**—(See articles as referred to elsewhere.)

IV. **Our Duty as Saved Ones is to do all in Our Power for this People as well as Others.**—Rom. 1:14-16.

SUGGESTIONS FOR THE TOPIC

You will notice by referring to the back numbers of the Christian Monitor, beginning with August, that articles have been written which will be helpful in gaining some knowledge of the South American Field. They are as follows:

August Number—"South America—'Our Samaria,'" by J. W. Shank.
September Number—"South America," by Fannie Hershey.
October Number—"South America—The People," by Fannie Hershey.
November Number—"South America—A Brief History," by Fannie Hershey.
December Number—"South America—The Social Life," by Fannie Hershey.
January Number—"South America—Religions," by Fannie Hershey.

This number also contains another article by Sister Hershey. Carefully read all and select such material as may be of service to your meeting. These articles along with the short suggestive scripture outline may suggest some subjects which may be assigned to different individuals, to develop a talk or essay for the meeting. Someone might be appointed before hand to post himself on every phase of the field and its prospects and then make him a question post for a part of the meeting. The aim should be to awaken interest that will lead to investigation and prepare for definite prayer and service in behalf of this people.

STUDY OF THE TEXT

Psa. 79

This psalm is a lament of some pious Israelite concerning the condition of the land of God's chosen people. The enemies of God have taken possession because of the sin of Israel. The thought may be carried to those who lament the condition of human souls designed by the Creator for His glory, whose lives are overrun by the enemy of souls because God's servants have been slack in carrying the word of life to them.

PERSONAL THOUGHT

As I contemplate the great havoc the enemy of souls has made and is making in many lives; when I hear the groaning of sin oppressed and defiled souls my heart goes out in longing that something may be done to send the light of the Gospel. "Lord what wilt thou have me to do?"

THE SOUTH AMERICAN CRY

Dark and gloomy as the South American situation is, rich and increased in goods as we are, the picture would not be fearful but for the fact that they are not satisfied. The Roman and pagan are crying for help.

The type of Romanism with which South America is cursed is the fifteenth century kind, and the ambitious spirits of South American business men who are striving after higher education cannot be held in this prison. The independent spirit of the South American that could not endure European oppression in the state, but fought for and obtained liberty, until today it is a continent of republics, will not endure the mental and spiritual oppression of Rome any longer. The result is, the men have practically given up the church of Rome. We are acquainted where they cannot get a man to come to church at all. Thomas B. Neely says:

"It cannot be said that the overwhelming majority of the people of South America are Roman Catholics. Most of the people, to be sure, are baptized and buried by a priest, but those are the only occasions when many have any use for him. I have been in churches where I have seen hundreds of women worshipers, and when I, a heretic in their estimation, was the only man within its walls.

"The unbelief of the men or their utter indifference to spiritual things is the greatest peril of South America, and if Protestantism can do anything to avert this peril and stem this tide of indifferentism, it is in duty bound to do it. That the Protestant churches do reach the men is evident to the most casual observer. Their predominance is as striking in the meetings of the Protestants as the preponderance of the women in the Catholic churches.

"Some outward and visible signs indicate changed inner conditions. Religious processions on the public streets, once very long, are becoming shorter every year, and they are not treated with the profound reverence they used to receive. Even the men can allow the host to be carried by without lifting their hats, and do this without risking their lives. So there is not the old reverence for the priests, and the natives will refer to them as 'black crows.' Intelligent men have revolted from the demands of superstition, and have lost faith both in the priest and the church of Rome. Unfortunately, many have gone to the extreme of losing faith in the Christian religion and in God, because they have been taught that the Church of Rome was the only church. Assuming that is was the only church, when they recoiled from it, they found themselves without a church."

I remember one conversation in particular with a refined and educated business man of a certain city. He declared that in his opinion religion was all right. He thought it ought not to make a man selfish, but it had made the priests so. He thought it ought to make a man sober and pure, but had failed in the only examples he had seen, which were the priests. Therefore he was looking for some religion that would do what the Christian religion could not do. The result was, he and thinking men of that city were reading French infidelity and atheism. Why not? We could not expect the Christian religion to appeal to him; for all he knew of it was what he had seen in the lives of the only teachers and advocates of it in the place. Like my South American friend, I certainly would not want the Christian religion of all religions if all I knew of it was what he had seen in the lives of its advocates. "Why," said my friend, "you can go to that big cathedral on Sunday morning and you won't find twenty people, and of this number not one man. We do not go."

After others had told me the same, I feared they were not telling the truth and went to call on the head priest of the city. Finding he could speak some English, I took care not to tell him I was a Protestant but told him I was seeking information and had come for it. We had a pleasant conversation, and from him I learned much no one else could have told me. He informed me that they had only one religion in that country, but the men were not true to the church; that he could get them out to church only three times after they were children. He would not marry them until they came to confession; hence, they all came to confession before marrying. A young business man talking with my traveling companion said, with an oath, he would have to go to confession now right away, because he was going to be married. As my traveling companion talked to him, he cursed and laughed about it, and said he would not tell "father" anything anyway. Well, "father" had a good laugh when he told me how he got them to come to confession, as he would not marry them unless they did. I knew he meant he got a good "rake off"—some nice money out of it.

Then he said, "They come again and I perform the ceremony." That is two times. "When do you get them back to the church for the third time?" I asked. He laughed heartily and told us that when the man died his friends brought him back to be buried. He enjoyed another laugh, as he told us that made the three times. We asked if he was not afraid another church would come in while the people were so careless about the church. He seemed to believe the people were at heart still true Romanists because a Protestant minister, whom I learned was an Episcopalian, came to the city and tried to preach on the street, but was given a good stoning.

(Continued on page 446.)

OUR SUNDAY SCHOOL

APPRECIATING THE VALUE OF THE SUNDAY SCHOOL

RUDY SENGER

II A Bible Study Institution

Reading, writing, arithmetic and similar branches are intended for and needed by all persons. But there are many departments of knowledge that are essential only in certain professions. Then there are other lines of knowledge that all people could use to good advantage, but without which they can still live worthy lives. But a knowledge of the Bible is for everybody, for it has to do with the best interests of every individual regardless of his social or industrial position.

Various kinds of Bible schools exist, but the Sunday school is the only one which stands for teaching the Bible regularly and systematically to all classes and to all ages. It is the only one that aims to give an elementary knowledge of the Bible to the masses. We have Bible training schools and theological seminaries; but they stand for advanced work, and are accesssible to only a comparatively small number, thus leaving to the Sunday school a very definite kind of work.

There are other lines of usefulness to which the Sunday school could be turned. We hear much about evangelistic efforts in the Sunday school. Missionaries and mission boards want missions taught in it. Peace, social and temperance workers demand that it advocate their respective principles. Men interested in men want men's movements placed upon its program. All of this is good so far as it does not hinder nor detract from its own special work. But we must remember that it cannot be made a mere tool of other "interests." Should all of these movements be given as much space as is already allotted to the temperance cause, four lessons annually, there would be little left for accomplishing its own mission in life.

The Sunday school is the "Bible-studying-and-teaching service of the Church." Its first duty and its chief business is to teach the Bible and that to all classes. Now in cases where the regular lessons yield themselves readily to the subjects of conversion, missions, peace, temperance, etc.; let them be taught freely. Our young people and the Church should study these subjects, but remember that the Sunday school cannot be sidetracked for the purpose of specializing along any of these lines. There are ways and means for every line of Christian activity to be well done, but there is nothing to be gained by "robbing Peter to pay Paul." All of our departments of activity can work together, but it is poor economy to have one department intrude upon the mission of the other. By way of illustration here is something suggestive from a recent number of The Sunday School Times:

A reader asks: "Is is advisable to set aside the regular Bible lessons in the Sunday school and have the whole school engage in a course of missionary instruction for a quarter?" In reply Marion Lawrence says: "No. Important as the study of missions is, neither that nor anything else should be allowed to sidetrack the regular study of the Bible in the Sunday school. - - - - It seems to be getting easier all the while for really good people to turn aside from the Bible for something else, and the Sunday school ought to stand squarely for the Word of God. Mission study of the kind indicated is exceedingly important. Indeed, it is essential, if the church and Sunday school are ever to get the missionary vision and rise to their opportunity. But that instruction should be given at such a time, and in such a way, as not wholly to displace the Bible as the text-book of the Sunday school for a quarter, or a month, or any other period. Furthermore, it is not necessary - - - - Let a mission study class be made up of those who are especially interested in missions. There cannot be too many such classes, but they would properly met for exclusive mission study at some other time than in the Sunday school hour. This is far better than to turn the whole school aside from the Bible."

Another asks about "the discussion of current topics from religious standpoints." Answer: "The Sunday school should be devoted wholly to the study of the Bible lesson. Current topics, so far as they will lend themselves to the illustration and explanation of the Bible lessons, are entirely proper to consider, if the Bible lesson itself is kept to the front - - - - In five years, in the city of Chicago, in one denomination, forty classes of brotherhoods devoting themselves exculsively to the study of current topics disbanded. During the same time, in the same denomination, there is not the record of one class disbanding that was studying the Bible. - - - - But the Sunday school, which is the Bible-studying-service of the Church, cannot afford in any of its classes to turn aside from the most fascinating, interesting, study-inspiring, up-to-date text-book, which is the Word of God. Classes that cannot live and thrive on this diet are not likely to survive very long on any other."

Another thing that is distracting the Sunday school from its real purpose is that so many good people have grown into the idea that it should do little else than to moralize and spiritualize. Some have practiced this so much that they can strain almost any literal or narrative passage into a spiritual application, or in support of some favorite doctrine. This leads to bad interpretation and places church doctrines in advance of the Bible message. It detracts from the studying and teaching idea, which has contributed so much of worth and power to the Sunday school. Such people usually become alarmed and think we are getting "worldly" when they hear us talk of applying "pedagogical principles" in this work. They don't understand that pedagogy is none other than the study of the principles of teaching. It is something good and not at all worldly, nor is it wrong to be applied in the Lord's work. In fact, many of the great authorities on pedagogy consider Jesus as the greatest of teachers, and one who was most pedagogical in all His work. If faithfulness and thoroughness are imperative, then to teach pedagogically becomes a Christian duty. All things considered, it remains the purpose of the Sunday school to impart Bible knowledge, and its method of accomplishing this is that of teaching.

The Sunday school which does the most "preaching" is not necessarily the most spiritual nor the most successful. It is only another evidence that many well-meaning people do not understand the real mission of the Sunday school, nor do they appreciate its fullest meaning and its great power for good. It reveals a kind of impatience, a fear lest the Bible may afterall be a failure if not amply supplemented by our practical applications. We are too ready to forget that "the Word of God is living, and active, and sharper than any two-edged sword - - - - and quick to discern the thoughts and intents of the heart" (Heb. 4:12. R. V.). Let it be our first duty then to faithfully teach the Word, remembering that it in itself is able to accomplish great results.

—Goshen, Ind.

SCHOOL NOTES

(Continued from page 436.)

Academy, College, Music and Business students will be given. A special circular will be ready for publication.

D. J. Johns, A. D. Wenger and J. E. Hartzler, members of the Faculty Committee of the Board of Education, were recently in consultation with the President with reference to plans for next year's work.

Florence Cooprider, a graduate of the Academy, who is now taking a Medical Course in Chicago in preparation for missionary work, was a visitor in Goshen during the holidays.

FARM OPPORTUNITIES
II

J. W. Yoder.

The word that should inspire every human breast is the word **opportunity.** No life so hopeless and so downcast as the life which has no opportunities, or sees none; and no life is so strong and radiant and enthusiastic as the life that sees its opportunities. In fact, the power to see one's opportunities is one of the best proofs of a well trained mind, and it matters little whether that mind was trained in a college or in a forest.

If abundant opportunities should give enthusiasm and encouragement to a life, then the farmer should be the most hopeful of all men.

If a man has no liking for a specialty he has the opportunity of doing general farming. He can raise wheat, oats, and corn, raise a few colts, keep a few cows, and sheep; pay a little attention to chickens and sell a few eggs, raise and fatten a few hogs more than he needs, and to this add a little trucking, cabbage and potatoes, and if he makes a little money on each or most of these items, he will likely have a good living and be able to lay by a little banking money.

But look at the wonderful opportunities for developing any one or two of these lines. If a man likes horses, why not study horses, how to raise them, feed them, and market them? Good horses bring money—$250, $350 and sometimes $500. Somebody is supplying the market with such horses, that is, he is **partly** supplying it— you are just as smart as he is; if you like horses, why not learn to raise the best? And look at the pleasure in it. A farmer should find as much pleasure in raising a fine horse, as the poet finds in writing a poem, for does not a beautiful, graceful, well-trained horse possess about all the qualities that make for beauty in the poem?

Do you like cows? Why not go into dairying? Good butter always sells at a premium. First of all have good cows, clean and well fed. And if you have enough, have a separator and churn run by a small gasoline engine. Make **butter.** Submit it to good judges of butter, and when your butter is pronounced "perfect" and you are able always to make it so, the world will make a path to your creamery and you will never need to go begging for a market.

But this is only one phase of the opportunity in dairying. While you are keeping fine cows you might just as well raise or breed good stock and sell it. A stockman in our neighborhood recently had a public cattle sale, sold a few head, and the sale amounted to a little over $36,000. But he **knows** fine stock, and he has it. Begin small and be content to build slowly at first.

Pork sells high, but pork can be grown as well as ever. If your luck lies in hogs, there's your opportunity. Thousands of people are ready to pay premium prices for well cured country ham. I know Mrs. H., she lives on a good farm, but no better than other farms. But she knows how to raise hogs, make scrapple and cure sides, shoulders and hams. Has she trouble to sell her produce? No, her trouble is to divide up her excellent meats, so as to keep her customers from feeling that they did not get their full allowance. And how well the hog business goes with dairying. If a man understands these two industries well, he should soon be independent.

And there is no room here to enlarge on the other farm opportunities poultry, fancying, or egg producing; market gardening, canning and jellying, and the great fruit and orchard industry; think it over, brother farmer, and then say, I am content; no other man has such opportunities. If I **know how,** I can. But with all these opportunities, only he will succeed who by study and experience **knows** how.

Ivyland, Pa.

UNPAID FARM HANDS

The following passages are a few we have taken from a most fascinating book, published by the Massachusetts State Board of Agriculture:

The position occupied by birds among the forces of nature is unique in one respect at least; their structure fits them to perform the office of a swiftly moving force of police, large bodies of which can be assembled at once to correct disturbances caused by abnormal outbreaks of plant or animal life.

The author believes, with Townsend Glover, that an acquaintance with the useful birds of the farm is as important to the farmer as a knowledge of the insect pests which attack his crops. It would be useless to descant to a man on the usefulness of the chickadee if he did not know the bird.

The annual earth-wide sweep of the tide of bird life from zone to zone renders the study of the relations of birds to other living forms throughout their range a task of the utmost magnitude. This vast migration at once suggests the question, Of what use in nature is this host of winged creatures that with the changing seasons sweeps over land and sea?

Comparatively few insects can escape birds by flight, and this they do mainly by quick dodging and turning. The speed at which birds can fly on occasion has seldom been accurately measured. The maximum night velocity of certain wild-fowl is said to be ninety miles an hour.

The perfection of sight in birds is almost incomprehensible to those who have not studied the organs of vision. The bird's eye is much larger in proportion to the size of its owner than are the eyes of other vertebrates. It is provided with an organ called the pecten, by which, so naturalists believe, the focus can be changed in an instant, so that the bird becomes near-sighted or far-sighted at need. Such provision for changing the focus of the eye is indispensable to certain birds in their quick rush upon their prey.

The temperature of the blood is higher in birds than in other animals, and the circulation is more rapid. To maintain this high temperature, and rapid circulation, and great activity, a large amount of food is absolutely necessary. Food is the fuel without which the brightly burning fires of life must grow dim and die away. Birds are, therefore, fitted for their function of aerial police not only by their powers of flight and perception, but also by their enormous capacity for assimilating food.

No one can tell what grave and far-reaching results might follow the extermination of a single species of bird; for it is probable that the food preferences of each species are so distinctive that no other could fill its place.

Birds play a great part in the distribution of plants, the upbuilding and fertilizing of barren islands, and a minor part in the distribution of insects. The fruit-eating birds are among the most valuable of tree planters, distributing the seeds far and wide.

Two scarlet tanagers were seen eating very small caterpillars of the gypsy moth for eighteen minutes at the rate of thirty-five a minute. If we assume that they ate caterpillars at this rate for only one hour each day, they must have consumed daily twenty-one hundred caterpillars. Such a number of caterpillars would be sufficient to defoliate two average apple-trees, and so prevent fruitage. It is easily possible, therefore, for a single pair of these birds in a week's time to save the fruit of two average apple-trees—a crop worth from two to five dollars or more.

Trustworthy correspondents state that the Italian contract laborers kill practically all the birds in the neighborhood of their camps. The improvement in firearms and the reduction in their price go hand in hand with the constant increase in the number of people able to bear arms, the augmentation of the number of crack shots, and the accession to the number of birds able to hunt birds.—Sel.

GOSHEN COLLEGE
LIBRARY.

SANITATION ON THE FARM

II

J. S. Slabaugh, M. D.

Reports from the Philippine Islands indicate that epidemics of small-pox, Asiatic cholera and other diseases are not nearly so virulent nor so frequent since the American people have taken charge of the islands and have established better sanitary conditions there. Statistics show that in our own country the average length of human life has been increased about three years in the past decade. A large part of the credit for this is due to our pure food laws and better sanitary conditions than were formerly employed.

In our cities ordinances are passed which deal with the disposal of garbage, ashes and other waste products. Officers are appointed whose duty it is to inspect the conditions of food manufacturing establishments, slaughter-houses, storage rooms, groceries, meat markets and all other places where food is kept. Any such places found to be unsanitary are condemned and a general cleaning up is ordered. It is not so in the country. There each home is allowed to do its own inspecting and cleaning up, if so disposed. However, nature sometimes condemns our houses by bringing certain diseases into the home.

How often do we find eatables stored away in a cellar, milk-house or meat-house where there is filth and where the odor is even nauseating to anyone who must enter? Old boxes and barrels half filled with waste or decayed matter, piles of dirt and many other things which afford hiding places for rats, mice, insects, and disease germs and give off gases that are offensive if not actually poisonous, are there. A visit to your cellar may save a visit from the family physician.

Every cellar or other storage place should be cleaned up, aired out and thoroughly disinfected with chloride of lime or other disinfectant at least two times each year. At intervals through the winter and spring months, food stuffs in process of decay, such as cabbage, celery, turnips, pumpkins, and apples should be removed to the open air; and chloride of lime should be freely sprinkled where these products were. There is a question in the minds of some whether germs cause disease or disease, germs. But no one disputes the fact that typhoid fever and certain other diseases are more often found in houses where these decayed products are left to remain throughout the year and are not removed until next year's crop is ready for the cellar. Every farmer should take enough pride in the house to see that no such places of dirt and filth can exist about the premises.

Nappanee, Ind.

(To be continued.)

"It is impossible for a man to know too much; but how easy it is for him to talk too much about what he knows."

PATIENCE WITH THE AWKWARD AGE

The awkward age of childhood is a phase that confronts every mother. This is one of the results of the uneven growth of the child, parts of him being more developed than others. His will to get upstairs may outstrip the co-ordination of his muscles, so he frequently lands on his head, or he expedites matters by falling from the top to the bottom of the stairs. He comes awkwardly into a room and stumbles over a chair because his desire to appear well has outrun the physical control of his members. He is embarrassed in his speeches from the irregular flow of blood from the heart centers to the brain. Someone has said that "self-possession is largely a matter of even circulation." The members of the child's body have not yet learned to promptly express in action the feeling. A great deal of unnecessary and awkward movement is the result.

It should be a comfort to any mother who has not recognized the universality of this awkward age, that all children pass through the same period of experience to a greater or less degree. She may be assured that time and training will remove these crudities. It is sometimes hard to realize that the well-ordered movements of the soldier have been produced by a careful and direct training of the awkward boy.

The mother should never lose patience, though she may be sorely tried. She should remember that it is as much against the boy's will as against her wishes and admonishes that disastrous results arise. Many a boy has suffered more keenly from the upsetting of a glass of water at a neighbor's table than he has over more serious accidents later in life. Her suggestions and commands should be given with the most sympathetic considerations for his feelings. Sometimes the boys with the highest ideals of conduct interpret them in a very uncouth way.

In this as in many other conquests of life, the mother should bear in mind that patience and perseverance are her greatest aids. If she will but wait and trust to the molding influences of time, there will come out of the uncouth marble of the awkward boy both strength and grace.—Sel.

THE PROPHETIC THORNS

(A Russian Legend)

Christ, when a child, a garden made,
  And many roses flourished there,
He watered them three times a day
  To make a garland for His hair.
And when the time of roses bloomed,
  He called the children in to share;
They tore the flowers from ev'ry stem,
  And left the garden stript and bare.

"How wilt thou weave thyself a crown
  Now that thy roses all are dead?"
"Ye have forgotten that the thorns
  Are left for me," the Christ-child said.
They plaited then a crown of thorns
  And laid it rudely on his head.
A garland for his forehead made,
  For roses drops of blood instead.—Sel.

THE SUPERSTITION OF HARD CASH

The following anecdote is not without its lesson, says a motorist: "I miscalculated the slope of the hill and neglected to put on brakes; so when I attempted to take the right-angled turn at the foot of the decline my car slewed and went into a boggy ditch up to its axles. A farmer was plowing not far from the road. I shouted and he came over. Seeing the fix I was in he summoned his hired man, took three horses from the plow, got some planks from his barnyard a quarter of a mile away, and after over half an hour's hard, muddy work, during which the horses mired twice, he dragged my machine out of the bog and set it on the road. I asked him how much I owed him. He considered a minute and said he reckoned fifty cents would be about right! Of course he was a good-natured, friendly man, ready to help a stranger out of a bad fix as a matter of good will; but he had every reason to suppose I was able to pay a fair price for the service rendered. Would he have expected me, out of good nature, to sell him a ten-dollar lap-robe for one dollar? Isn't it true that the average farmer's eyes magnify ready money, so that a fifty-cent piece looks bigger to him than two dollars' worth of time and labor?"

The motorist, like the farmers' eyes, may exaggerate; but take a somewhat similar instance: A county in a Middle Western state retained the foolish, wasteful system of road improvement under which the farmers were summoned once a year by the supervisor to work out their road taxes. Of course they obeyed the summons or not, as they pleased. If they were busy at home they sent word that they would work out their taxes at some other time. So the labor on the highways was done in the most irregular, haphazard, ineffectual fashion, without intelligent co-ordination and often not at the season when it would do most good. But a proposal to have the road work done by hired laborers that could be depended upon to do it at the proper season and under proper supervision was opposed by many farmers. They thus showed that they would rather virtually throw away several hundred dollars' worth of time and labor than go down into their pockets for cash that would bring really valuable road improvement. A superstitious regard for money as a thing precious in itself still lingers in many localities.—The Country Gentleman.

"Some of the speakers at farmer's institutes tell us that our boys would be likely to stay on the farm if the hours were shorter. We find that when a boy or girl is given a share in the gain they don't mind working early and late during the season when it is necessary."

"Do you know that you can supply yourself with clean blocks of clear ice by filling tin pans with spring water and letting it freeze?"

Current Events

Russia is vigorously pushing her expansion policy in Asia. Mongolia, which has been under the control of China has declared her independence. Russia taking advantage of the chaotic conditions in China demanded that China at once resume control of Mongolia. China was unable to comply with the request at once. China will make efforts to have Mongolia renew her allegiance, but it is very doubtful if she will be successful as Mongolia has long been dissatisfied with the Chinese administration. Chinese Turkestan, a dependency of China is also being seized by Russia. This territory comprises an area of 1,867,750 square miles, or almost one half of China, not including Manchuria which is practically Japanese territory. Russia will not formerly declare a protectorate over Mongolia and Turkestan at this time, but it is expected that Russia will try to create a situation that will give grounds for an excuse to send troops into the coveted territory for the protection of Russians and Russian property, and when England and Japan are involved in other regions, Russia will act and annex the provinces. Russian influences in these provinces will seriously flank the Japanese sphere in Manchuria, and a Japanese alliance to protect Japanese interests may sooner or later be expected. Russia is being closely watched by the European and Asiatic countries. Thus far the United States has not taken any steps to prevent the partition of China. Hitherto the United States has prevented the dismemberment of China, and thereby has won the confidence of China. Whether the policy proclaimed by former Secretary of State Hay is to be set aside remains to be seen.

Persia yielded to the ultimatum of Russia and discharged Mr. Shuster, the American Minister of Finance. Russia has invaded Persia and the advance is marked by a trail of innocent blood. Reports have been received, despite the strict censorship of all news, that hundreds of innocent and helpless Persians, men, women and children have been ruthlessly slain; forty or fifty small villages along the Caspian sea have been pillaged and destroyed by some of the barbarous tribesmen attached to the Russian army who have been unleashed to massacre and slay freely. - - - - Russia captured Tabriz, this was followed by an anti-Russian riot resulting in the destruction of the Government building. The Russians retaliated and executed a number of Persian leaders according to her policy of exemplary punishment. It is claimed by students of international law that Russia had no right to court-martial and execute these Persians, as they were resisting a foreign enemy. It appears as though Persia will eventually lose her identity as a nation, and be absorbed by two avaricious foreign powers.

The situation in China is yet far from settled. The conference between the representatives of the revolutionists and the imperial family was broken off by a telegram from the Premier recalling his representative, presumably because he had shown a disposition to concede too much to the revolutionists. The latter demand that the present ruling Manchu family abdicate the throne, promising protection and pensions to members of the royal family. The members of the royal family contributed about $2,000,000 of their private fortunes for continuing the conflict. But the loyalty of the imperial troops is in doubt, some of them have taken up the cause of the revolutionists. It is rumored that Japan and England are making a combined effort directed toward a division of the empire, the northern part to remain under the rule of the Manchu government, and the southern part become independent and republican if it wants to. The revolutionists established a provisional government with Sun Yat-sen as President

An attempt was made to assassinate Premier Yuan Shi-kai on January 16. The premier was on his way to the imperial court, where he had a long conference with the princes of the Manchu family, when a bomb was thrown at his carriage resulting in the death of two soldiers and the injury of seventeeen persons. The premier was uninjured due to the bad aim of the man who threw the bomb, which exploded about twenty feet from the premier. The assassins are revolutionists and were captured.

The annual report of the British Postmaster General shows a balance of about $21,000,000 for the year. Both the telegraph and telephone services, these being in charge of the Postoffice Department, showed a deficit, the former about $5,000,000; and the latter a loss of about $200,000. The British Postoffice Department last year handled three billion letters. Its parcels post bureau handled over one billion packages at an average cost of one cent each. "Notwithstanding the fact that in England the mails are used much less than in America, that English postal rates are lower and the distances there are much shorter, the fact remains that the parcels post service not only wiped out their department deficit, but swelled its surplus?" Regardless of the success of the parcels post in forty-three countries the United States government refuses to give its own subjects this greatly desired service.

The insane asylums of the United States contain 187,454 inmates, according to statistics gathered by the Census Bureau. In proportion to population, Massachusetts has the largest number of insane in institutions, with New York a close second. Statistics show that during the period from 1904 to 1910 the population in insane asylums increased twice as fast as the population of the United States. There was an increase of 25 per cent. The census has no data as to the number of insane not committed to hospitals.

On January 16th the United States threatened a third armed invasion of Cuba unless the political situation is speedily changed. The trouble is caused by the army veterans who are seeking more political power. They demanded of President Gomez that he dismiss all office holders who were connected with the Spanish regime in 1895-98 and appoint more veterans to office. The President refused to grant the request. The movement had so far progressed that some of the army officials and soldiers became involved contrary to existing law forbidding anyone connected with the army participating in politics. The veterans went so far as to entirely ignore this law and defy the President. When the situation became serious the United States threatened to intervene and give support to Gomez. It is thought that this threat will have a wholesome effect upon the situation by strengthening president Gomez and checking the movement of the veterans. General Nunez of the Cuban army has some aspirations for the presidency and it is charged that he is the moving spirit in the veterans' movement to embarrass the present administration and thus advance his own interests.

On December 19th John Bigelow, journalist, author and dipomat, died at his home in New York, at the age of 94. Mr. Bigelow was a notable character in America history. He lived in the lifetime of every president of the United States except George Washington. During the Civil War he was minister to France where he discovered and frustrated the French plot to supply the Southern States four warships. He also was instrumental in preventing the establishment of a French empire in Mexico. While in France he gathered most of the material for his "Franklin's Autobiography." He published numerous works. Earlier in his life he was associated with William Cullent Bryant in the ownership of the New York Evening Post.

On December 20 the abrogation of the Russian treaty became assured when the House with only one dissenting vote accepted the Senate resolution approving and authorizing the president's notification to Russia. The treaty is to expire on January 1, 1913. This treaty was made in 1832, but Russia has not been complying with its terms for more than thirty years. Russia has been discriminating against American citizens and not permitting those of certain race or creed to enter Russia with the guarantee of protection granted to others.

On the first day of the new year the Commercial Traveler National League opened their anti-tipping crusade. Notice had been given sometime ago that the League would begin a war against the tipping system if the proprietors of hotels, restaurants, barber shops, etc would not take steps to abolish it.

The English government has barred meat packers of the United States who are under indictment for the violation of the Sherman anti-trust law from bidding on contracts for British army canned meat supplies. These contracts are worth millions of dollars and the American packers usually supplied the greater part of the canned meats. It is thought that meat packers in Argentina, South America will secure the contracts. What effect this will have upon meat prices in this country is not known, but will likely lower the price to the consumer which will mean a lower price for the producer. It is evident that the meat trust will not suffer any loss if at all avoidable. The producer is the one to bear the brunt of the loss.

On Christmas two hundred men, with dog teams and prospecting outfits, were making a six-day race to the new gold field at the head of Sixty Mile river, 130 miles from Dawson, Alaska. The stampede is the greatest seen since the great Klondike rush fourteen years ago. Some of the gold seekers are traveling day and night in their eagerness to get to the gold country. Some of these men are undergoing severe hardships. It is said that some men were wearing torn and ripped moccasins, worn nearly off in their haste to get a claim, and some went through three miles of snow water. The temperature was ranging from zero to forty degrees below. This is a striking incident of the compelling power of the love of money.

The discovery of an improved method of administering ether and chloroform for surgical operations has been announced. This method has proved successful in 6,000 tests. This method has reduced the death risk of anesthesia to nothing and eliminated in 90 per cent. of cases the nausea experienced by patients after operations. The method consists of forcing the fumes of ether or chloroform through warm water before administering, which causes the anesthetic to reach the lungs at blood heat preventing a chill of the bronchial tubes The water also absorbs the poisonous substances which with the irritation of the bronchial tubes caused by the chill, has caused the nausea.

During 1911 England experienced serious labor troubles and the beginning of the new year finds Great Britain stirred by industrial unrest, with prospects for serious disturbances. The lock-out of the Lancashire cotton mills, which already involves 160,000 persons, threatens to effect many more persons. It is conceded that it is to be a battle royal for the recognition of labor unions. The question at issue turns on whether two women and one man shall be compelled to join unions. Their employers declined to dismiss them on the demands of the unionists, and as a consequence, the three were driven from their homes to escape violence.

Another discovery has been made by the Congressional Joint Committee on Printing. That is, that "adulterated" paper has been used for years in the government printing office. The adulteration consists in the substitution of clay for rag fibers. Grave fears are entertained that many of the printed records of the government will crumble and become unreadable in less than a century. The committee is endeavoring to bring about a reform and standardization of paper purchased by the government. The public printer was authorized to advertize for bids on 25,600,000 pounds of paper for the year beginning March 1 next.

Despite the efforts of the Russian government to prevent coming to the knowledge of the civilized world the actual conditions in the famine districts in Russia numerous reports have been published. It is estimated that about nineteen and a half million people need state aid. The crops were a failure and as early as last September the people had to get rid of their horses and cattle and to live on a mixture of flour, acorns, bran, weeds, and the bark of trees ground to powder. The result is illness with many deaths. What the conditions will be in spring unless aid is given no one can predict.

Present indications are that the unexplored bend of the Brahamputra river, mention of which appeared in the Miscellaneous Department of the January issue of the Christian Monitor, will be explored in the near future. According to reports the British authorities of India are preparing a punitive expedition against the savage Abhors, whose hostility has been the chief obstacle to the exploration of this region. In the course of this expedition it is almost certain that the unknown stretch of the river will be explored.

A project is being developed in France by which it is expected to send wireless messages around the world. This is expected to be accomplished by erecting stations in the French colonies. To complete the project more than $2,500,000, about three years of time and twelve stations will be required. The main purpose of France is to connect all her colonies with Paris and connect the colonies among themselves. This will make France independent of all foreign owned telegraph companies.

On January 3rd, Rear Admiral Robley D. Evans, retired, died suddenly of acute indigestion. He had been apparently in the best of health up to the minute he was stricken. He took a prominent part in the destruction of the Spanish fleet at Santiago, Cuba.

The Sherwood pension bill, if passed by the Senate, will increase the government's annual pension expenditures at least $75,000,000, according to a statement by the Secretary of the Interior Fisher.

There is a lull in the hostilities between Turkey and Italy, probably due to the expectation that peace will shortly be concluded between the two countries. The question of peace is under serious consideration by European powers. The difficult point is to conclude a treaty that will not arouse an international disturbance. The Italian losses to the end of 1911 were about 5,000, of which two-thirds are sick and wounded.

New York City, according to the Census Bureau, has ceased to be an Irish and German city, so far as its foreign-born population is concerned, and has become Italian and Russian. In contains 252,500 Irish, 279,200 Germans, 340,400 Italians, and 485,600 Russians and Finns. Even the Hungarians have outnumbered the Irish.

Investigation of the government printing office has brought to light the fact that the Government has been systematically robbed by some of the employees. Wholesale thefts of the most expensive grades of leather have been unearthed in the bindery division. A confession has been secured from the men most seriously implicated.

General Reyes, the "idol of the Mexican army" during the reign of former President Diaz, failed in his attempt to organize a rebellion against the present administration. The plot was discovered and General Reyes arrested. It is thought that President Madero will exile him to Europe instead of imprisonment for life.

The utilization of by-products is a striking characteristic of modern industry. A recent example is found in Italy, where a means has been discovered to turn to account the hitherto worthless pips of the grapes used in wine-making. An oil is now extracted from them on a commercial basis.

While Italy's villages are being depopulated through immigration to the United States, Spain, it is reported, is losing 250,000 of her best inhabitants annually through immigration to South America. In a recent fortnight 8,000 Spanish immigrants landed in Buenos Aires alone

---

Pittsburg recently completed a fine new hospital. It covers four acres of ground, contains every convenience and will accommodate five hundred patients giving every one of them an outside room. The hospital represents an investment of over $1,000,000.

The gold production of the United States during 1911 was $96,233,528 and the silver production 57,796,117 ounces, according to a preliminary statement issued by the director of the mint. This is a reduction compared with the production of 1910.

Miscellaneous

MAKING LUSTROUS YARN FROM WOOD PULP

"You can not make a silk purse out of a sow's ear" is a familiar quotation. Its use, however, will probably be discontinued by the next generation, as silk is now made artifically by mechanical means out of material which, if not a product of the pork packer's slaughter house, is about as low down in the aesthetic scale. Wood pulp—made from spruce trees, or in fact from any variety of wood—is dissolved in various chemicals and the solution is spun into a beautiful lustrous yarn, the sheen and gloss of which outrivals the most costly cocoon silk. An industry of enormous proportions has been built up with the development of this new product, factories in Austria, France, Germany and more recently in England turning out many thousands of pounds of the yarn every day.

And at the present time an enormous plant is just starting to manufacture in this country (near Chester, Pa.), making the same product. In certain textile lines, notably the braids and trimmings for women's dresses and hats and in knitted neckties, the artificial silk or wood silk as it is sometimes called has practically replaced the real article. Probably ninety per cent of the braids and passementerie now manufactured are wood silk, though the retail consumer seldom realizes this fact. The yarn is also used largely in tapestries and curtains and dress goods, while ribbons and various other fabrics supply an almost limitless field which is being invaded by this latest triumph of man's ingenuity. True synthetic silk has been made by chemists, it is claimed, the product of the cocoon being absolutely duplicated in every respect, chemical and physical, but this achievement, successful as it was as a scientific laboratory experiment, had no commercial value on account of the enormous cost of production.—Sel.

IF ALL MEN WERE QUAKERS

The following appeared in the Leeds Mercury, on November 26th, 1803:—A few days ago a Quaker, being brought before a Justice of the Peace at Huddersfield on account of some religious scruple, the magistrate, addressing him, said, "Well, I understand thou art a Quaker?" "I am," replied the Friend, "and what hast thou to say against that?" "I have only to say, that, if all men were Quakers, Buonaparte might come and slaughter us all as soon as he pleased." "Nay," answered the man of peace, "thou art mistaken, friend, for if all men were Quakers then would Buonaparte be one also, and if he were I am sure he would kill no man."

THE CRY OF THE "DEVIL-BIRD"

Of all the awe-inspiring sounds emitted by wild creatures, none, it is said, is to be compared to that of the "devil-bird" of Ceylon, whose cry has been likened to the scream of a human being undergoing the most frightful torture. Naturalists have identified this bird with the brown wood-owl found in Hindustan.

The "devil-bird," or ulama, as the Cingalese call it, is an elusive creature. The natives of Ceylon regard the cry of this bird with superstitious horror, for, it is claimed, its scream heard at night presages the most dire misfortunes.

A British official of the Ceylon civil service has given some study to this curious bird. Its ordinary note, he states, is a magnificent clear shout like that of a human being, heard at a great distance, and producing a fine effect in the silence of the night. But the sounds that have earned for the bird its bad name, and which this officer reports he heard to perfection but once, are said to be well-nigh indescribable, the most appalling that can be imagined, and scarcely to be heard without a shudder. It has been compared to the cries of a boy in torture, whose screams are being stopped by strangulation.—Scientific American.

HITTING THE NAIL

One of the corporations of the city, being in want of a boy in its mill, a piece of paper was tacked on one of the posts, in a prominent place, so that the boys could see it as they passed. The paper read:

"Boy wanted. Call at the office tomorrow morning."

At the time indicated a host of boys were at the gate. All were admitted, but the overseer was a little perplexed as to the best way of choosing one from so many, and he said:

"Boys, I only want one; and here are a great many. How shall I choose?"

After thinking a moment, he invited them all into the yard, and, driving a nail into one of the large trees and taking a short stick ,told them that the boy who could hit the nail with the stick, standing a little distance from the tree, should have the place. All the boys tried hard, and, after three trials each, signally failed to hit the nail. The boys were told to come again the next morning; and this time, when the gate opened, there was but one boy, who, after being admitted, picked up a stick, and, throwing it at the nail, hit it every time.

"How is this?" asked the overseer; "what have you been doing?"

And the boy, looking up with tears in his eyes, said:

"You see, sir, I have a mother; and I am poor and have no father, and I thought I should like to get the place, and so help her all I can; and when I went home I drove a nail into the barn and have been trying to hit it ever since, and I have come down this morning to try again."—Unidentified.

NOT LAND OF SAFETY RAZORS

Safety razors have been on the market in China for at least ten years and their sale today is small, the demand being limited almost entirely to Americans and Europeans, who number about 12,000. The native always has some one shave him, and a razor for him to use himself does not appeal strongly. Well-to-do Chinese gentlemen have their own servants perform this operation, others employ itinerant barbers who come to the house, while the great mass of natives frequent the barbershops, where for three and one-half cents the head will be shaved in prevailing fashion, the queue combed, plaited and glossed, wax removed from the ears, and a light massage administered to the neck and shoulders.

Shaving the head must be performed by another. Being thus driven by necessity to the razor in the hands of another, the chances are that the beard will also be attended to, as the hirsute growth of the native is extremely meager and the shaving of the face is a secondary and unimportant operation. Even were the safety devices feasible for self-manipulation on the head, the chances are that the native would still cling to the cheap luxury of having some one do it for him.—Sel.

A NEW KIND OF ICE CREAM

The Iowa Experiment Station has issued a bulletin which ought to be joyful reading. Small boys and people of poor digestion, if the bulletin is to be believed, need no longer curb their appetites for ice cream, for the more lacto they eat the healthier they will become. Lacto is a new frozen dairy product invented by the Iowa Experiment Station. It is made of loppered whole or skim milk, with the addition of eggs, sugar, lemons and flavoring material. It has a very pleasant flavor, and it supplies the body with lactic acid bacteria, which eminent scientists say is a means of improving health and prolonging life.—Sel.

While the population of Ceylon has increased between fourteen and fifteen per cent since the last census, the membership in the Christian churches has increased twenty-eight or twenty-nine per cent.

Last year 1,041,000 immigrants entered the United States!

THE SOUTH AMERICAN CRY

(Continued from page 440)

However, the reader should know that, with their loose, selfish, and impure lives which most of them live, they do something. There are 489 Roman priests up in the interior of South America, to say nothing of the thousands on the coast. There are more Catholic priests in the part of South America which they count a mission field than all the ordained missionaries of different Protestant churches on the entire continent. Is it possible that we will allow them to labor harder, even sacrifice more for a heresy, and the money they get for it, than we will labor and sacrifice for the truth of Jesus Christ that sets man free?

Neither are the uncivilized, pagan worshipers of the interior satisfied with what they have. Their hearts are crying out for something better. To put their cry in their own language, "We want a God that can satisfy us in here," said an old chief to the writer, laying his hand over his left side, while he was begging for a missionary to be sent to his tribe to tell them of the true God.

While up a certain river in the interior of South America, I stopped one day to prepare something to eat, and was approached by an old man, who began begging me to take him along and make a Christian of him. On being told that I neither could take him nor make a Christian man of him, he began pleading for his tribe. "Come and visit my tribe of buck Indians; the bucks need the Christian religion," he said.

Finally I agreed to go with him. After a long tramp through the "bush" we reached his "camp." He called the tribe together, a tribe of aboriginal Indians—filthy, diseased, and practically nude human beings, living in dirt-floored, trash-covered huts.

First of all he pointed out his different wives and children. Then he insisted that I tell them of the "true God." "But I have no interpreter," was my reply. Then he insisted that he knew enough English to interpret for me. So, with this old white-headed, half-nude polygamist by my side, I proceeded to break unto them the bread of life. How hungry! How they hung on every word! Surrounded by nude little children and the dogs, we kneeled down in the mud, dirt, and filth before our Father and cried to Him for His blessing on us all.

Before leaving, I was presented with handfuls of tiger-teeth, tiger-claws, and other articles they valued. My old friend returned with me to my camp, expressing his appreciation of the visit. His people did not forget me that night, for when I was ready to climb into my hammock for the night, they came slipping through the bush and wanted us to "keep prayers." The reader will detect with me the heart-cry of these poor neglected inhabitants of South America.—James M. Taylor.

SEED THOUGHTS

Jesus chose this method of extending the knowledge of Himself throughout the world; He taught His truth to a few men, and then He said, "Now go and tell that truth to other men."—Philip Brooks.

If a man is unable to find his way to Jesus he ought to be led. It is good work, this bringing the blind to Him who can give them light.—H. C. Trumbull.

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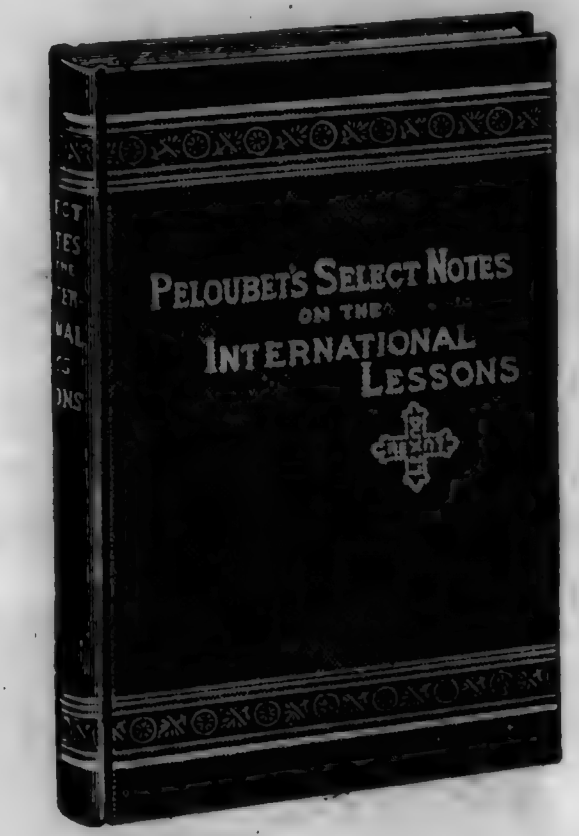

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Freedom of conscience is not fully attained in Turkey, in consideration of the older school of Mohammedans.

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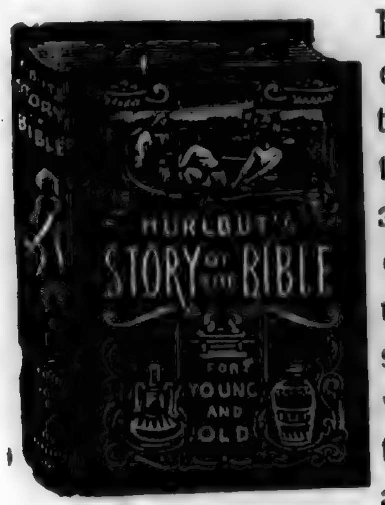

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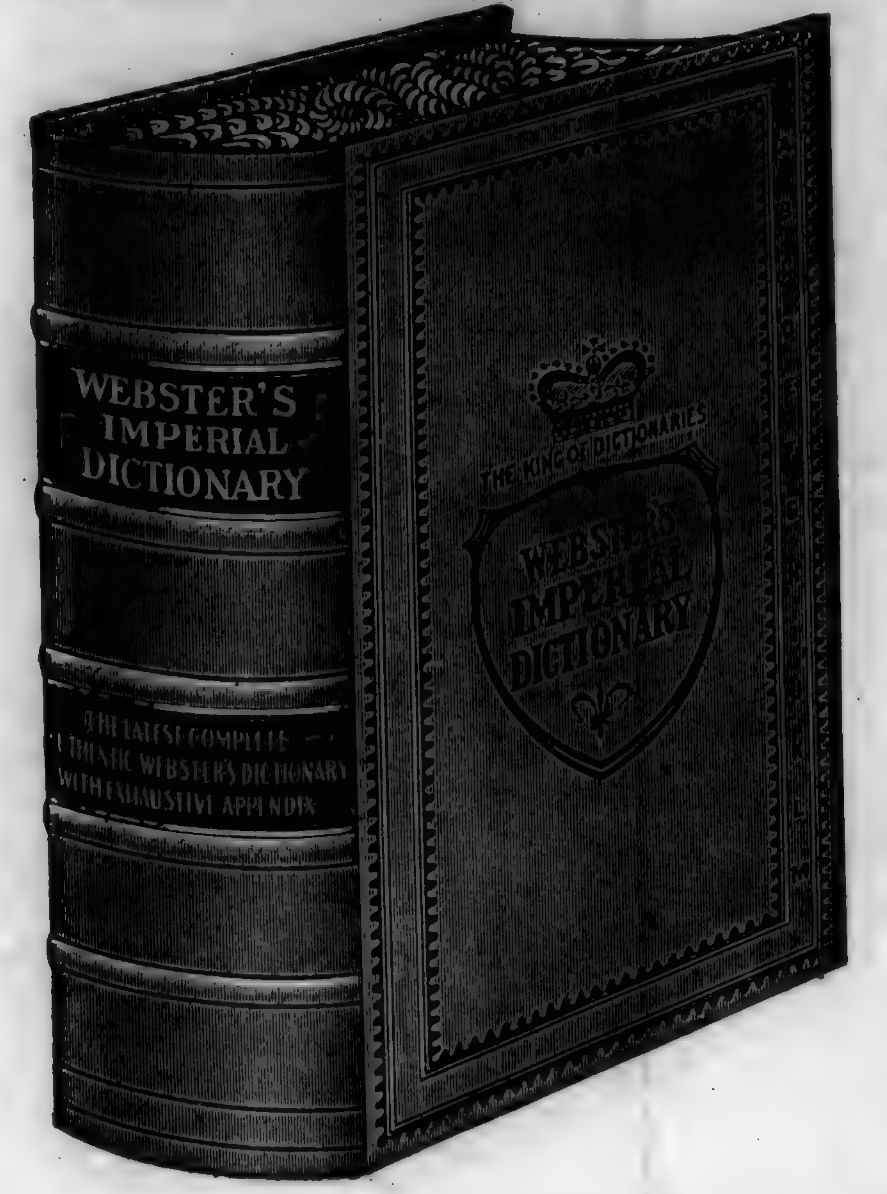
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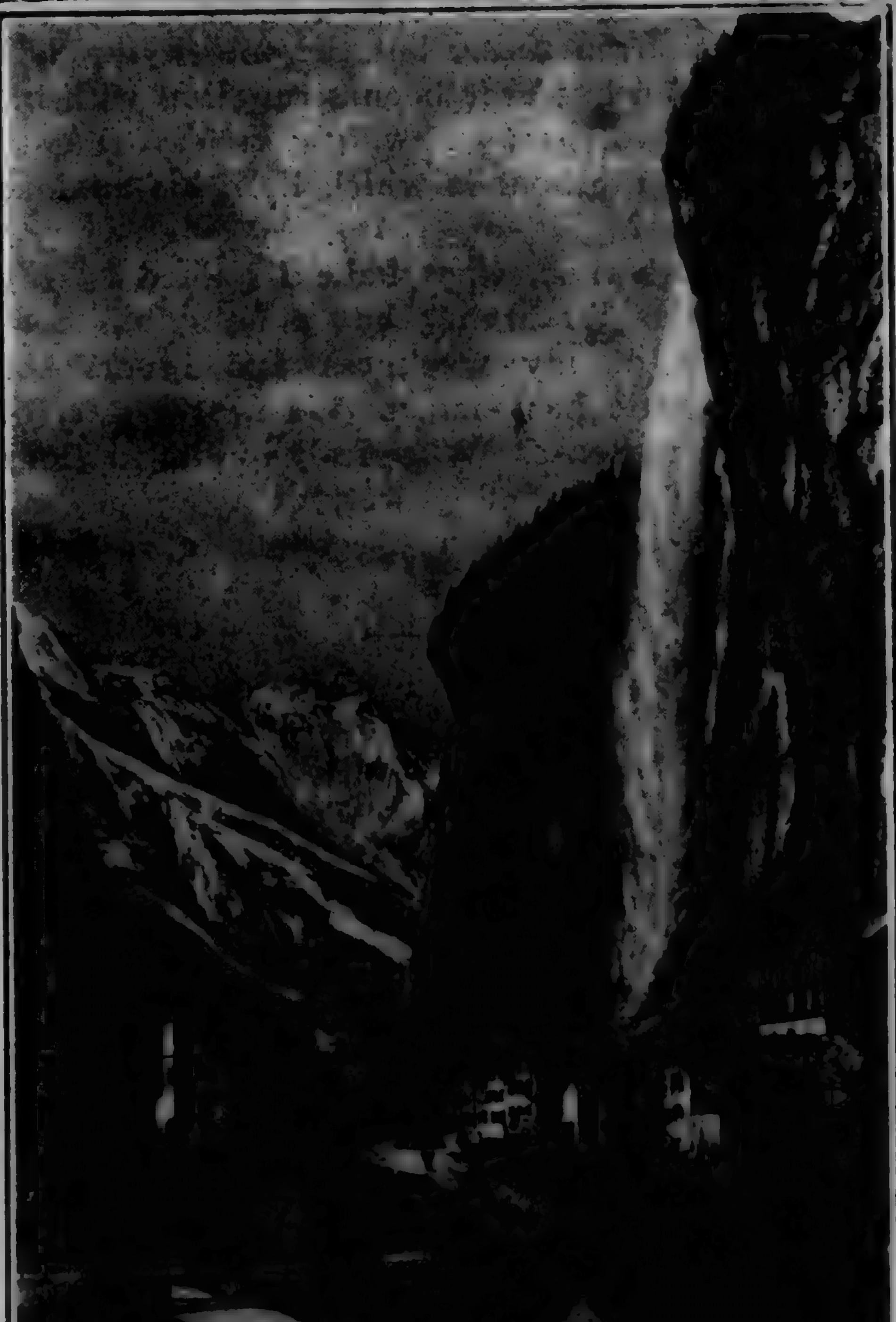
CHRISTIAN MONITOR

MARCH, 1912



Lauterbrunnen and Staubbach.—See page 464.

SELECT READING

THE TWO STUDENTS

"Alas!" exclaimed a silver headed sage, "how narrow is the utmost extent of human science!— how circumscribed the sphere of intellectual exertion! I have spent my life in acquiring knowledge; but how little do I know! The farther I attempt to penetrate the secrets of nature, the more I am bewildered and benighted. Beyond a certain limit, all is but confusion and conjecture; so that the advantage of the learned over the ignorant, consists greatly in having ascertained how little is to be known.

"It is true that I can measure the sun, and compute the distances of the planets; I can calculate their periodical movements, and even ascertain the laws by which they perform their sublime revolutions; but with regard to their construction, and the beings which inhabit them, what do I know, more than the veriest clown?

"Delighting to examine the economy of nature in our own world, I have analyzed the elements; and have given names to their component parts. And yet, should I not be as much at a loss to explain the burning of fire, or to account for the liquid quality of water, as the vulgar, who use and enjoy them without thought or examination?

"I remark that all bodies, unsupported, fall to the ground; and I am taught to account for this by the law of gravitation. But what have I gained here more than a term? Does it convey to my mind any idea of the nature of that mysterious and invisible chain which draws all things to a common center? I observe the effect, I give a name to the cause; but can I explain or comprehend it?

"Pursuing the tracks of the naturalist, I have learned to distinguish the animal, vegetable, and mineral kingdom, and to divide these into distinct tribes and families; but can I tell, after all this toil, whence a single blade of grass derives its vitality? Could the most minute researches enable me to discover the exquisite pencil that paints and fringes the flowers of the field? Have I ever detected the secret that gives their brilliant dye to the ruby and emerald, or the art that enamels the delicate shell?

"I observe the sagacity of animals; I call it instinct, and speculate upon its various degrees of approximation to the reason of man. But, after all, I know as little of the cogitations of the brute, as he does of mine. When I see a flight of birds overhead, performing their evolutions, or steering their course to some distant settlement, their signals and cries are unintelligible to me, as are the learned languages to the unlettered rustic; I understand as little of their policy and laws, as they do of Blackstone's Commentaries.

"But leaving the material creation: my thoughts have often ascended to loftier subjects, and indulged in metaphysical speculation. And here, while I easily perceive in myself the two distinct qualities of matter and mind, I am baffled in every attempt to comprehend their mutual dependence and mysterious connection. When my hand moves in obedience to my will, have I the most distant conception of the manner in which the volition is either communicated or understood? Thus in the exercise of one of the most simple and ordinary actions, I am perplexed and dumbfounded, if I attempt to account for it.

"Again, how many years of my life were devoted to the acquisition of those languages, by the means of which I might become familiar with the learning and literature of other times! And what have I gathered from these, but the mortifying fact that man has ever been struggling with his own impotence, and vainly endeavoring to overlap the bounds which limit his anxious inquiries?

"Alas! then, what have I gained by my laborious researches but a humbling conviction of my weakness and ignorance? How little has man, at his best estate, of which to boast? What folly in him to glory in his contracted power, or to value and pride himself upon his imperfect acquisitions!"

"Well," exclaimed a young lady, just returned from school, "my education is at last finished!—indeed it would be strange, if, after five years' hard application, anything were left incomplete. Happily, that is all over now; and I have nothing to do but to exercise my various accomplishments.

"Let me see! As to French, I am complete mistress of that, and speak it, if possible, with more fluency than English. Italian I can read with ease, and pronounce very well; as well, at least, as any of my friends; and that is all one need wish for in Italian. Music I have learned till I am sick of it. But, now that we have a grand piano, it will be delightful to play when we have company; I must still continue to practice, a little;— the only thing, I think, that I need now to improve myself in. And then there are my Italian songs! which everybody allows I sing with taste; and as it is what so few people can pretend to, I am particularly glad that I can.

My drawings are universally admired,—especially the shells and flowers, which are beautiful, certainly; besides this, I have a decided taste in all kinds of fancy ornaments. And then my dancing and waltzing —in which our master himself owned that he could take me no farther—just the figure for it, certainly; it would be unpardonable if I did not excel.

"As to common things, geography and history, and poetry and philosophy—thank my stars, I have got through them all! so that I may consider myself not only perfectly accomplished, but also thoroughly well informed. Well, to be sure, how much I have fagged through—the only wonder is, that one head can contain it all!"—Every Where.

MINISTRY OF "SHUT-INS"

"It must be very gloomy for you always to have an invalid in the house," said the newcomer, Mrs. Ellis, to little Mrs. Thomas.

"Gloomy? No, indeed!" cried Mrs. Thomas, her face lighting up with a rare smile. "Just wait till you see her, Mrs. Ellis. Why Fanny's room is the brightest and happiest spot in the house."

"I don't see how that can be," Mrs. Ellis said doubtfully. "You say she is a hopeless invalid and that she is never without pain."

"Did I say she was a hopeless invalid? That was an awkward way of expressing it on my part. She is about as hopeful a person as it was ever my privilege to meet; and if you get the blues, she is sure to drive them away if you give her a little time."

"How long has she been an invalid?"

"Why, didn't I tell you? The nursemaid dropped her down the stairs when she was a bit of a girl, only two years old. And then she never told us what she had done until weeks later. I suspect she was afraid we would blame her for it. And poor Frances! the doctors all said her spine was seriously affected; and strive as we might, nothing could ever cure her. But, bless your heart, it didn't affect her spirits; she has been the life of the house, and I do not see how we could ever have done without her ministry of love."

"I should have thought when God laid her away from all active service he was stopping her usefulness for the time, but it does not seem to have been the case," said Mrs. Ellis.

"Stopping her usefulness! Well, I should rather say not," was the answer. "And because the body is dwarfed is no reason why the soul should be as well. But come right in, Mrs. Ellis, she'll be glad to see you."

When Mrs. Ellis left the chamber of the invalid she carried with her a strange peace in her heart. "And to think," she said, "that I could ever murmur when that girl with her body all twisted and her soul shining out of her eyes, can lie there and smile in the face of such infirmity! It is a mystery, and one I intend to solve. But of this I am assured, that there is a blessedness in the ministry of shut-ins."—Christian Intelligencer.

As a result of an operation on a boy patient in one of the Chinese mission hospitals, ninety people of his village became inquirers.

Female education in Japan is wholly the result of Christianity.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. IV SCOTTDALE, PA., MARCH, 1912 No. 3

FROM PANAMA TO PERU

J. W. Shank

At the Pacific entrance to the Panama Canal we find a much better and more beautiful harbor than on the Atlantic side. A long narrow bay with overlapping hills of green on either side is a fit picture for the artist's brush. As our steamer, "Urubamba," glides out into the great Pacific, we are even more impressed with the picture behind us. Passing out of the bay, with its artificial breakwater on the left, we notice a large number of pinnacled hills which seem to rise, at irregular intervals, from the ocean. They are in fact small cone-shaped islands standing as sentinels to guard the entrance to the pretty bay. It is nightfall when our steamer passes the last sentinel leaving the whole scene to fade away into nothingness.

It had been a sort of vague comfort to know that at Panama I was still under the jurisdiction of "Uncle Sam," but, as I looked out upon the great ocean before us, I felt as never before that I am a pilgrim bound for a strange land. To me, however, there is not that foreboding fear that came to men centuries ago as they launched out into unknown seas. The calm, peaceful Pacific—so very true to its name—gives no cause for such a fear; and, then also, the thought comes to me, Why should one fear in this little world of ours—little in comparison to other known worlds? Is it not all one land, one mighty ocean, one family and created by one all-seeing Father? To Him, it is but a little garden where we may wander to and fro seeking each other's welfare.

Pacific Entrance to the Panama Canal

Night, with her cooling breath, comes on and our vessel goes throbbing on her way through the calm dark waters. Night on the deep! To me it is strangely interesting. Sometimes there are clouds and all is darkness save the glimmer of lights from the steamer upon the waves nearby. Then it is that one notices the gurgling of the toiling propellers and the rushing of the waters as the steamer ploughs ever onward.

But, other times, there is a soft mellow moonlight flooding the bosom of the sea and making a pathway of shimmering silver that reaches far to the dim horizon. A few bright stars, too, stand guard helping to give the whole scene an air of serene splendor. On such a night one loves to sit on deck with head resting against the railing, gazing into the infinite heavens and out upon the endless expanse of water, thinking of life—strange, wonderful life.

But there is another hour on the ocean that is quite as fascinating as the night hours—it is the hour of sunset. It is six o'clock on the fourth of December when we are about to cross the equator. The sun peeps from behind heavy clouds fringing their edges with golden yellow and forming a glistening pathway across the water. Farther back to the north and south the shades of color range from a filmy gray to a bright indigo blue. It is changing now; heavier clouds have come in from above and ribbons of gold, ever widening from the center, extend to the water. The water, too, has changed its color to a darker blue with a slight tinge of silver on the surface. Changes above now; low down the clouds are golden, then up higher pale gray, pale blue, indigo blue, very dark blue, purple, and then yellow again at a rift in the clouds. Now the sun comes out again flaring its quivering rays full into my face and I must blindly turn away. Again there are changes near the horizon; light and very irregular clouds have appeared; the golden hue is changing to a reddish yellow. Now heavier clouds rise from below leaving a space where horizontal streaks of a deeper red point to the north and south. Now the clouds below have become so heavy and the rift so narrow that the colors fade. The sun is sinking lower, lower, lower and the colors fade, growing paler, ever paler. The Master of day has stepped behind the curtain and I shall see him no more until I am in the southern hemisphere. Such are the pictures that take away the monotony of the pathless journey across the waters.

It was on the morning of the fourth day after leaving Panama that I was awakened by the casting of anchors and the hurrying steps of the sailors. I knew we were to arrive at Payta, Peru, sometime on Wednesday morning but hardly expected it would be so early. I got up and looked through my window that opened to the deck. It was my first view of South American shores, and, I must confess, it was rather disappointing. There were long stretches of sandy cliffs and hills having a dull brown color and absolutely barren of the least suggestion of plant life. Back in the apex of the harbor lay a village having the same dull, muggy color of the hills and, at that early hour, apparently without life. I had previously known, however, that practically the whole western coast line has this barren, uninviting appearance when observed from the ocean, but that beyond these on the western side of the Andean mountains are valleys green with rich vegetation, the result of irrigation. Knowing this, I could see the inhospitable hills with less displeasure.

Few places, however, are so vulgar in appearance as to be without things of interest. So it was with Payta and its harbor. Large flocks of birds, evidently some relation to the duck family, came around the steamer making peculiar quacking noises. They seemed to be in search of food. Soon came many native boats whose occupants clambered quickly on board, like so many ants, and proceeded to make themselves at home. Their queer chatter was unintelligible to me but I soon found what they wanted. Some sold panama hats, which are manufactured here in these Peruvian towns; others sold fruits, fowls, and breadstuffs; still others wanted to take passengers to the shore. They were very persistent in their solicitations but seemed to receive very little attention from the passengers. During the remainder of the day the workmen were busy unloading iron pipes for the oil fields of interior Peru and the passengers were left to amuse themselves as best they could while waiting.

To mention the details of our stopping at other ports would be largely to repeat what has been said of Payta. We made so many stops during the last few days of this voyage that it became rather tiresome. At every place there was a long steel wharf, a large number of clumsy wooden freight boats used for transferring cargo from the wharf to our steamer, a number of small boats from which came swarms of Indians and Spanish-Peruvians. A series of coast mountains whose barren summits peeped through the filmy clouds and whose shaggy sides were filled with snowy-white sand, a village treeless and ugly squatting on a sandy plain, a spacious harbor fringed with rocky banks and islands white with guano deposits, and sea gulls in large numbers flying hither and thither and screaming over their prey. They were pictures monotonous and dull, suggesting only frowns and inhospitality, and yet, with all this, they were interesting to the traveler.

On Sunday morning, the 10th of December, our steamer pulled away from the last intermediate port and we were told the next stop would be Callao. Callao! A place that had been in my imagination for weeks and months as the point where I would first set foot on South American soil. A place where my task would begin in stern reality. The reader can only partially imagine my feelings as the spires of that strange city appeared through the blue hazy atmosphere. For hours before we arrived we could see once more a green shore line—evidences of the agricultural progress of central Peru. While the city looked very different from a port of the United States, it seemed much more inviting than any other along the coast.

Out in the middle of the harbor the anchor was cast and in due time all passengers were transferred to the shore. In a later article I will give some of my first impressions of Peru—the land of perpetual summer and winter.

Lima, Peru.

AMERICA'S PART IN POTATO CULTURE

The humble potato is about the last object with which one would associate romance; and yet its history is a romantic one, from its discovery by explorers from the Old World right down to the present day. It is now generally accepted that the potato came originally from western South America. After having been taken to Europe and cultivated there, it found its way once more across the ocean, and today along the east coast of South America it is considered "a European vegetable and is cultivated only by those whose experiences are derived from the Old World." As is pointed out by Mr. Albert Hale in the "Bulletin" of the Pan-American Union, "what is really meant by the word potato is the plant and tuber vulgarly called the Irish or white potato, although it has no more relation to the Emerald Isle than that the good people there are very fond of it." The "sweet" potato has no right whatever to the title. To quote Mr. Hale:

> The food potato of commerce made its way from its prehistoric home in the Andes to North America and via Europe to the eastern shores of South America. How it came to do this is a curious story. Traditions and rumors do not all agree as to whom the honor belongs of having carried the vegetable itself across the Atlantic; it is not improbable that Pizarro presented specimens to his sovereign, as curiosities of American life. ...... One good authority says that the first potatoes were taken in 1565 by John Hawkins from Santa Fe in South America to Ireland; that shortly afterwards, in 1580, the naturalist Cardanus introduced them into Italy, and actually grew them in 1588. Clusius, the director of the royal gardens in Vienna in 1588 received two tubers from Philippe de Sivry of Belgium, who knew the potato under the name of "taratoufli," but these probably came from Italy after having been grown in Spain. Great credit belongs also to Sir Francis Drake, who learned of the potato about 1578, either in Peru itself or in some near-by island. He took specimens back with him, stopping first in Virginia, where he helped to plant them in 1585. In 1586 he arrived in England, carrying potatoes among his treasures; and thus arose the story that potatoes came from North America. .... It is an accepted statement that Sir Walter Raleigh was responsible for their use in Ireland, because he gave several to the grandfather of Sir Robert Southwell, who, to check the famine spreading in that island after the disastrous failure of the grain crop, cultivated them at once there and popularized their use to his eternal credit ...... In France it was a rare but prized vegetable in 1616; in Germany it was recognized in 1650; and, from that time on, Europe, as well as other parts of the Old World, gradually accepted it as an addition to the food supply of all peoples.

It is curious to note that "the Puritans condemned its use because no mention of the potato was to be found in the Bible."

Today the total production of potatoes for one year is about 5,500,000,000 bushels. Of this output the United States grows slightly less than one-sixteenth; Germany more than one-fourth; not quite one-eighth comes from Russia; about one-ninth from France; and about one-sixteenth from Poland. In the United States almost one-third of the crop is grown in the North Atlantic States; the North Central States east of the Mississippi are second; the Central States west of the Mississippi come next; and the Far-Western States are fourth. In acreage, of the principle areas under potato cultivation

New York has about	438,000 acres
Michigan " "	335,000 "
Pennsylvania "	320,000 "
Wisconsin " "	320,000 "

In yield, the State of Maine heads the list with 220 bushels (60 lbs.), while North Dakota has only 41 bushels to the acre. California has a potato "king," a hard-working Japanese, who within the past 20 years has studied the business on modern lines, and has now over 4000 acres. The well-known horticulturist, Mr. Luther Burbank, has succeeded in producing a "seedless" potato.—Review of Reviews.

THE POULTRY HOUSE

The beginner should limit his expenditure for buildings to one dollar a hen. After the hens are making money fast, elaborate buildings can be put up out of the profits as desired. Usually they will not be wanted. It is the novice in poultry-growing who spends $10 to $25 per hen for beginners.

A house for hens should be wind tight on three sides and the roof with all openings on the south. With all openings on one side, ventilation can be given without draughts. Cold, unless very severe, does not affect hens but draughts are often fatal and always hurtful.

A house 14 feet wide, 16 feet long, 7 feet high in front and 4½ feet high at the back with a shed roof is large enough for 40 hens allowed free range and for 25 kept in a yard.

In place of glass windows, use canvas. The canvas will allow light to pass through and a constant change of air without draughts. Set the house in a dry location facing the south.

All roosts should be on the same level and 30 inches from the floor. The dropping board should be two inches below the roosts. The roosts should be two inches wide, flat on top, with rounded edges. The nests should be so arranged that the hens will be in the dark while they are on them.
—Selected.

Recently the Greek Church and the Government in Bulgaria undertook to give the Bible to the people, and the first edition of 50,000 was rapidly sold.

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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JUST THOUGHTLESS:—Recently we read in a daily newspaper of an aged man who was found starving in a prosperous community surrounded by neighbors blessed with an abundance of the necessities of life. He was living by himself on his farm. He became enfeebled and was no longer able to care for his live stock consisting of horses and cows. Finally he became so helpless that he no longer could provide for his own needs. When visited by members of the Society for the Prevention of Cruelty to Animals he and his live stock were found in a pitiable condition due to the lack of food and the extreme cold. Proper provision was at once made to relieve the suffering of man and beast.

This incident is but one of many of a similar nature that occur daily. It reveals a disposition too prevalent among mankind—thoughtlessness. We are so inclined to scan the distant horizon for opportunities for service and fail to see those at our feet.

We do not question the generosity and kindness of the neighbors of this old man. They had their larders well filled and would have gladly given of their time and means had they only known of the plight of their neighbor. But they evidently took it for granted that he was well supplied with the necessities of life, as he no doubt was, and was able to care for himself and his own. By going on this assumption, which proved to be false, they failed to make inquiry, with the result that there was needless suffering. Had they only known his actual condition! Yes, but they, like the great majority of us are, were just thoughtless. They did not think.

We often might know if we were thoughtful and considerate enough to make inquiry. We are blessed with an abundance of the things of this life, perhaps we are thinking of the poor and needy in some distant city, we long to help them and quite often we do, while at the same time there are those within our reach who are suffering for want of the necessities of life, but we know it not because we fail to investigate. Just because we are thoughtless.

At heart we are kind and good-natured, we mean to be helpful and of service to our fellowman, but so often we just do not think. Because we do not think and are not alert we fail to see the opportunities lying as pearls at our feet. We wait instead of seek for the occasions of service. The waiting attitude is a passive one and is not likely to recognize the opportunity when presented; the seeking attitude is active, alert and will readily see the object of its search. The master evidently had this in mind when He said, "Seek and ye shall find."

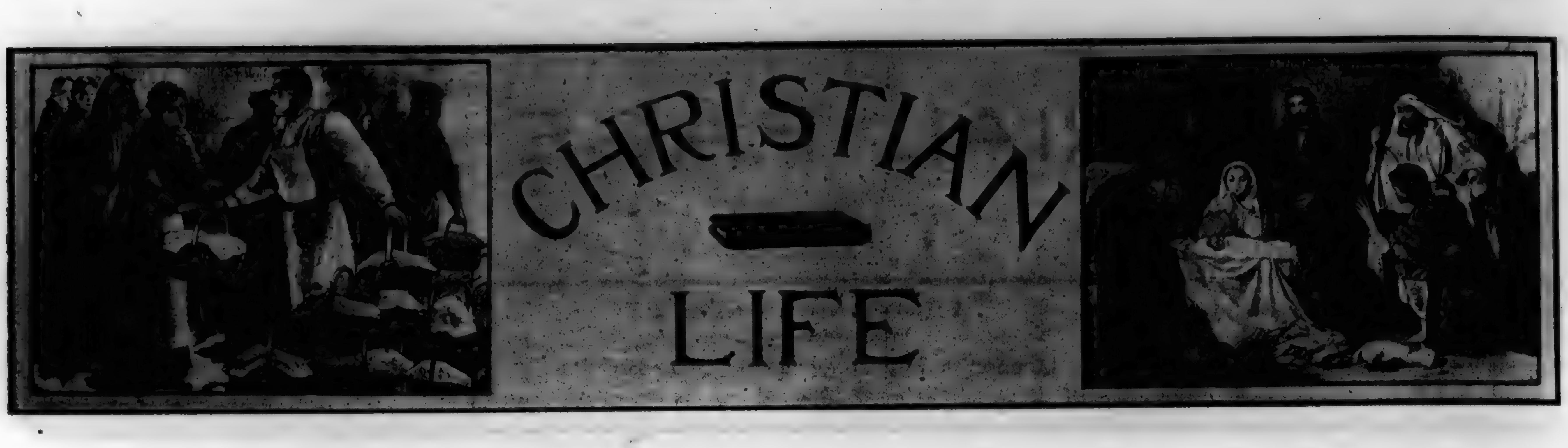
Our Christian profession is more convincing if more real, practical deeds of kindness are done for our neighbors, than by being known only as a liberal giver to worthy philanthropic and religious enterprises. We would not discourage the latter but encourage liberal giving to the Cause, but practical Christian service can be rendered for those whom we personally can reach in addition to the other.

Occasions for service are lying at our feet undiscovered unless sought for. The word of comfort or encouragement, the little act of kindness, the giving of our means, a word for the Master, etc.—just little things—these are weighty witnesses for the Savior. These are the things by which men determine whether we are in actual possession of that which we profess. If the Spirit of Christ does not pervade our life in our daily contact with men our profession is but a mockery.

To be a good Christian requires thoughtfulness. No thoughtless man or woman was ever used of God in a large service for Him. May we ever have the "seeker's" attitude and become more alert to the opportunities for service about us. May we be delivered from being so thoughtless.

AN OPPRESSED PEOPLE:—It has been said that one-half of the people of the world do not know how the other half lives. We do not believe this to be an exaggeration. Even in America which boasts of her knowledge and civilization only a very small per cent. have a knowledge that approaches any degree of accuracy concerning the actual conditions under which peoples of other countries live. The actual social and moral condition of those in our own cities, towns and rural districts are not known to many of us, much less those of foreign lands. True, most of us have some ideas and vague conceptions of the conditions in heathen lands, but often our ideas are not based upon actual facts. There are few studies that so arouse human sympathy, quicken the spark of brotherly love, impel to active and intelligent effort for the welfare of our oppressed brethren, as a study of the social, moral and spiritual condition of the peoples of other lands It makes us conscious of their spiritual need, helps us to realize that we can do something to help them, and the love of Christ in our hearts impels us to render the service within our power.

In this issue of the *Christian Monitor* appears a vivid pen picture of the sad lot of the Indian in South America. Bro. Shank describes conditions as he saw them and as others more familiar with the facts saw them. I am sure your heart will be touched and you will be enabled to pray more intelligently and effectually in their behalf. May we ever keep in mind the needy and allow ourselves to be used to dispense of the things of the Kingdom to them.



BATTLES TO FIGHT

Ella Miller.

With the beginning of time began the battle with the enemy of souls, who, having been thrust out from heaven, kept up a continual warfare against the forces of Light.

In the Garden of Eden our first parents lost their first battle to the enemy. Job in a tremendous battle was victor. Paul says, "I have fought a good fight," implying a continual warfare but was a glorious victor finally. Even our blessed Lord and Perfect Example was "in all points tempted like as we are, yet without sin." If we could ever keep this thought in mind it would be a great help to us, for we know He can fully sympathize in all our battles, having been tempted in like manner, yet never falling.

So the struggle continues even to our day and age. Whose shall be the victory in your case and mine?

There are battles for the Church as well as for individuals to fight, and, alas, how sadly some have fought! How many victories have been given over to the evil one. There are so many doctrines in our day that many times Satan succeeds in deceiving even the very elect. Many who proclaim the Gospel and who are feeding the flock are being led astray and teach that the Bible is not all inspired, that Christ was simply a good man, thus poisoning the very souls of those whom they are to feed. Russellism is threatening to overthrow the Church and her work, and with all the care exercised, here and there it is creeping into the borders of the Church. "Watch and pray, that ye enter not into temptation."

The question of separation from the world is a great one at present. Peculiarity is no longer popular and the Church has to fight valiantly to keep from joining hands with the world and losing ground step by step, until she has stepped over the borders and is numbered with the ranks of the enemy. "He that gathereth not with me scattereth abroad." There is no neutral spot, on which there is opportunity to keep silent, but ours is the responsibility for protesting against evil. "And if ye warn them, and they repent not, then will I not require their blood at thy hand."

Each one who has enlisted under the banner of King Emmanuel has a battle to fight and an enemy to face. No one can fight the battle for another, although we can many times make the victory easier and surer by a tactful reminder when we see one off their guard. We recall a word, a look given by someone stronger than ourself, and it will keep us from committing a misdeed when they are far distant, or perhaps have crossed the silent river of death.

We have a greater mission in life than simply being careful that we do not cause others to fall, we need to help lift them up and help them to stand. We may sometimes feel as though our offered help was resented, but the good seed sown will surely bring fruit sometime.

One of the greatest battles we have is with self. When we can bring our bodies into subjection we have won a great victory. We are so afraid of doing something by which we will be humiliated. It is a great battle in these days to live up to our convictions, for it is so popular to do as others do that if one steps aside from the beaten path of custom he is at once branded as peculiar, which may be an indication that he is one of God's children, for we are to be a "peculiar people."

We see our fellowmen from day to day, and sometimes feel to envy them, as they seem so cheerful and free from care, but some day when we least suspect it the curtain will be raised and we are allowed a peep behind the scenes and we see something of what is hidden behind a smiling countenance—battles which must be fought daily, much greater than our own which we magnified by cherishing them.

Again, we hear people complain of their trials, and they forget that if there were no night, no clouds and no rain, neither would there be any harvest. Some one has aptly said, "The soul would have no rainbow, had the eyes no tears." How much stronger each battle overcome makes us! Trials, if overcome, bring the best out of a soul there is in it. The poet says:

"The grape must be crushed before,
Can be gathered the glorious wine,
So the poet's heart must be wrung to the core,
Ere his song can be divine."

Our Lord "endured the cross, despising the shame," for the good of humanity. Do we "despise the shame" or the ridicule we invite by doing His will? Too often we decide our battles by, What will people think? and esteem the shame it would bring upon us as of great importance.

"Did you face the trouble that came your way,
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul, and fearful?
Oh, a trouble's a ton; or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts,
But only, **how did you take it?**

After Jesus was in the wilderness for days, fasting and being tempted, and after the three great temptations which come also to us through the "lust of the flesh, the lust of the eye, and the pride of life," then He came down to where the multitudes were and preached His most powerful sermon. Are we strengthened by the battles in our way, or do we give up the battle without fighting?

It seems so easy to decide what some one else should have done in a critical moment, but when it is for us to take up the armor our courage seems to sink.

"Let those who have failed take courage,
Though the enemy seemed to have won,
Though his rank be strong if he be in the wrong,
The battle is not yet done,
For as sure as the morning follows
The darkest hour of night,
No question is ever settled
Until it is settled right."

The enemy is so wary and so often comes as an angel of light, which takes constant watchfulness or he will find an unguarded spot from which to attack.

"And if, through patient toil, we reach that land,
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think we all will say that God knew best.

Scottdale, Pa.

Turkish women allowed themselves to be sold from harem to harem in order to spread the cause of freedom.

Twenty-two thousand Koreans joined the Pocket New Testament League last year.

LOVE THE STRONGEST FORCE IN OUR CHRISTIAN EQUIPMENT

Kate Blosser.

In the first place God is love. That was the propelling power in His life that brought salvation to us. It was love that moved the mighty God to give His Son that we might be redeemed. It was love that prompted Jesus to give His life that we might have life. If we now have found that life it will in turn prompt us to give our life that others may receive the blessing.

Since our life is the most we can give, and it is love that prompts us to give it, love must be the strongest factor in our Christian equipment.

We might notice several Bible examples of what love did. Paul says in Acts 21:13, "What mean ye to weep and to break mine heart? for I am not ready to be bound only but also to die at Jersualem for the name of the Lord Jesus." Can we think of any other human being who suffered and endured more for Jesus' sake than Paul? What was it but love that prompted him to do it?

Epaphroditus for the work of Christ was nigh unto death, not regarding his life. These are only a few examples but they prove to us what love will do not only in their lives but in the lives of all who allow it to have dominion within.

If love predominates we, as one writer says, will enter with our Master into the humblest path that leads to unpopular and unnoticed service. We will not shun to do a homely task that may seem foreign to the popular mission zeal. If we can do it, even though it may not be anything very remarkable, not even very thankfully received by those you serve. Yet because love rules within we will not shun to do it. For Jesus' sake love will serve long and unselfishly, spend wakeful nights, prayer and yearning will fill the heart. Broken and pleading messages escape our lips, weary days of labor will be spent for the sake of others, and then they may be such babes in Christ or as non-Christian in understanding as to not appreciate our efforts. Ringing in our spiritual ears will be the conviction that we should love on and labor on. Our work may not be valued o approved of men, but love calls to patient continuance knowing that from God we shall receive the reward and that He is not forgetful of our labor and love which we bestow in His name.

THE REGIMENT OF GOD

Every mason in the quarry, every builder on the shore,
Every woodman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting stones and clearing sod,
All the dusty ranks of labor in the regiment of God
March together toward His temple, do the task His hands prepare;
Honest toil is holy service, faithful work is praise and prayer.

—Sel. by J. F. Funk.—Technical World.

WHAT'S IN A NAME?

When a ship is launched she receives a name. When a child is born the first thing given is a name. When a thought takes shape in your heart it is endowed with a band, a swaddling band, a tag to distinguish it, so that it may be gathered and placed in that silent temple you are building, and which will not be completed till your work is done. O! thought builders, take heed how you build.

What's in a name? There is power, personality and life. A name is a wire that receives and transmits energy, behind the wire there is silent power, personality and purpose. A suggestion is deposited and sent forward, it arrives with undeviating certainty, it holds with marvellous tenacity, it finds expression in words and deeds, and institutions. With amazing accuracy a name shrinks or enlarges, brightens or becomes dim in unison with the life that is behind it. Nothing can permanently hinder the operation of this register. If you want a self-registering machine, look into your own heart, the patent is waiting your adoption without a broker's fee.

What's in a name? There is character, reputation, renown, there is celebrity, eminence, honor, there is fame, distinction, praise. All these come from an internal workshop, dark, mysterious, silent, impenetrable, only that which we call "I," the real ego, is seen entire by the Most High! God hides from all eyes the workings of a human heart, and what comes up and stands in order to the individual consciousness is only partly revealed and gently unfolded.

What's in a name? Memory, identity, destiny, a living entity, an immortality. It goes before a man, hovers over a man, sleeping or waking, works for him or against him, according to the real stuff that's in him. Man is ever a moving picture, and silent kodaks are taking impressions and soon there are developments. How much man would leave out of the record if he had the choice. But no, the whole man moves all the time; every time. The Dyacks, we are told, after an illness change their names, so that the evil spirits who sent it may not recognize them and so continue to persecute them.

What's in a name? When a baby boy is born I can tell what his name will be—rather I can tell what his name will not be. It will not be Jesus. It will not be Judas.

Parents have the privilege of giving names. I would like them to be wise. I once asked a donation of a man named John Wesley Jones. I soon found out that Jones was there, and not much of John Wesley. It's not wise to call our children Cromwell or Luther, or Gladstone or Tupper. Do not burden your children. In names there is hid a mystery deep as eternity. There is a name waiting for our children beyond our own. May it be a "new" name for the recording angel to write down.—H. T. Miller.

WHAT IS WORTH WHILE?

A man should so choose and order his life's work that in the end he may not only have worked and made a living, but have done good to humanity. A farmer, for example, who raises corn, cotton, and wheat, can look back upon his life work and say: "I have toiled and honestly; I have made money and supported my family and met my obligations; and beyond all this I have been of use and benefit to mankind. I have produced food and material for clothing, and have thus done my little part to help the world along." But one who has spent his years in raising tobacco, for instance, might, indeed, say: "I have toiled honestly and made an honest living for me and mine." For he truly did so. But he cannot add that his lifework has been of any advantage, use, or help to humanity. Now, that is a depressing thought to a man whose work day is over—the thought that his labor was, after all, of no real use and added nothing to the well-being of the world! Let this stand for an illustration. Every man should aim not only and primarily to obtain his own living, but to be a help and a blessing to mankind at large. Parents in directing and educating their children unto a life occupation should see that it is a really useful one; and every young man in choosing a career should look beyond the immediate prospect of money-getting and other personal advantages, and see that he does something in the world that is worth while.—Gospel Advocate.

THE END OF THE WAY

My life is a wearisome journey,
  I'm sick with the dust and the heat,
The rays of the sun beat upon me,
  The briers are wounding my feet;
But the city to which I am going,
  Will more than my trials repay,
All the toils of the road will seem nothing
  When I get to the end of the way.

There are so many hills to climb upward,
  I often am longing for rest,
But He appoints me my pathway,
  Knows just what is needful and best;
I know in His word He has promised,
  That my strength shall be as my day,
And the toils of the road will seem nothing
  When I get to the end of the way.

He loves me too well to forsake me,
  Or give me one trial too much,
All His people have been dearly purchased,
  And Satan can never claim such;
By and by I shall see Him and praise Him
  In the city of unending day,
And the toils of the road will seem nothing
  When I get to the end of the way.

When the last feeble step has been taken,
  And the gates of the city appear,
And the beautiful songs of the angels
  Float out on my listening ear;
When all that seems now mysterious,
  Will be plain and clear as the day,
Yes the toils of the road will seem nothing
  When I get to the end of the way.

—Selected.

In Peru, all persons entering Protestant meeting places—even bishops—must possess tickets of admission.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

PERMANENCY IN MISSION WORK

In the December number of the Christian Monitor we mentioned two general policies in missions. From the present method of our work in India and also from the plans of some of the superintendents of our home stations we would infer that the generally accepted policy is to make the work permanent. If this then is our policy, the work will demand all the united forces the Church can muster in the presence of a true Christian motive and spirit. Since we have a work in India or may establish a mission in South America we mean to stay by that work so long as the people have need of our support. That we aim to so adjust our methods in missions that our successors shall be able to continue the progress of the Gospel most effectively generations after we have passed away if that should be necessary. We can not be driven out nor can we be induced to leave the field after we have once occupied. It is the Lord's. A work on such a policy calls for wise counsel, men and women that are not easily turned from their purpose. They must be of the kind that are able to organize such institutions that will meet in a Christian way the needs of the particular people with whom they are laboring; "they need to be zealous in preaching, wise in judgment, far-seeing in counsel, comprehensive in plans, alert in action, versatile in powers, patient in waiting, untiring in love, unlimited in unselfishness." These peoples must find a motive in the lives of the missionaries through the presence of Jesus Christ that will direct general education and transform the family life.

Our aim should be to raise up a body of workers trained and equipped with the Word of God, a body of workers that can succeed in a larger and more satisfactory way than it was possible for this present generation.

INDIA

J. S. HARTZLER

IX. The Field

Questions like the following are frequently asked; "Is India a good mission field?" "Are there not other fields that are better?" "Would not the same money expended elsewhere bring greater results?" "Would not churches built up in other localities become self-supporting sooner?" These and kindred questions are frequently asked out of idle curiosity and were this always true of all it would not be worth the space in the CHRISTIAN MONITOR to answer them, but there are two classes for whom these questions will in some measure be answered; those who are asking with the hope that they can get something to quiet their unwilling minds so that they do not need to give anything to the support of this work, and those who are sincerely and prayerfully asking because they are giving hard earned money to support the missions in India and realize that they are only stewards and are as responsible for the placing of the money as they are for the amount they give. For the benefit of these two classes the following is offered.

It is very doubtful whether any one can tell positively which field is most productive when all sides of the question are considered. For illustration, the Japanese are more aggressive than the people of India but have less of religious instinct; they are better leaders but poorer followers. So while one nationality has one advantage it usually has a corresponding disadvantage. India compared with any other non-Christian land would show very similar advantages and disadvantages.

We should not be looking simply for an easy field or we may be like the young man who is always looking for an easy job. He is usually without a job and we would doubtless be without a mission. Even if we knew that we could gain more converts elsewhere (It is doubtful whether such a field could be found) would we therefore be justified in leaving India to its fate for what we might term a better place? The Great Commission says, "Go ye into all the world," and India is surely included in this. Christ did not mean that we should scatter our forces so that they would not avail anywhere, but we should so work that by united effort with others all the world would hear of Christ.

It is our part to sow the seed and water it, but good seed and careful watering will never bring any fruit for God if He does not give the increase. If we do our part as He commanded He will take care of the result. Thus it is evident that being in India we are under obligations to continue there even if there were no converts. We owe the Gospel message to her people both from the standpoint of the command and from the conditions on the field.

But what are the actual conditions? In the last five years there has been accomplished in India what even the most optimistic did not expect would be accomplished in fifteen years and scarcely in twenty-five. This has not been due entirely to missions. Both Hindus and Mohammedans are awakening to the fact that there is something higher, better and nobler than that which they now have. Schools for girls under the management of these two religious bodies were not thought of a few decades ago. Even schools for boys were found only in a small per cent. of the larger villages and towns. Today they are found in nearly all of the larger villages and even in many of the smaller ones, and girl's schools are springing up by the scores.

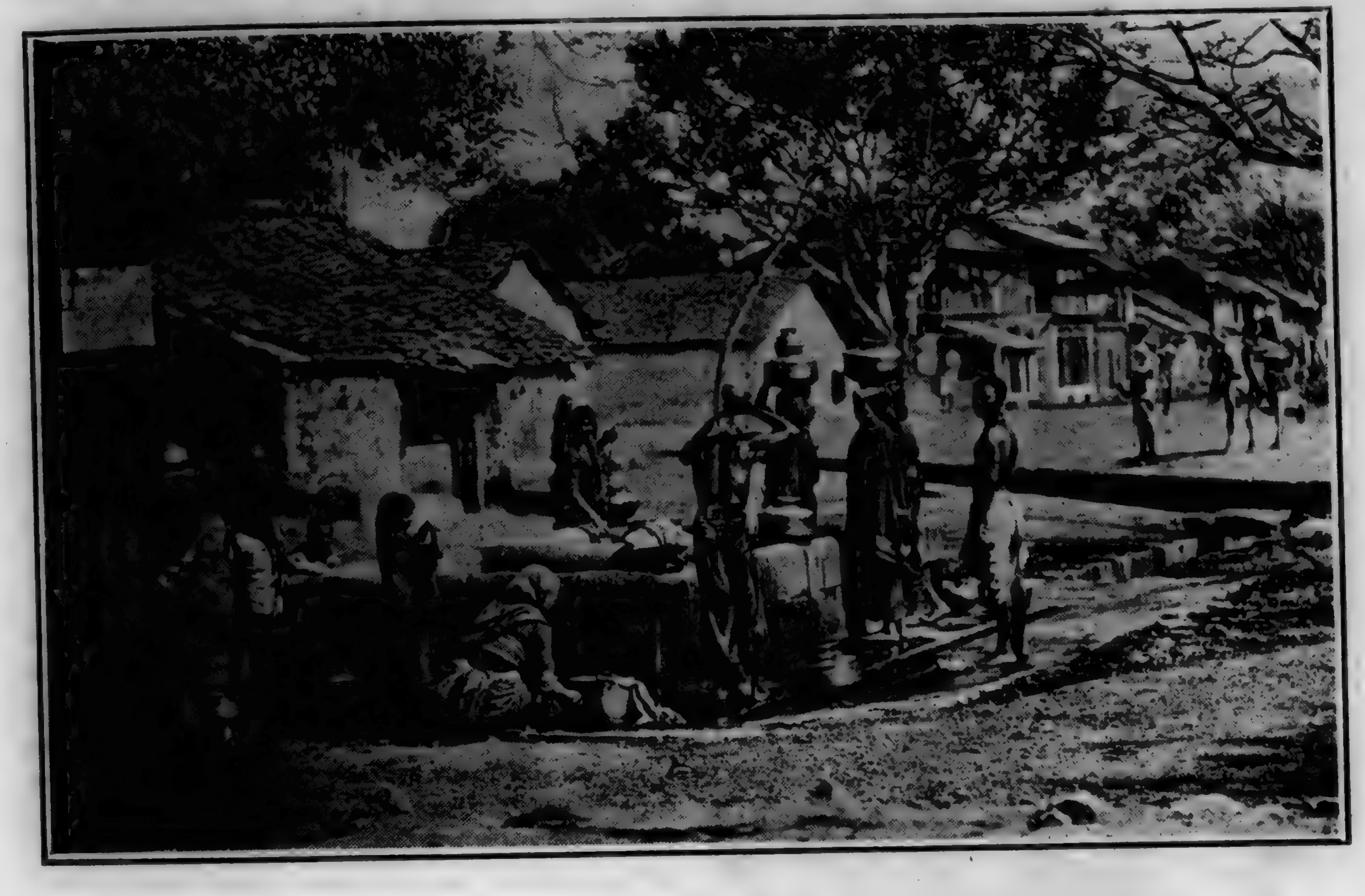
Formerly only the high-caste people got the advantages of an education but today low-caste young men are going beyond the village and the high school to college and are surprising their high-caste friends with the fact that if the latter wish to stand at the head of the class they must do decidedly better work than they did formerly and

M. E. Mission Machine Shop, Nadiad, India very often they find themselves out-distanced by those whom they were taught to despise.

The higher offices of the land are no longer confined to the high-castes and Europeans. A deputy commissioner (a very desirable office and one of considerable rank) very frequently a European finds that the next higher office may be, and in a few cases is, filled by a middle or low-caste man.

But what has this to do with mission work? Very much as all over India the greater part of the mission work is being done among the low-castes. They are the most receptive and those above them did not think that they possessed the ability to get an education and could not do business on a large scale. To disprove this does a great deal to gain the respect of the high-castes for Christianity.

Fifteen years ago it required a great deal of work on the part of the missionaries to create a desire among the zenana women to learn to read. Today there is such a thirst for knowledge among these "shut-ins" as India has never known before, and what is still more encouraging, the men are equally anxious to have them learn. This desire on the part of both sexes for education is bound to bring two desirable results: First, The dooming of the old religions and superstitions, they can not live under modern education; Second, It gives the missionary an opportunity to bring Christ to them through the channel of education.



A Village Well

(Continued in next number.)

Goshen, Ind.

THE CRY OF THE SOUTH AMERICAN INDIAN

J. W. SHANK.

"A People that Walk in Darkness"

This article reached us too late for the February number of the Christian Monitor. It is a strong presentation of the pitiable condition of the Indians and their crying needs. Here we find interesting material for our Young People's Bible Meeting for February 25th. This article should arouse our interest in the religious needs of South America. Bro. Shank writes: "Nothing so far has appealed to me so strongly as the "Cry of the Indian." I arrived in Valpariso Dec. 29th - - - - I have not seen much of Valpariso yet. Had a good visit with Mr. Spining, the superintendent of Presbyterian work. - - - - I have had very pleasant visits at all missions so far - - -" Bro. Shank expected to go to Santiago and also to Concepcion to investigate an industrial mission located there and start for Buenos Aires, Argentina, about January 10th. May he be prospered on his way.—Ed.

A Mystery About the Indian

On the plains of lake Titicaca there is a strange mystery that has for many years baffled all scientific research. Far back in some remote age—some historians say six thousand years ago—there lived on these plains an Indian race of remarkable intelligence and skill. On a plateau 12,000 feet high there are evidences that a very heavy population of these people existed; and the strange part is that so many people lived where only a scant population could now thrive. It is a place where corn will not ripen and only certain grains and small vegetables can be raised; but here are ruins of mighty temples built of enormous stones as much as 14 feet square and on these stones are carvings of unusual skill. Here, too, are the remains of a system of irrigation that would do honor to men of a civilized age. Today we may see the ruins of their palaces and temples, but about the people and their history we can discover almost nothing.

In some remote date, however, these people were conquered by an inferior, but stronger race, the Incas, whose descendants still live through the vast stretches of country now occupied by Peru and Bolivia. There is nothing in the records of the Incas that bears light upon the history of the race they conquered. There is, however, a class of Indians known as the Aymara who are thought to be direct descendants of the conquered race. Even today these Indians have customs intended to show their submission to the conquering Inca, but, at the same time, they show an industry and intelligence that is far above their conquerors. If the Aymara Indians are descendants of the builders of the mighty temples of Tiahuanaca and of the great underground aqueducts for irrigation, they are today a crushed and unprogressive people whose lands are in the hands of others.

About the Inca, however, the historian has been able to gather a few facts. There was a long line of kings whose origin was thought to be deity—God of the Sun. There is a peculiar legend told about how one king was brought to his people and won their reverence. Inca Rocca was his name. His mother and his sister, who were sorceresses, were lamenting the fact that there was no longer a great leader for the people, and they finally decided upon a stratagem by which Inca Rocca should become a leader. After having explained to him the necessity of such a step, they made a golden robe and, having put it on him, bade him hide in a certain cave. They then proclaimed that the Sun-god had taken him away but that he would soon be restored to act as their king. At certain intervals, while the people were fasting and praying for his restoration, he appeared on a high hill—his golden robes glittering in the sunlight. Finally on coming down to the people, he was revered as their divine leader and, taking them to the judgment hall, gave his message of aspirations for them. Others of his type followed as his heirs and did great things for the Inca race.

The Religion of the Inca Before the Spanish Conquest

The religion of the ancient Inca, though a form of idolatry, may be considered superior to his religion after the conquest. Each of their kings was a reformer who plead for valor and abstinence from vice and who tried to build up a true and progressive nation. Their God, "Illa Tica Uira Coclia," was represented in the temple of the sun by an oval slab of gold. The more intelligent Inca considered him an unseen being, but others sought visible objects of worship. A short extract from an Inca prayer will show how earnestly they sought a knowledge of this deity: "Oh Lord of divination, where art thou? Thou mayest be above, thou mayest be below, or perhaps all around thy splendid throne and sceptre. Oh hear me! Creator of all worlds, maker of all men; Lord of all lords, my eyes fail me for longing to see thee; for the sole desire to know thee. Oh hear me! Oh choose me! Let it not be that I should tire, that I should die."

Their high priests were the supreme judges and arbiters in all religious questions. They were required to live in contemplation and abstinence; were vegetarians and drank only water; wore long priestly robes at all times. Virgins were employed in the temple service; they, too, were supposed to be examples of chastity and purity. Like all ancient religionists, they practiced sacrificing of animals or anything of high value.

It is said that treachery or dishonesty was a rare thing among the people while yet in their primitive state. They were suprised when the Spanish showed a distrust of each other by locking away their treasures, it being the Inca custom simply to place a stick across the door as a sign of absence and no fellow Inca would enter even though he knew much gold was in the house. The vices of intemperance and unchastity were practically unknown to them.

The Indian After the Conquest

It was a sad day for the Inca when the Spanish army with horses and weapons swept over their country. The Indian was brave and valorous when another tribe invaded his territory and would have been ashamed to be conquered by a force ten times greater than the Spanish army. But this strange Pizarro with his glittering army and God-like aspect simply awed the frightened Incas into submission. The wiley Pizarro knew how to manage this simple people; it was by promises that were made only to be treacherously broken. The injustice and cruelty of his treatment of these people is a disgrace to the Caucasian race; and the thought that he did it all in the name of religion, brings a shudder to one of Christian conscience. He professed to bring them civilization, but instead it was intemperance and vice; he professed to bring them Christianity, but instead it was dishonesty and a false religion that was only another form of idolatry; he professed to be doing the act of a Christian when he robbed them of their gold, of their lands and of their strong men.

And what is the result of all this? Today there remain a few remnants of this once famous Inca race, but pitiable remnants they are. A people whose hope died with the rise of Spanish cathedrals and halls of judgment, now exists as almost a slave; a people that once showed valor and thrift now lives in filth and vice; a people that once had a religion with a meaning, now possesses a fanatical superstition that sanctions dishonesty, cruelty and crime; a people that once had thrifty homes now live as tenants upon such a meager portion as relentless tyrants choose to leave for them. If any reader imagines that this is exaggeration, let him ask of those who live among these people and whose hearts are burning for their salvation.

The Cry of the Indian

AN INCA INDIAN.

A Mute Appeal

It is indeed a piteous cry that comes from the Indian in all parts of South America. He is the victim not only of greed but of vice—illiterate, dirty, idle and brutish—the result of centuries of ill-treatment, slavery and abuse. Most of his land has been taken away, either by force or by other vicious methods. There are men who make it their business to contrive ways of taking advantage of him. They sold him drink saying it was good for medicine; the result was that he became a slave to the habit and gave all his money to the white tyrants. They taught him to chew coca leaves saying that this would keep him from getting tired; the result was that some white men have made enormous fortunes by coca plantations, while the poor Indians, men and women, ruin their teeth and their health in this pernicious habit which is fully as bad as the opium habit. Not satisfied with the havoc already made, white men are teaching both men and women to smoke cigarettes, telling them that this will make strength.

I will quote a few statements made by Mrs. Stahl who has spent years among the Indians of Puno, Peru. A glance at her face as she told me her story would convince any one that her heart and soul were in the work for the Indian: "When we first went among these Indians, we could not buy any food from them; they did not wish us to know they had anything for fear we would take it without paying for it. The Spanish land-owners come and take what they want—milk, eggs, sheep-skins, or anything—and never pay for them. Then, the priests take advantage of them in the same way. I knew a priest who enclosed a public spring, and then compelled the Indians to buy water. Ah! you can't realize how much those people need us."

Another quotation from the words of Mr. Jarrett who was a pioneer of the Cuzco mission: "We have seen Indians roped together in gangs; we have seen them seized while quietly offering their products for sale in the streets; we have seen them whipped by a cruel governor until the blood flowed from face and body; and we have seen a line of powerful fellows standing waiting to receive their turn from the whips, when one of them could have easily crushed the puny, drink-sodden, sin-stained tyrant who ordered the punishment."

The crucifix is the only god to whom the Indian prays; of the real Jesus he has never heard. His one great enjoyment is in the religious feasts at which time he revels in drunkenness and other physical debaucheries. Mr. Jarrett describes the festival dedicated to the Lord of the earthquake as follows: "The great crucifix, bearing the form of the dying Savior, is brought out of the Cathedral and together with an image of the virgin, is taken in procession through the city. As soon as it appears the struggle to carry it, and thereby gain merit, often seems as though it would end in its downfall. Round the streets the procession wends its way, until at last, just at dusk it returns to the cathedral. Suddenly, the worshipers begin to wail and cry out. Whilst some shriek, others are shouting; all are praying—a great confused noise ascends to the heavens. The people call on the image, make known their wants, confess their sins, beg to be avenged on an enemy, until the sign is given; then, the crucifix disappears, the doors shut behind it, the crowd melts away, darkness falls and the devotees drown their excitement in a drunken debauch."

A Ride Among the Indians

One day while in La Paz, one of the teachers in the American Institute suggested that we take a ride on horse back down the canyon. I have never had an experience that at the same time appealed so strongly both to my sense of beauty and to my sense of pity. There were the mountains rising in piles of red, gray and purple; below were torrents of water rushing swiftly down the steep gorge; on either side were little farms where corn, beans and barley grew and ripened; all along the way were stone walls whose tops were either covered with cactus or roses and geraniums; and, towering far up into the clouds, was the snow-capped Mt. Illimani guarding as a sentinel the scene below. But could I see the beauty only and not remember the squalor and sin that hid between those giant mountain walls? Ah, no! What is the worth of nature's beauty if only shame clings to her delicate folds?

There, on the other hand, were little mud hovels with only one opening where light and air might enter; within were squalid women and children wearing garments coated with dirt; by the wayside sat old women whose mouths were drawn and filthy from chewing the coca leaf; and more than twice did I see young and old women reeling or wailing in drunkenness. I saw also men lounging lazily about or driving several toil-worn burrows loaded with bits of wood. The faces I met along the way were not faces of contentment and pleasure: every line of their features were hard, weazened and passionless. "Ah," I thought, "must it be that this shall continue thus? Can nothing be done to create a beauty in the souls of these people that will correspond to the beauty of the hills?"

Save the Indian!

It is gratifying to know that there is hope for these people. Already the faint suggestions of breaking day rise over the mountains, for the Indian is finding friends. Occasionally men of human sympathy rise to political power in these countries and through them efforts are being made to befriend the Indian. Most of the missionary bodies at work have a little time to devote to the uplift of this down-trodden race, and two bodies at least are doing aggressive work among them. The chief difficulty that I see now is that there are more Indians than can be reached by ten times the present force of workers. Most of the Indians live in parts where either living expenses are very high or climatic conditions are unfavorable.

But the Indian must be saved. It must not be that the civilization of the twentieth century will allow such a criminal blot, as the imposition upon the Indian, to continue its stains. It cannot be that the conscience of enlightened humanity shall longer ignore the Indian's cry.

Valparaiso, Chile, Dec. 30, 1911.

Ruins of Mighty Structures Built by Indians

THE MEDICAL WORK

M. C. LEHMAN

It is seven-thirty in the morning and the sun is shining bright and yet the air is chilly, which accounts for the way the people, waiting in front of the building where the "doctor sahib" dispenses medicine, are wrapped in blankets. A queer crowd it is indeed. Here is an old man with an eye bandaged that has been giving him pain for a number of months. He lives in a village about twenty miles from here and has heard that a doctor has come to Dhamtari and hopes to be cured and to see as well as when young. There sits a young girl with a bright intelligent look but the very picture of dejection. A very little inquiry and the doctor is told of a marriage at the age of seven, of the cruel treatment of a husband and mother-in-law, of being cast out and the weary wandering around in search of food and shelter, and the girl stops her story abruptly because the way she has been earning a living after having lived in two or three different houses and having been cast out each time, might not make a story that would excite the doctor's pity and allow her to get medicine free. Fear not, thou despised, ruined, enslaved sister of India. Virtue does exist in the world. Sinned thou hast but a social system which allows thee and thousands of others like unto thyself to be crumpled to the dust yearly, shall some day be overcome and its supporters shall receive their "just recompense of reward." The Bible woman who is ready to teach you before you leave and have gotten your medicine will tell you of One who can save you from your life of shame and who said to one like yourself, "Go and sin no more."

The doctor stands by his table with medicine shelfs open and everything ready and the door is opened and such a rush for the door. A helper promptly steps forward and allows the people to come in one at a time, giving the doctor sufficient time to diagnose each case. Here treatment for fever, there cauterizing a wound, this one needs treatment preparatory to amputating a limb already partly decayed with gangreen, that one is timid and does not answer so readily to the doctor's questions for he knows well enough that a knowledge of his disease will brand him as worse than a rogue at once. Two or three hours is sufficient to treat all the patients for the morning and the hospital is closed until another opening in the evening. The case for amputation will be attended to when the patient is strong enough. The doctor makes his rounds among the patients residing in the hospital and then goes home.

A colporteur has been busy preaching to the people and selling books as they were waiting for the doors to open. Forty patients have been treated which is about an average morning's work. Spiritual and physical relief always to be had, but the one accepted more readily than the other, but always paving the way for that which so many people do not know that they need.

The medical work has proven itself an effective means of paving the way to do evangelistic work in the villages. It is now quite frequent that when missionaries are preaching in the villages they are shown some one who has been treated at the mission hospital and are shown every courtesy because of this and many people will be more attentive listeners for this reason. There are now Christian people living at Dhamtari who have been drawn into the fold by means of medical work. The Great Physician's work is being extended.

Dhamtari, C. P., India.

Dr. Robert Speer is reported as saying that after six months in South America, he never saw greater darkness except in Central Africa, and that he went into seventy of the largest cathedrals in South America, and after diligent inquiry found only one Bible, and that a Protestant Bible about to be burned. If the Bible is not in their churches, how much less in their homes!

NOTES

Progress of Christianity in India

According to the recent census the population of India has now reached about 315,000,000. In spite of the destructive forces at work in India such as famine, plague and cholera it still continues to increase. The increase in the number of Christians during the past ten years is remarkable and should be a great source of encouragement to those who are interested in the work of that country.

The Christian population has increased according to the following:

Punjab	
1901	37,000
1911	165,000
Nagpur	
1881	36,000
1901	125,000
1911	177,000

Madras Presidency has an increase of

Christians	16 per cent.
Mohammedans	11 per cent.
Hindus	8 per cent.

Travancore has an increase of

Christians	30 per cent.
Mohammedans	19 per cent.
Hindus	12 per cent.

Bombay Presidency has increased the Christian population 116 per cent, Central Provinces 169 per cent, and United Provinces 175 per cent.

These figures can not be taken as altogether correct since it is said, many Hindus registered as Christians. But it does indicate in a remarkable way the increase of popularity of Christianity in India.

The entire Christian communicants in India now number about 3,000,000 or one in a hundred of the population. According to Sherwood Eddy 71 out of 100 are Hindus, 21 Mohammedans, 3 Buddhists and 1 Christian. The significance of this start can not be measured in cold figures.

The Gospel in the Basin of the Amazon

The basin of the Amazon is little known, though it occupies two-thirds of South America, and though the water-ways of the Amazon, and its tributaries amount to 31,000 miles. At one place the river is fully 25 miles wide.

Some months ago the agent of the British and Foreign Bible Society at Buenos Ayres started to reach the town of Manaos, which is situated about a thousand miles up the Amazon River, and is the capital and center of the large state of Amazonas. While the town is in many ways a modern town, lighted with electricity, and provided with good electric street-car service, it is not well drained, and the sanitary conditions are bad. No earnest efforts are made to destroy the mosquitoes which carry disease, especially yellow fever, because, as one of the officials said recently, "Yellow fever does not trouble us, and if foreigners can not live here, let them die. Why go to an expense?" There are several Protestant clergymen in the city. Of these the Presbyterian minister has been trying to circulate the Scriptures among the inhabitants, who are almost unacquainted with their contents. He made arrangements with the representative of the British and Foreign Bible Society to keep a stock of Bibles and Testaments in his house until a colporteur can be sent to reside there. Thus the Word of God is entering these almost forgotten regions.—Missionary Review.

At the Gate of Tibet

Ta-Chien-Lu is a station of the China Inland Mission on the Chinese frontier of Tibet. One of the missionaries stationed there has recently made a long journey in that almost unknown part of the world. Being away from his station for two months, he traveled some 12,000 miles through interior Thibet, riding 381 horses. He carried a supply of Tibetan Gospels, which were clearly printed and neatly bound and presented a striking contrast to the Tibetans' books, which are often blurred and indistinct. In the Lama monasteries, which he visited, he was usually, though not always, received in a warm and friendly way. He gained the impression that a marvelous change has come over these people, and that there is a present glorious opportunity for the circulation of the Scriptures in Eastern Thibet. Thus the region firmly closed against missionaries is beginning to open wide.—Sel.

Changes Seen in One Village

In the village of Chang Mal, forty miles from Seoul, is a church of fifty new believers who are aggressively preaching Christ. Two years ago the heathen people of the town held a mass meeting and decided that they did not want the Christians in their town; they bound themselves with an oath not to accept Christ themselves, and not to rest until the place was purged of the foreign religion. Some of the Christians were living in rented houses; they were thrown out. Some were renting fields; the fields were taken away. Some were merchants; no one would buy of them or sell to them. The heathen refused to allow the Christians to use the village wells. If a Christian met a neighbor, the neighbor would ignore him or swear at him; if a Christian woman appeared on the street she was insulted, yet not one has renounced his religion.—Sel.

Traffic in Girls Continues

In the "Denske Missions Blad" mention is made of the traffic in girls in China. A trader dealing in this commodity for the Shanghai market came to a certain village to reconnoiter. One mother proposed to sell her daughter, but the trader declared that the girl's feet were too large for binding and that therefore she would not do. The following night the mother took a hammer, and, regardless of the child's screams, attempted to beat the feet so that they would be more plastic for binding. The next day she sold her.—Sel.

England to Evangelize France?

Considerable interest and enthusiasm are stirred up in England over plans to seriously undertake the evangelization of France. Within the borders of our sister republic there are some 40,000,000. Of this number, Pastor Hocart has recently said no more than 4,000,000 can be regarded as real members of the Roman Catholic Church. There are about 600,000 Protestants in the country. It will be seen, therefore, what great need there is for some definite advance if France is to become in any sense a Christian country. This work is being done in some measure by the McAll Mission, but these agencies are not equal to the needs of the work.—Sel.

Moslems Petitioning for a School

The Bishop of Sierra Leone writes about receiving an earnest request for a school, which reads as follows: "We, the undersigned, aborigines, Mohammedans, and Sierra Leoneans, at Kaballa, beg leave most respectfully to submit this petition for a resident schoolmaster and missionary for your favorable consideration. We would bring to your notice the disadvantages that our children and relatives are subjected to in not having a school here," etc. They go on to remind us that this is the second time that such a petition has been sent, and plead with us to consider it fairly this time. It is signed by twelve names, seven of the signatures being in Arabic.—Sel.

The Present Status of Christianity in Africa

Progress of missionary work in Africa is shown by the fact that in the population, estimated at 175,000,000 there are about 2,470 Protestant missionaries, and 13,089 native assistants at work. To date there are about 527,000 adherents to the Christian faith, in addition to about 225,000 communicants. These Christians have 4,790 places to worship. There are about 200,000 pupils in about 4,800 schools. Nearly 100 hospitals minister to the sick and suffering, while 16 printing presses are kept busy and the Bible is supplied in all the principal languages. The largest proportion of Christian population is in Uganda and Cape Colony.—Sel.

Why Africans Prefer Islam

Islam is getting in a deadly work, which complicates the problem for Christian missionaries. The creed of the Koran does not interfere with slavery and polygamy and offers no ideals above the sensual and material, thus rendering the transition from native superstition both easy and agreeable. Mrs. Alice G. West write: "The African Moslem, listening curiously to the new teaching says: 'Yes, I believe most of that already; but our Mohammed promises as much reward as your Christ, and for far less self-denial and sacrifice. Your Bible requires truthfulness; not so the Koran; and we Africans often find the lie convenient. No; since the two paths lead alike to heaven, I choose the easier way."—Sel.

Conducted by S. F. Coffman, Vineland, Ont.

GRACE OF THE LAW

XV Leviticus

For a brief interval the attention of the Law is turned from the ordinances of the priests whose duties were prescribed that they might turn the guilt of transgression from the people, to the people themselves. Holiness consists and requires the putting away of sin and the guilt of it. While it was in the purpose of God that the priesthood should stand between God and the guilty soul, God also required that His people should separate themselves from sin.

We should not be inclined to pass hasty judgment upon the people of Israel as we read the laws given for their use. We have no adequate knowledge or conception of the environments of their sojourning in Egypt and their settling in the land of promise. The cultured idolatry of Egypt may have eliminated some of the grossness of sin from their services and from the social life of Egypt, but the character of the sins of the Canaanites leaves no room for the slightest toleration. God said, "Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you; and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants" (Lev. 18:25, 26).

The standard which God set for His people was one entirely new. It was not like that o. Egypt (Lev. 18:3) and not like that of Canaan. It was intended to cover all phases of moral and spiritual life. We do not expect, in the brief chapters here given, to find the full account of all of the regulations which God gave His people. Enough is given here to emphasize the holiness which God expected of them, in contrast with the nations about them, and also to show that He expected holiness among His people as well as among the priests.

ISRAEL'S SEPARATION FROM THE SINS OF THE NATIONS.—Lev. 18-20.

A. FROM SOCIAL SINS.—Lev. 18.

I. The Commandment.—

1. God's commandment through Moses.—V. 1.
2. A commandment from their own God.—V. 2.
3. A commandment of separation from the nations.—Vs. 3-5.
   a. From the doings of the land of Egypt.—V. 3.
   b. From the doings of the land of Canaan.—V. 3.
4. A separation unto their own God.—Vs. 4, 5.
   a. Keep His statutes and judgments.
   b. Walk in His judgments and ordinances that they may live.

II. The Sins from which They must be Separated.—

1. Immoral approach to any of near kin.—Vs. 6-17.
2. Polygamy.—V. 18.
   Note.—With all the exceptions to this law that may be found in the history of Israel, this text, with its references upholds the original and divine order of a man having but one wife. The marginal reference gives the correct meaning of the original word, here translated "sister." In other passages the same word is translated "other" or "another."
3. Ceremonial defilements.—V. 19.
4. Adultery.—V. 20.
5. Idolatry.—V. 21.
6. Masculine abuse.—V. 22.
7. Confusion of life.—V. 23.

III. The Reasons for Separation.—Vs. 24-30.

1. The cause of downfall of other nations.—Vs. 24, 25.
2. That Israel might dwell in the land.—Vs. 26-28.
3. To escape God's judgments.—V. 29.
4. To keep themselves holy.—V. 30.

B. PURITY OF MORAL LIFE.—Lev. 19.

I. God's Commands Concerning Holiness.—

1. Be holy, because He is holy.—Vs. 1, 2.

II. How to be Holy.—

1. In reverence.—Vs. 3, 4.
   a. Honor of parents.
   b. Honor of God's institutions.
   c. Separation from idols.
2. Separation from covetousness.—Vs. 5-13.
   a. Not lustful in the use of offerings.—Vs. 5-8.
      (1) Eat of peace-offerings two days.
      (2) What remains to be burned.
      (3) Sin to eat any of this on the third day.

   Note.—The greater portions of the peace offering were returned to the person who offered it; only the right shoulder and the breast being reserved for the priest who offered and for the high-priest respectively. The portion thus returned might be eaten in company with the family or friends. The spirit of covetousness and gluttony would be manifested in a desire to eat the whole portion, wasting none, or refraining from burning any portion which would evidently thus become a portion offered up to God.

   b. Not lustful in the blessings of God.—Vs. 9, 10.
      (1) Reserve the gleanings of the field and vineyard for the poor.
   c. Not defraud others of their rights.—Vs. 11-13.
      (1) By stealing.
      (2) By dealing falsely.
      (3) By lying.
      (4) By false swearing. (In this sin a man would also rob God, since the pledge was made to God as well as to man, and for a man to selfishly refrain from fulfilling his oath would be to commit a double robbery.)
      (5) By fraudulency.
      (6) By robbery.
      (7) By withholding just dues.
3. In love.—Vs. 14-18.
   a. Toward the helpless.—V. 14.
      (1) Not curse the deaf.
      (2) Not put a stumbling block in the way of the blind.
   b. In matters of judgment showing righteousness and impartiality.—V. 15.
      (1) No respect to the advantage of the poor.
      (2) No consideration of the honor of the mighty.
   c. Not bringing injury to neighbors.—Vs. 16-18.
      (1) By talebearing.—V. 16.
      (2) By betraying them to death.—V. 16.
      (3) By hating them in the heart.—V. 17.
      (4) By allowing their sins without rebuke.—V. 17.
      (5) By bringing vengeance upon them.—V. 18.
      (6) By bearing a grudge against them.—V. 18.
4. By observing the laws of separation.—V. 19.
   a. Not mingle cattle.
   b. Not mingle seed.
   c. Not mingle fabrics for clothing.
5. By respecting the laws of purity.—Vs. 20-22.
   a. Not transgress social rights.—V. 20.
   b. Give heed to God's judgments for sin.—V. 20.
   c. Give honor to God's laws for purification.—Vs. 21, 22.
6. By separating themselves from the defilements of the land.—Vs. 23-28.
   a. From the fruit of the land. (The fruit of the fourth year was acceptable to God as an offering of thanksgiving, but could not be used for food.)
   b. From the customs of eating blood.
   c. From witchcraft.
   d. From idolatrous markings of the body.
7. By proper respect to all beings.—Vs. 29-37.
   a. For daughters.—V. 29.
   b. For God.—V. 30.
   c. No regard for wizards and soothsayers.

d. Regard for the aged.

e. Regard for the stranger.

(1) Not oppress by any falseness of weight or measure.

C. JUDGMENTS OF GOD AGAINST THE SINS OF THE NATIONS. —Lev. 20:1-21.

I. For Worshiping Moloch—Stoned to Death.—Vs. 1-5.

1. The idolater to be stoned.

2. Those who knew of idolatry to destroy him who worshiped, at the pain of death.

II. For Seeking Familiar Spirits—Death. —V. 6.

III. For Dishonor to Parents—Death.—V. 9.

IV. For Social Sins—Death.—(The various judgments prescribed and suggested may all be interpreted as meaning death.)—Vs. 10, 21.

D. THE TOKEN OF ISRAEL'S SEPARATION UNTO GOD.—Lev. 20:22-27.

I. Their Separation to be a Blessing.—

1. They shall keep all God's statutes and judgments.—V. 22.

2. They shall not walk in the manner of the nations which the Lord cast out.—V. 23.

3. They shall inherit the land.—V. 24.

a. A land flowing with milk and honey.

b. A land for a possession.

4. Their failure of separation.

a. God abhorred the sins of the nations.—V. 23.

b. The land would also spew out Israel.—V. 22.

II. The Nature of Their Separation.—V. 24.

1. Separated by the **Lord their God.**

2. Separated **from other people.**

III. The Token—Vs. 25, 26—Because of the separation from other nations they shall therefore,

1. Put a difference between clean beasts and unclean, and between unclean fowls and clean.

a. Not make themselves abominable by unclean beasts and fowls or creeping things.

b. God separated certain ones as unclean.

2. The purpose.

a. The people should be holy unto Him, a holy God.

b. The Lord hath separated them from other people who were unholy, as Canaanites and Egyptians.

3. Judgment upon unholy ones—death.

a. Those having familiar spirits.

b. Those who are wizards.

The Significance.—We should first consider the purpose of the giving of the Law. Israel was to be purged from the sins of Egypt and fortified against the sins of Canaan. Israel was to realize a special and close relation existing between them and the Lord their God. He was the God of their father Abraham, and they were especially attached to Abraham as his children. There was an especial family spirit among them which peculiarly isolated them from every other nation and family. In this respect the law of the "near of kin" must have had a special significance, in that among them as the great family of one blood there should be no spirit of lust and base sensuality. The very presence of the holy God among them should restrain the unholy passions which characterize the lives of idolatrous nations, in whose families there was no restraining law, and in the national and spiritual lives no curbing influences. But the family of God was to be a holy family.

The law which prohibited the intermingling of family relations by the intermarriage of those who were near of kin, has proven to have been a wise law, in that it aids to preserve the vigor and vitality of the race. The spiritual effect must be equal to the physical. Another design may have been the desire on the part of God to preserve the distinctiveness of family lines. Each family was to be distinct from every other. This could not have been the case were the marrying of brothers and sisters, parents and children, marriages with cousins and uncles, etc., permitted. The distinction of family lines emphasizes again the separation of and distinctiveness of the family of God from all other families of the earth, whether or not they are near of kin, in race, tongue, or creed. The family of God's children is a distinct unity whose identity must be observed through all time.

As with the laws concerning marriage, so also the moral laws pointed to a particular holiness among the people of God. Interspersed throughout these chapters the Lord pointed out His relation to them, He emphasized the reason for these particular restrictions. He is the Lord their God. The Lord desires a complete separation of everything from heathenism. It is evident that He even restricted them from imitating their customs, from the cutting of their hair and beards after the manner of the nations. Their particular appearance was to mark them as the people of Jehovah.

The final mark of their separation was that of being restricted to the use of clean animals and fowls for food. We should remember that animals were spoken of as clean and unclean even in the days of Noah in the sense of their being holy, a particular kind designated for use as offerings—clean or holy ones. All animals could then be used for food. But when God chose Israel to Himself, and joined them to Himself and to His altar they were restricted to the food of the altar—were made partakers with the altar. The animals, however, did not represent God, they represented the people—the offerings made to God. This peculiar restriction relative to the use of flesh foods was not in force until the days of Moses. It had to do with the separation of the people of Israel unto God. When this law was no longer in force the restriction was removed, as signified in the vision of Peter. That Christ also recognized the fact of the purity of all meats in themselves is evident from the language which He used in Mark 7:19, R. V. Nothing that enters the mouth defiles the man; only that which comes out of the mouth.

MAINTAINING INTEREST IN BIBLE STUDY

During that part of the year when the Church is the most active in all of its different phases of work, there is naturally awakened a greater interest in the Bible and a relative interest in getting better acquainted with it. Those who listen to the exposition of the truth by those who have been studying more deeply into its teachings are made aware that it is possible to understand the Bible more fully. They see the results of study and know that what has been accomplished by one can be reached by others if the necessary application is made. One cannot attend a series of meetings, where efforts are being made to bring the Word of truth to bear in a practical way upon the lives of men, without realizing the mighty power that there is in the Word. It can be applied to every condition of men and be made to touch every heart. In the hands of consecrated servants it is the "power of God unto salvation." Thus, also, one may see the results of the continued teaching of the Word and the continued application of the Gospel. It lifts up the child of God to a higher standard of Christian experience and helps him to appreciate more fully the privileges that are his and the richness of the life in Christ. By the faithful efforts of the evangelist, and the diligent application of the Word, souls are turned unto the Lord and lives are transformed by the power of God.

Is it any wonder that an interest is awakened in the Bible when souls are thus brought in touch with it? These three things: Bible teaching, preaching, and witnessing the results of both in the lives of men, are calculated to inspire interest and confidence in the Book of Life. It is impossible to come in touch with such a power without having an admiration for it.

Without making some special effort to keep up an interest which has been aroused, it will naturally be lost to a large degree. It is thus with interest in every other matter. The same principles which apply to other matters apply here also. One should continually encourage the desire to study the Bible. Were it possible to continually attend meetings where the Word is expounded and explained, no doubt interested ones would do so. It is not always practicable to attend services where special efforts are being made to win souls to Christ. Other occasions and necessities require both the attention of the individual and also the efforts of the ministry. But, with the passing of the special opportunities, there need not be a total lapse of interest.

The Bible is itself an interpreter of its own teachings. No Bible teacher would present any but Bible truths. The material advantage derived from hearing instruction is in that it helps others to be their own instructors. By a careful study of the Word in the light of interpretation on any word or theme the interest in that character of Bible study may be indefinitely prolonged. Every reading of the Scriptures should be a study of the Word read; each occasion should be the revelation of some light on some word or passage, thus interpreting the Word to the reader. In the same manner some may find the thought and the application of some special part of the Word. Not every passage will appeal with equal force to the unsaved world. Here and there will be found the summing up of some great thought which is intended to convince the ungodly—to call attention to the highest will and purpose of God.

There are also other ways in which themes may be studied than from the Bible. On the occasion of listening to the preaching of the Word, the same interest should be exercised, catching up every ray of new light and exposition and treasuring up every application of the Word to the needs of the human family. In this way the interest in Bible study may be constantly stimulated and be kept at a high ebb. Our recollections of past times of special interest and encouragement should not satisfy us, but should be an incentive to greater attainments.

In order to maintain interest one should ever keep in touch with the Living Word. "Know Him." This is the one key to the interest. Were it not for the fact that the Word reveals Him to us, there would be little to attract us. Let each page be as a great revelation and each passage thereon a picture or a message to ourselves and the world. Let every message from the life of His servants be a renewed manifestation of His grace. Read to see Him; hear to understand Him; pray that He may reveal Himself to our minds and hearts.

A TRIBUTE TO THE BIBLE FROM AN UNEXPECTED QUARTER

The most widely circulated magazine in Germany is Kunstwart, with a monthly issue of 300,000 copies. A few months since it gave its readers a little talk about Bible reading which deserves repetition.

"It is strange that the Bible notwithstanding that every sentence has, in the past four hundred years, been subjected to a sevenfold scrutiny, is an unknown book in wide circles. Especially among the cultivated laity is this stupid fact noticeable. Persons who ransack the literature of all times and races for reading matter pass this one book by. That the Bible contains glorious narrative, many people seem hardly to know. They do not read it, though Luther's translation has made it one of the most beautiful monuments of the German tongue. . . . .

"He who neglects the Bible puts no slight on it; he injures but himself. He who immerses himself in it does it no special honor, but so enriches himself that the desire to return to this spring of joy lasts as long as life."—Sel.

The Committee of Union and Progress of the Young Turk party (so-called) is made up of educated Turks, Albanians, Armenians, Bulgarians, Servians, Greeks and others.

The Bible Class

THE ANNUAL BIBLE STUDY CLASS

Berlin, Ont.—According to the decision of the Ontario Conference, arrangements were made by the Committee appointed for that purpose, to conduct a six-weeks' course of Bible Study this winter. A course has been arranged to cover a period of four years, in which time some work is expected to be done in every part of the Bible, although the course is too brief to cover the entire Book.

The class began work on January 16th, and has been in session three weeks. The attendance is very good and the interest shown both by the students and those who visit the class is beyond expectation.

The studies at present for this year are as follows:—Old Testament History, from Genesis. Methods of Bible Study, in which the Epistles are used as a basis. The different methods in which the Bible may be studied are put to practice so that the students will be able to better understand both the method and the books that are studied. Sunday School Normal work is one of the special features of the class work. Different methods of studying the lessons and preparing the lessons for teaching are developed, and by studying the lessons for the coming Sunday, the class is able to receive an immediate and practical benefit from the work. The fourth branch of the work is the thorough analytical study of the Gospels, with the Gospel of Mark under consideration this winter. This method of study helps the class to understand the facts of the Gospel as exactly as possible and trains the mind to examine carefully into the statements of the Word and arrive at exact conclusions.

This is only a very brief description of our Bible course but it gives in a general way the different departments and the methods of the work.

We are beginning to realize that our hope of building up the Church lies in the establishing of our young people in the principles of the Gospel, and we feel that the efforts that are being put forth in this place is one step toward a future of usefulness for those who engage in the studies. We trust that the field where each one labors will be greatly strengthened and the cause of Christ made to prosper.

The interest and the benefit derived from the three previous sessions of the Bible Study class has resulted in the Conference making this a permanent feature of the Conference work, and we heartily recommend the same for the consideration of other Conferences.

For the last thousand years the Greek Church remained practically unchanged.

The Workers' Column

TEXT.—ROM. 5:1

Subject—THREE BLESSINGS IN JUSTIFICATION.

I. Justification a Result of Faith in Jesus Christ.—

1. How faith justifies.—Example, Abraham the Father of Faith.—Rom. 4.

II. The Three Blessings.—

1. Peace with God.—
   - a. A present peace with the removal of every obstacle to complete friendship.
2. A "Standing in Grace."—
   - a. A position of fullest favor.—Eph. 1:6.
   - b. A place of greatest security.—Rom. 4:16.
3. A present hope.—
   - a. It gives present joy.
   - b. It preserves joy, though tribulations come.
   - c. It expects joy, the coming glory
   - d. It is secured by the oath of God.—Heb. 6:17-20.

III. Conclusion.—Justification represents the believer's standing as related to the justice of God, but the benefits resulting therefrom represent the fulness of salvation.

TEXT.—"WHAT WILT THOU HAVE ME TO DO?"—Acts 9:6

Introduction.—

1. Every man has an ambition to do something.
2. Each man is qualified, and called thereby, to do some special work.

Theme—Finding the Right Place

I. Men Who Tear Down.—

1. Unconverted men tear down the wrong things. (Saul was a destroyer of the Church.)
   - a. Opposers of moral reforms.
   - b. Hinderers of spiritual interests.
   - c. Destroyers of divine structures.
     - (1) Home.
     - (2) Church.
     - (3) State.
2. Converted men tear down the right things. (Paul, a destroyer of false religions.)
   - a. Moral evils.
   - b. Spiritual errors.

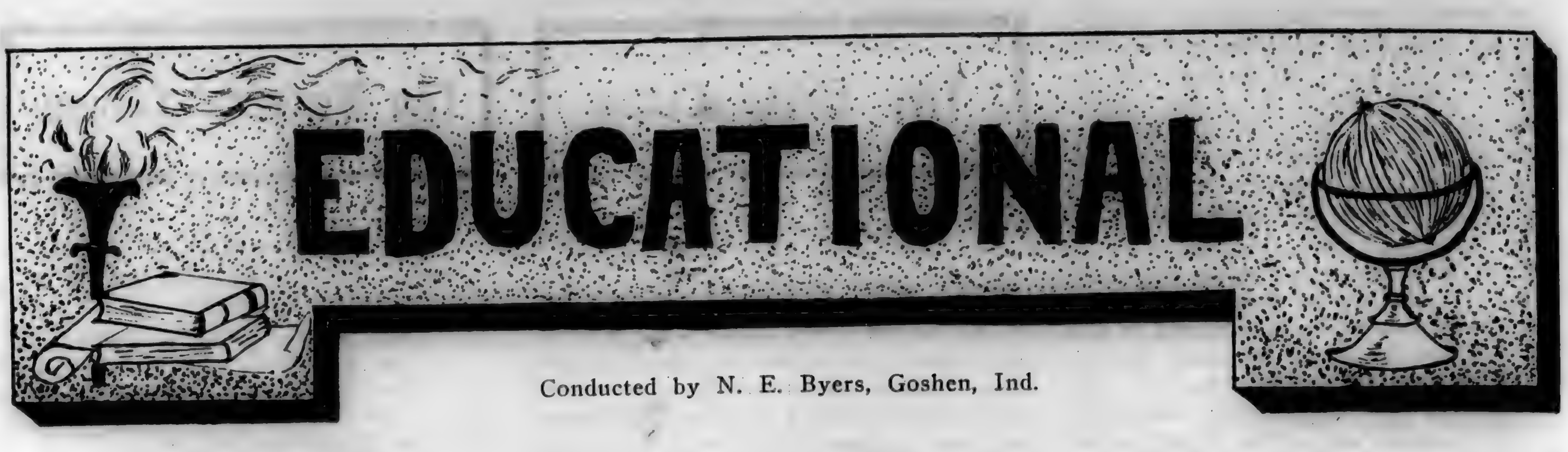
II. Men Who Build Up.—

Paul called to build—the Gentiles' portion of the Temple of David.—Acts 15:16, 17.

1. Christ the Master Builder.
2. God's call to men.
   - a. Build character—Believe on Christ.
   - b. Build a house—The body a temple.
   - c. Build an institution—The Church, God's house.
3. God uses our talents.
   - a. We should use what He gives.
   - b. We should use all He gives.
   - c. We should use all in the way He has intended them to be used.

III. Conclusion.—

1. God has a place for every man, whatever his disposition or the nature of his talents.
2. Men have no moral or spiritual right to dissipate their divinely given qualifications in the service of sin.



EDUCATIONAL

Conducted by N. E. Byers, Goshen, Ind.

PROPER CONDUCT

A new feature in our department this month is a column devoted to "Morals and Manners." The writer is an intelligent Christian of wide experience in city, town and country life, among all classes of people, and has had the opportunity of being well informed as to the best standards of conduct. In order to give the writer the utmost freedom in expressing opinions it is thought desirable to withhold the name. While these are not the most important considerations in life, yet many persons are handicapped in their business, social and even religious relations because of ignorance or carelessness in regard to good manners. We cannot afford to be offensive in even these minor items of conduct.

Other topics will be discussed in later issues and if there are any persons that wish information on special questions we would be pleased to have you send them to the editor of this department. For a personal reply send a self-addressed stamped envelope. If the answer is thought to be of general interest it will be published in this column. We hope many will make use of this privilege and thus add to the value of the column. If any of the readers know of questionable customs or habits that are somewhat common in certain communities we will be glad to have them express their opinions in writing and forward them to us. All communications should be addressed to N. E. Byers, Goshen, Ind.

GLIMPSES OF THE ALPS

J. S. Umble.

"Not vainly did the early Persian make
His altar the high places and the peak
Of earth—o'er-gazing mountains, and thus take
A fit and unwalled temple, there to seek
The Spirit, in whose honor shrines are weak,
Upreared of human hands. Come, and compare
Columns and idol-dwellings, Goth or Greek,
With nature's realms of worship, earth or air,
Nor fix on fond abodes to circumscribe your prayer."

—*Childe Harold.*

A large part of the Swiss people makes a business of entertaining tourists. During the height of the summer season the whole of the little country seems to be turned over to travelers and sightseers. Even the government makes their safety and enjoyment a matter of chief concern. It is in position to be of service to the wanderer from foreign lands because it owns or controls nearly all the railroads and other public utilities. For the convenience of tourists the Swiss Federal Railway issues a fifteen day ticket at a very low rate. This ticket is good on any road or branch controlled by the government and permits the holder to ride anywhere over Switzerland's twelve hundred miles of railroad without the trouble and annoyance of purchasing a ticket at every break in the journey. One simply takes the train and shows the ticket to the conductor. Then without extra charge one may ride all day or merely to the next station. For purposes of identification, the traveler is required to give the issuing ticket agent a small photograph which is pasted into the small book-like ticket.

We had neglected to provide ourselves with photographs so at Neuchatel while the photographer was finishing them for us we strolled about the city. Everyone seemed to speak English, German and French. The photographer waited on people of three or four different nationalities during the short time we were in the shop and seemed at home in the language of each of his customers. He spoke English perfectly and without the slightest trace of foreign accent. We had the same experience at the bank where we cashed one of Cook's traveler's cheques. Sometimes when we addressed someone in German we received a reply in faultless English. But we were more frequently asked whether we spoke French. In mingling with the people at the market place, however, we learned that most of the peasants speak French only. We tried to buy some plums from a peasant but were unable to learn the price. An old German peasant lady, seeing our predicament, became our interpreter and we bought two pounds of fine plums for a few cents.

Interesting as these incidents were, we have a different reason for remembering Neuchatel. It was here that we had our first, though distant view of the Alps. We were ascending the high steep hill overhanging the city to have an unobstructed view of the beautiful lake of the same name. Suddenly one of us stopped, caught his breath, laid his hand on the arm of the other and pointed silently out over the city and the lake to a streak of glittering white shining brightly above the rising mists beyond. Was that a bank of sunlit cloud or was it really our first view of the eternal snows on the frost-crowned summit of the Bernese Alps? No, we could not be mistaken. There were the tops of individual peaks, a dozen of the largest in Switzerland, besides another dozen that seemed only a little lower, from the Wetterhorn near Lake Thun southward to Mont Blanc beyond Lake Geneva! Even now it requires only a moment's reflection on the beauty and grandeur of that magnificent scene as we saw it that morning late in July, to recall it in all its splendor even to a vivid sensation of the thrill that shook our being at the first sight of that grand panorama of bright green lakes, mist flecked plain, and cloud-veiled Alpine glacier world. But here we were still some sixty miles from the principal peaks of the Bernese Alps and at least seventy-five due north from Mont Blanc. We were soon to have a nearer view of their storm-shattered, snow-covered summits.

From the City of Geneva one looks out over the lake to the bare snowy peak of Europe's highest mountain. The glacier throws back the glare of the noonday sun with a blinding, dazzling light. The huge giant with his mantle of white seems to be just over the lake and the low mountains beyond and it is impossible to realize that one is still some forty miles from the summit.

This is the city of Melancthon, of Voltaire, of Rosseau and yet in spite of the fact that every corner reminds one of them, the natural beauties of the place are so compelling, so mind-filling, that a brief visit does not permit one to fully comprehend the significance of mere historical associations. This is true of all Switzerland. Few countries have so much history that is directly connected with world events and our present civilization, but everywhere the beauty of a spot first claims the attention.

The historical fact that has its setting here or the great man who once lived here seems far away and not an essential part of this or that choice bit of scenery that bursts upon one's view.

So it seems to have been with Byron. He writes a few lines about Voltaire, Gibbon, and Rosseau but page after page about the lakes, the storms, the mountains. *Childe Harold* says:

"Lake Leman wooes me with its crystal face,
The mirror where the stars and mountains view
The stillness of their aspect in each trace
Its clear depth yields of their far height and hue."

Looking down into its crystal clear waters and out over the silver sheen of its calm, serene, crescent shaped expanse one feels with him,

"Clear placid Leman! thy contrasted lake,
With the wild world I dwell in, is a thing
Which warns me, with its stillness, to forsake
Earth's troubled waters for a purer spring."

Slow, two-sailed boats move lightly but leisurely over the surface of the lake, like large low-flying birds—

"This quiet sail is as a noiseless wing
To waft me from distraction:"

We rose at Montreux one morning at four and walked for miles along the shore of the lake. We strolled along leisurely, breathing deeply of the cool, invigorating in all there was of beauty in earth and lake air, watching the fish sporting in the clear water and the bird-like sails gliding smoothly across the lake, simply drinking in all there was of beauty in earth and lake and sky. As the sun rose, it first painted the highest mountain tops a delicate rose, then tinged the low-hanging clouds which in turn spread their myriad changing hues on the surface of the lake. Who has not heard of the wonderful play of color on the waters of Lake Geneva and of the remarkable transparency of the air above it? He would indeed be a highly imaginative poet whose tongue could sing exaggerated praises of this miracle of Alpine lakes.

At length in our wandering along the shore we reached Castle Chillon. Here was another fond dream come true! How often we had hoped we might some time really see with our own eyes this famous bit of ancient masonry with its halo of classic and historical lore. Who laid its foundations or when, we do not know. But it stands there surrounded by its wall in true mediæval style connected with the mainland by a short but very high drawbridge. It is open to visitors and the cell of Bonivard, the "Prisoner of Chillon," excites much interest.

"Now where the swift Rhone cleaves his way—" We are bound for Italy through the Simplon Tunnel. Here the country grows wilder and wilder. High mountains bound the narrow rocky valley on either hand, the Rhone tears madly down its narrow, cliff-bound channel, and every break in the bordering precipices affords a glimpse of some mist-shrouded glacier. At every station our train receives passengers, touring parties just down from a mountain-climb. They wear heavy clothing, immense shoes shod with large-headed nails. Most of them carry a very long-handled ice-pick although a few who have not ascended to the highest peaks carry an Alpine staff with an iron point.

The wind and weather seem to change every minute. Now the sun shines brightly and not a cloud is in sight in the small streak of sky we see between the cliffs above us; now a terrific storm breaks, rain and sleet fall in sheets, the lightnings flash, thunder peals and avalanches crash down the mountain sides with a deafening noise; at the next moment the sun shines again; but at the next another storm breaks with greater fury than the first. This time it is a blinding snow-storm although this is the thirtieth of July, and the snow falls so fast that the train slows down. But it is only for a few moments. Then the clouds disappear and the sun shines once more.

We reach the mouth of the tunnel and stop just long enough to exchange our steam locomotive for a powerful electric engine then plunge into the darkness. In spite of the fact that there is no smoke and that ventilating shafts lead to the surface we spend an unpleasant twenty minutes in the tunnel. Part of the time is occupied with the Italian customs officials. Baggage inspection is a farce going into Holland, Germany or Switzerland, but these Italian officials were very thorough. They confiscated large quantities of Swiss chocolate and tobacco which some of the passengers had failed to declare. We carried only a half-empty knapsack and the officials gave a hasty glance at our faces and a still hastier one into our bags, then passed on.

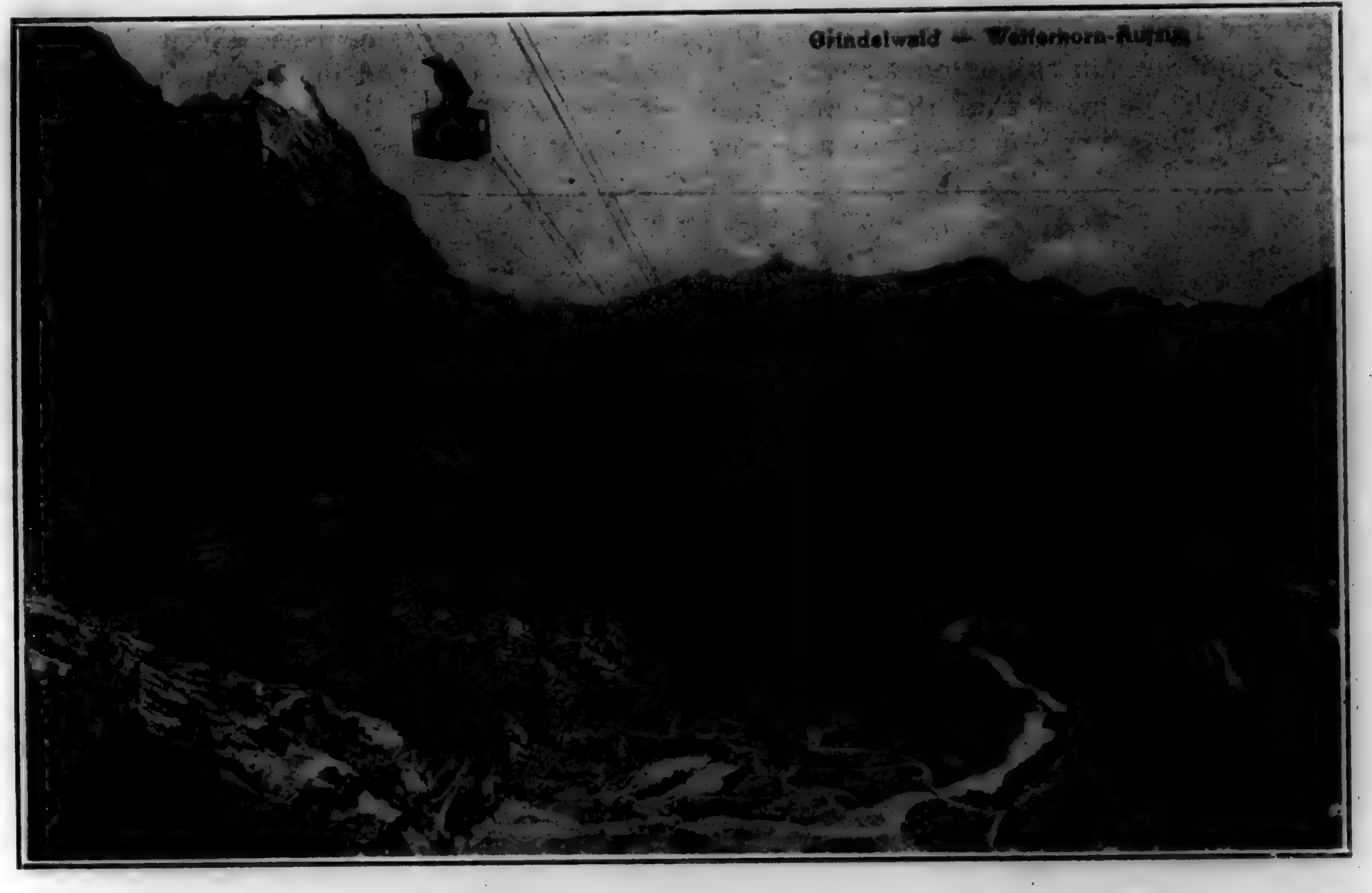
Castle of Chillon and the Rhone

The scenery on the Italian side of the Alps is wild and beautiful, less rugged but more varied than on the northern slope. Here are the same mad, wild streams, rushing, leaping and tumbling down the steep mountainside, the same rumbling railroad turning, twisting and darting here and there, bringing ever newer and stranger and more beautiful surprises to the eye and ear. Sometimes our train plunged over yawning chasms then whizzed along a canyon so narrow it almost seemed like a tunnel. But at length we reached the valley of the Po, with its thousands of acres of mulberry trees, great fields of corn, vast orchards and shining white villages.

We must not dwell on the beauties and treasures of Italy. Anyway this must be seen to be appreciated. Everyone who visits Europe should see the Cathedral of Milan. Its roof, its flying buttresses and open tower bristle with lofty pinacles every one of which is crowned with a statue, a very masterpiece of sculptural art.

Returning to Switzerland, we enter that enchanted country through the St. Gotthard tunnel. This railway is considered one of the truly wonderful feats of engineering skill and ingenuity. The approach to the tunnel on every side is so steep that it is necessary to ascend in spirals. The grade is so steep that it is impossible to go straight up the incline. It is likewise impossible to go around by some gentler slope and the difficulty is overcome by means of a spiral tunnel like the turns of a corkscrew. We came to a point on the Swiss side where the mountain ahead seemed like a wall the train could not climb. Undaunted it rushed straight into the mountain and kept turning, turning, turning to the right. When we emerged from the tunnel we were at about the same place we were when we entered it but perhaps a hundred feet higher up the mountain. There below us was the mouth of the tunnel. We had made a circle of nearly a mile in the heart of the mountain to rise less than a hundred feet. But we had scarcely had time to appreciate this marvel when our train once more dashed into a tunnel and again kept turning to the right for about two minutes. This time when we left the tunnel we saw below us the mouths of the two tunnels and far below the track on which we entered the first one. We had made two complete circles in the solid rock so as to reach an elevation where it would be possible to pursue our journey up the mountain. The work on the Swiss slope is even more wonderful and much more spectacular because one of the tunnels turns to the left and one to the right, the two being connected by a bridge that spans a chasm several hundred feet deep. The train returns again and again to the same spot but each time at a lower elevation.

This railroad—the St. Gotthard—passes through the Tell country, Altorf, Fluelen, Brunnen and Schwyz, then by a wide detour goes around Lake Luzerne on the north and enters Lucerne, another great tourist center. Our fifteen day ticket permits us to leave the train at any station but space forbids even a brief outline of the points of interest around this pretty lake. No amount of description can convey to the mind of anyone wholly unfamiliar with mountain scenery the rare beauty of this irregular sheet of water. Parts of the southern arm of the lake seem to have no banks; the rocks rise almost perpendicularly from the surface.



The Wetterhorn "Lift" near Grindelwald

A stay of any reasonable length in this land of superbly beautiful mountains and lakes must always be too brief for the summer tourist. Everywhere we found people regretting that they could not remain here longer or that they had not planned to spend at least twice as much time among these quiet Swiss peasants and these scenes of such surpassing natural beauty. Personally the writer hopes that he may some day return to Switzerland to spend days or weeks where before we could scarcely spend hours.

It is here that one feels as nowhere else the beauty, the majesty and the sublimity of the works of God in nature. The Hand of the Creator is seen in every water-fall, every gorge, every lake, in every storm-scarred, snow-covered summit. Here among so much natural beauty and grandeur it is easy to realize that God is a living reality in the world of nature about us. Small hope for the human soul that is not awed into reverence in contemplating these glorious, glacier-worn giants of the Bernese Alps or that is not led to offer some expression of praise and worship to the All-powerful One whose hands have formed these scenes of transcendant beauty.

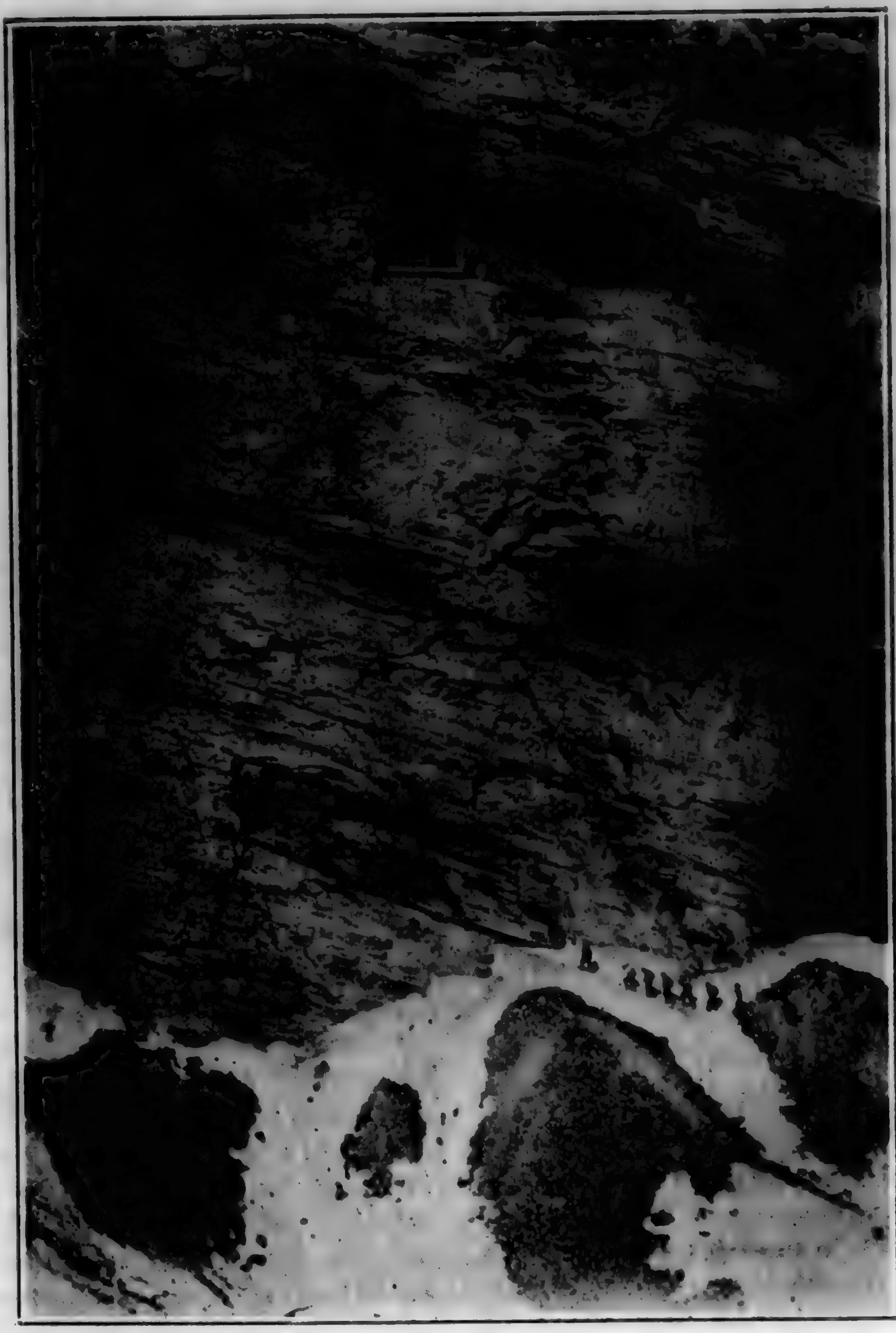
Our next view of the peaks of the Bernese Oberland was from Berne. We spent the day in enjoying the many points of beauty and interest in and about the city. Toward evening we found our way to the "Rampart," a high elevation in the northern part of the town. From this point one has a fine view of the peaks around Interlaken. As the sun set the tops of the mountains lost their dazzling whiteness and took on a deeper and deeper rosy hue. This then was the far-famed Alpine glow.

Between us and the rose-tinted snow and ice fields towered the tall spire of the Cathedral. We hastened thither and mounted the four hundred steps leading to the top of the tower. The scene outrivalled every other we had seen or were to see in Europe. At our feet lay the beautiful capital of Switzerland with its dwellings, parks, streams, and monuments. A little farther off, the green valleys and forested hill-tops about the city were fading into dim outlines in the twilight but there to the south-east, their summits seeming to pierce the very sky and with here and there a great patch of cloud halfway up some snowy mountainside were the peaks of the Bernese Highland. There was not a suggestion of cold. They were bathed in a flood of warm, rosy color, and resembled more a bank of roses than frost-covered mountains robed in perpetual snow.

The most far-famed of these mountains are the Eiger, Monk, and Jungfrau. Of these three the most beautiful is the Jungfrau, said by travelers to be easily the queen of European mountains in point of beauty and simple grandeur. The crowning feature of our stay in Switzerland was a visit to this group of mountain giants. Our first stop on the Jungfrau Railway was Grindelwald. We immediately set out for the Upper Grindelwald Glacier which lies between the Wetterhorn and Schreckhorn, the northernmost peaks of the Bernese group. It was an ideal day. The weather was cool, only an occasional cloud intercepted our view of the highest mountain peaks and the atmosphere was clear and bright. Every highway was lined with tourists. The natives too were happy. Much travel meant much business.

From the foot of the Wetterhorn we went by elevator up the first one-third of a mile. I say elevator because there seems to be no better translation for the German word *"Aufzug,"* applied to this bold piece of engineering. The illustration conveys a better idea than words can of this masterpiece of the engineer's art. It shows the two cars, each capable of carrying sixteen persons, passing each other in mid-air about eight hundred feet from the rocks and trees below. It looks simple enough from a distance but to be in the car and to feel it swaying up and down on the pair of giant wire cables is by no means a sensation of unmixed pleasure. Far below lay the fields and forests and hamlets of the Alpine foothills. We were soon above the glacier looking down upon its irregularly notched and jagged surface Here was another fond dream about to be realized—to see an Alpine glacier near at hand in all the beauty of its native setting!

From Station Engi at the top of the *Aufzug* we followed a path that seemed to be broken into the rock, up and up along the side of the mountain. The day was beautiful but a stiff breeze that chilled one to the bone carried light fluffy clouds up the valley and into the glacier gorge then swept them up toward the summit of the mountains. If we had not been so wholly taken up with the element of beauty in our surroundings we might not have forgotten that an element of danger was present too; for our guide-books plainly told us that when the winds blew up the valley and up the mountains a storm is certain to come before the close of the day. But how slow we mortals are to learn our lessons, from anyone but Dame Experience! The clouds that swept past us became denser and damper. In a few minutes on looking back we saw the mouth of the narrow gorge filled with rapidly approaching clouds. The valley below could no longer be seen. Only the tops of the highest peaks appeared above the cloud-mass. Suddenly a bright flash of lightning shot across the face of the storm. It was followed immediately by a loud crash. The thunder echoed and re-echoed and seemed to be one continuous peal. The lightning flash was the rain signal. How it poured! One could see only a few feet in any direction. The path became slippery, yet we hurried on hoping to find a sheltering rock or to reach Hotel Gleckstein in a few minutes. Finally my traveling companion and I became separated. The rain came down in blinding sheets but I staggered on up the zig-zag path, now with a yawning precipice above and below, now over a slippery stretch of wet clay and Alpine grass. I had lost my umbrella by this time and was drenched to the skin all over, the only dry spot on me being the inside of my note-book. But at length the storm swept on up the mountain side revealing cliff and glacier once more. Hotel Gleckstein was less than a half-mile away. The crunching of the glacier and the deafening roar of the avalanches as tons of snow and ice crashed down from some dizzy height and plunged into the mass below, mingled with the wind and thunder to awe and dazzle and dumbfound the beholder.



Station Eismeer Seen from the Glacier. A Glacier Party is just Returning from a Tour over the Mountains

It must have been such a storm that Byron saw when he exclaimed,

> "O night,
> And storm, and darkness, ye are wondrous strong,
> Yet lovely in your strength! * * * * *
> * * * * * * * * * * * * * * Far along,
> From peak to peak the rattling crags among,
> Leaps the live thunder! Not from one lone cloud,
> But every mountain now hath found a tongue;
> And Jura answers through her misty shroud,
> Back to the joyous Alps, who call to her aloud."

From such a storm, David, too, took a lesson. He records in the Twenty-ninth Psalm what it taught him.

Instead of using the *Aufzug* in the descent, it seemed safer to cross the glacier. As the frail cages of the elevator swung in the air, the thought came involuntarily. "Well, it hasn't broken down yet."

That night there was no fire in the hotel. The writer hung his dripping clothes over the backs of chairs hoping they would dry. Vain hope! The next morning was cold and chilly, a heavy mantle of fog lay over Grindelwald, so there was nothing to do but to don that wet mass of cold, clammy clothes! My traveling companion was station when I came to take the train as shivering in front of the cheerless, fireless we had planned.

This was to be the day for the climax of our trip. And such a day! We seldom saw more than a few rods from the car window. The cars were not heated and we had left all our baggage in Interlaken At the Kleine Scheidegg, we read from the guide-book of the wonderful view to be had from this point. We looked and saw nothing but fog and very little of that!

The cog railway that leads to the Station Eismeer, ten thousand feet above sea-level, starts from the Scheidegg. The cars were heated and we wrapped our shivering, water soaked selves in huge horse blankets and began to feel a trifle less uncomfortable. But we could not conceal our disappointment at seeing nothing but fog. This railway is cut out of the solid rock because, if built on the surface, snow, ice, and avalanches would destroy it or render it impassable. Every few miles, where the tunnel approaches a cliff, there is a station where an opportunity is afforded the travelers to leave the car to look out over the nearby glaciers and into the valleys below —if there is no fog. At the first station we rushed from the train in the tunnel to the iron fence at the edge of the rock and looked—straight out, nearly four rods, into the mist. At the next we were amply repaid for our many discomforts and disappointments of the morning. The sun was shining from a cloudless sky upon a sea of waving mist rising and falling like the restless ocean. Here and there the dazzling summit of an Alpine giant formed an island on the boundless waste of fog. When we reached the last and highest station, the last vestige of gloomy gray had been dispelled and we enjoyed an unobstructed view of vast plains of ice and snow near at hand. Farther off lay vales, hamlets, and lakes, a grand Swiss panorama. This last station is shown in the accompanying illustration. The view is taken from a snow-covered peak some distance away. It is one of the highest railway stations in the world. The railway is at present being continued to a point about six miles nearer the summit of the Jungfrau and nearly a thousand feet higher.

When we returned to the Kleine Scheidegg, we saw in all its beauty the splendid view which the fog had veiled in the early morning. We stood wonderstruck at the beauty and dignity of this magnificent snow-capped mountain. Two peaks are especially beautiful, the Schneehorn and the Silberhorn, symmetrical, cone-shaped, and glistening white under the August sun as clean and bright as new-fallen snow.

On our way back to Interlaken we stopped in the picturesque Lauterbrunnen Valley to obtain a near view of the Staubback or "Fall of Mist." (See illustration on cover.) A stream of crystal clear water dashes from a cliff a thousand feet above the village of Lauterbrunnen and falls to the valley below. After its leap of a thousand feet it reaches the rocks as a continuous cloud of mist. A prettier sight, in a more picturesque spot and forming part of a nobler view it would be difficult to imagine. The narrow valley hemmed in on each side by perpendicular walls of rugged cliffs forms a vista-like scene bounded some miles away by a magnificent view of the Jungfrau. And then those wonderful Alpine herd-bells, the Kuhreihen! Each cow wears a bell that tinkles in harmony with every other bell in the herd. The effect is charming.

No wonder young Robert Stewart said, "Oh why was I not born a Swiss peasant among these fragrant musical mountain meadows instead of being only the son of an American millionaire." But the good God made all the earth, America too, as well as Switzerland.

Akron, Ohio.

MORALS AND MANNERS

In this column shall be discussed some of the problems that need to be solved if we hope to conduct ourselves freely and easily, and to overcome that self-consciousness which is so annoying to ourselves and those with whom we mingle. We trust that our readers will take all *suggestions* given from time to time as coming from those who wish to help and not from unsympathetic critics. How often when in company with superiors either in social gatherings or as guests in our own homes, the hours that followed were filled with the haunting consciousness of blunders on our part—we were so self-conscious that we forfeited altogether the uplift that should have been ours; how often when passing along the street we received a look that expressed the disgust of the observer; how often we have suffered as a result of ignorance, when a little knowledge of the most general conventionalisms would have made us free. Then again how often our ignorance of the fundamental laws of our being has inflicted upon us much unnecessary anguish and regret. In the discussions found in this column we hope to present such facts, hints and helps as will aid our readers to avoid this unnecessary embarrassment and regret, and will be a help to live the free and strong, yet simple life.

The few conventional rules given are those of all well bred persons and are quite distinct from the ultra-aristocratic. Our daily habits should be such as will make us feel at ease in any well bred home. It needs but little effort to acquire right habits and thus ease of conduct. We have no right to censure our critics because we are ignorant of the simplest elements of good form. The day has passed when those who live in the country can cut themselves aloof from those who live in the city. Young people are going to town High Schools and ultimately find themselves living among city folk. The only way to keep them from losing respect and honor for their homes is to raise the standard of living in the home so that they will not need to completely readjust their habits in order that they may feel at ease both at home and in public. Such habits that will lead to free and easy conduct should be learned from childhood and the few conventional rules given are to serve as guides.

Some DONT'S for the Dining Hour

Do not smack your lips while eating.

Do not chew with your lips parted.

Do not attempt to talk when the mouth is filled with food; never **stuff** food into your mouth.

Do not take a large helping and thereby deprive some other person of his due portion.

Do not eat greedily of your favorite dish.

Do not rest your arms on the table while eating.

Do not rest your elbows on the table while waiting to be helped.

Do not allow the spoon to remain in the cup; your sleeve may catch it and cause an embarrassing accident.

Do not dip celery or radishes into the salt dish; place some salt upon your plate and dip into that.

Do not tell your hostess you do not like a certain kind of food, that will make her feel very uncomfortable.

COMENIUS

SAMUEL WITMER

The greatest educator of the 17th century was John Amos Comenius. Although his life is full of noble efforts and good work, he had to undergo severe trials, face oppositions, and live in exile. It was his religious fervor and his untiring perseverance that helped him to do a work that attracts the attention of the educational world.

Comenius was born in a village in Moravia in the year 1592. His parents were members of a body of earnest Protestants called the Moravian Brethren. The religion of his parents had some influence upon him as his later life indicates; but on the whole we know little of his childhood and youth. He himself explains that he became an orphan early in life, but through some friends he got an opportunity to study Latin at the age of sixteen. This dry subject was good enough however to give him a desire for learning and he spent some time in German schools where his attention was drawn to the methods and theories of education. These German schools were the College of Herborn and the University of Heidelberg. But later in life his work on education was done outside of the universities.

After this schooling, Comenius returned to Moravia and took charge of a congregation at Fulneck. The recently established school at this place was also turned over to him. These activities together with his married life offered him a few years of peace and joy. The Thirty Years' War broke out then and in 1621 when the Spaniards had won the battle of Prague they ransacked Fulneck. This put the Protestants in danger and they fled. Comenius and his family escaped never to return. The hardest cross for Comenius in this affair was the loss of all his property including manuscripts and a library.

The exiles finally found their way into Poland where they settled at Lissa. The town was fortunate in receiving the educator and the Moravian Gymnasium was placed under his rectorship. In connection with his teaching he studied such educators as Ratke and Bacon, but he found that he could improve upon their educational methods and theories. The first result of his speculations was his book entitled the Didactica Magna (Great Didactic). The methods of teaching Latin were especially exasperating to him and he presented his methods in the famous Janua Linguarum Reserata (Gate of Tongues Unlocked) which was translated into every European tongue besides the Turkish, Arabic and Mongolian.

In consequence of the previous achievements Comenius became famous and also his plans for future educational work were made larger. He thought of a plan to teach all men all things and to write a series of books on the subject. He tried to get a wealthy patron and was finally induced to go to England. Here he had a man named Hartlib as co-laborer, but they could not get along well.

Next, an invitation given by France was refused, and an offer of a home and means for carrying out his plans was accepted. This offer was made by de Geer a rich Dutchman who at the time was living in Sweden. Comenius went to that northern country where the great Oxenstiern examined his works. The Swedish educators demanded some improvements in teachings languages and he withdrew to Elbing, Prussia, to perform the task assigned to him.

Comenius was one of those men who had to have his own way for doing things. He did not hold himself strictly to the task imposed on him. Religious work was given him by his church, he became a bishop, he attended religious conferences, had pupils, and was engaged in other activities. On this account de Geer became careless in sending his funds; he began to send them to Comenius irregularly and finally ceased.

The Peace of Westphalia closed the war which had caused the exile of the Moravian Brethren, but the treaty did not provide for the return of the exiles to their native land. At this point Comenius was elected to succeed the head of the Moravian Church. He returned to Lissa in Poland and in his high office did efficient work in taking care of his fellow exiles.

Another call into the educational field took him to Transylvania where he established a model school and worked there for four years. During this time he wrote his "Gate of Tongues Unlocked" and added pictures to illustrate the lessons. This was his Orbis Pictus (World Pictures), the most celebrated of his works.

The time for some more sorrow was then at hand. The Swedes invaded Poland Comenius and the Brethren sided with the Swedes because they were Protestants, and after the Swedes had been repulsed by the Poles, the Brethren were turned upon for punishment. The Poles ransacked Lissa. Comenius and his family escaped with what they wore. All his manuscripts and books were again destroyed, as had been done before in the early part of his career in his native land.

Comenius and his family wandered around through Germany for some time. At length de Geer, a son of his former patron, invited him to Amsterdam where he would be helped. Here he found a way of making his livelihood by giving instruc-

(Continued on page 473.)

Conducted by J. R. Shank, Carver, Mo.

"THINK ON THESE THINGS"

Dear Workers:—Are we in earnest? The first topic of the month will remind us of making the most of every opportunity. This year, this month, will never pass this way again. We are building for eternity. Is our building put upon the Rock? Is our material tried and true? We are living in an age of co-operation and organization. Do we feel the importance of watching against entanglements of evil? The Devil is watching for opportunity to trap and enslave the soul. Are we on the alert? Are we using the whole armour of God to resist him? While we are pondering these questions, may our hearts be open to the voice of God, and may His blessed Spirit guide us into all truth.

Let us make the most of the service this month.

PASSING THROUGH LIFE BUT ONCE

Eccl. 9:10, Jno. 9::4

Topic for March 3

MOTTO

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."

OUTLINE OF TOPIC

I. Facts About Life.—

1. This life period is only once.—Job 16:22.
2. Each stage in the life comes but once.
   a. The day of birth.—Eccl. 3:1, 2.
   b. Childhood.—Eccl. 11:9-12:7.
   c. Youth.—Eccl. 11:9-12:7.
   d. Manhood.—Eccl. 11:9-12:7.
   e. Old age.—Eccl. 11:9-12:7.
   f. The day of God's call to salvation.—Jno. 12:35, 36.
   g. The day of judgment.—Acts 17:31; Heb. 10:27, 28.
   h. Eternity.—Matt. 25:46.—(The final stage that never ends.)

II. Lessons Drawn from Facts.—

1. We reap what we sow.—Gal. 6:7-9.
2. Our opportunities should be used.—Gal. 6:10.
3. Our opportunities for good, if improved, will make our future blessed.—I Cor. 15:58; Rev. 22:14; 14:13.
4. God's call should be regarded.—Heb. 3:15.
5. We should work while it is day.—Eph. 5:15-17; Jno. 9:4.

STUDY OF THE TEXT

Eccl. 9:10

"There is no work," etc." - - - - "in the grave." In our life time is the opportunity to accomplish things that we would have done. After death there is no longer any opportunity.

Jno. 9:4

"I must work the works of him that sent me." All of us have a day in which to work and carry out what our hand finds to do. Blessed are those who find the work that God has sent them into the world to do.

PERSONAL THOUGHT

Life is a serious matter. Each moment, hour, day, year and period is full of great things in the mind of God. Is my mind occupied in meditating upon His ways that each moment may be directed by Him to greatest profit for time and eternity?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Do."**
2. Growing up for Jesus.
3. Doing Good Every Day.

For Young People.—

1. Once in a Life Time.
2. Prepared for Our Changes.

For Older People.—

1. Lost Opportunities.
2. The Value of Time.
3. The Work of Him that Sent Me.

"THE LAST TIME"

Sadie Brubaker.

"For ye know how that **afterward** when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12:17).

This scene of Esau and his regret is only one among many which are painted indelibly upon the minds of fathers and mothers, daughters and sons. And we all may recall some similar scenes that call to mind the **one last time** for some one.

First, we see a daughter leave home in a light hearted manner. Probably she had never manifested a due portion of love and affection for father, but it is such a trifling matter now. Later, a message says, "Come home, father is dead." Then upon viewing the cold form, we hear the groans, "I never thought it would be the last time."

Again, I left the bedside of a youth whose life was almost gone. I spoke a few words of cheer, but left without the satisfaction of knowing he had a Christian hope. Miles separated us and when I again clasped that hand there was no more power to comprehend the words I might have said. Then and not till then did I realize that **that was the last time.** If that soul was cared for it was not by me, for I neglected my last opportunity.

Then, again, a reckless youth spurns conviction's call and with Felix says, "Some more convenient season," and before that convenient season comes; death grasps the cord of life and sad is the thought that it was **the last time to repent.**

Now with these scenes before our eyes can we not realize that it is really a serious matter how we spend this **,one, last, season of life?** Could we but hear the distressing cries that re-echo from the isle of "the last time," we would think as never before. We can never realize the pain and anguish which is caused by lightly considering the uncertainty of this life.

1911 has swept by so swiftly! With it have gone many opportunities to lighten somebody's shadowy pathway, to shed sunbeams around those whom we love. Thousands have gone this journey of life and having failed to see the purpose of life, they have now gone to the grave where no place for repentance is found, and their cry pierces our ears as they say, "You did nothing to save me." Shall this be said to you or I?

How solemn! Yet how joyful! We tread life's path but once. It is a cherished thought to me, to think that such a plan has been devised, that after sowing in pain and tears on earth, I can go home rejoicing bringing **sheaves** with me—shall I?

Oh! what a shame if we should meet Him empty handed. Let us awake and "work while 'tis day, for the night cometh when no man can work."

Birch Tree, Mo.

SEED THOUGHTS

There is no action of man in this life which is not the beginning of so long a chain of consequences, as that no human providence can tell what the end will be.—Thomas of Malinesbury.

Those who know the value of time, use it in preparation for eternity.

Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Mrs. Sigourney.

THE BELIEVER'S FOUNDATION
I Cor. 3

Topic for March 10.

MOTTO

"Whosoever believeth on him shall not be ashamed."

OUTLINE OF TOPIC

I. Christ Jesus is the Foundation.—I Pet. 2:6.
1. The slain Lamb.—Rev. 5:6, 9; Jno. 1:36.
2. The Conqueror.—Jno. 16:33; Rev. 11: 15.
3. The Example and Teacher.—I Pet. 2: 21; Matt. 17:5.

II. How to get on the Rock.—
1. Faith in the Redeemer.—Jno. 3:16; Jno. 1:12.
2. Obedience to His Word.—Matt. 7:24, 25; Matt. 7:21.
3. Separation from sin.—I Cor. 6:17; Matt. 6:22.

III. The Relation of the Builders to Christ.
1. Fellow-laborers.—II Cor. 6:1.
2. Ambassadors.—II Cor. 5:20.
3. Servants.—II Cor. 4:5.
4. Friends.—Jno. 15:15.

STUDY OF THE TEXT
I Cor. 3

This chapter is the continuation of the discussion about the contentions in the Corinthian Church (I Cor. 1:10-12). In a former chapter Paul has shown the folly of trusting to the flesh and human wisdom as a foundation. They have been plainly taught that to attain a knowledge of spiritual truth they must have the help of God's Spirit.

In verses 1-3 he tells them that he began teaching them when they were yet carnal. Even after they were saved they still were but babes and had much of the carnal still clinging to them. But it is evident that they had not grown in spirituality as they should because the fact of divisions and strife, proved them to be carnally minded.

They had been setting up men as leaders for their divisions when the men themselves were really not at variance. The idea of making a man the foundation of religious faith is folly. While their talents and activities are not exactly the same, they are all directed and increased through the blessings of God (Vs. 4-7). The evangelist who leads men to Christ or the man who afterwards feeds the flock who has been led to Christ are laborers in a common cause.. The ones who have been converted to Christ are like the garden or like a building which God has designed. Each one contributing labor is only at work upon the same building. It is not possible to have any other foundation except Christ for a temple of God's Spirit, but it is possible for workers to come who teach things that will not stand the test of Judgment. Those who follow such teachings are not of the tried and true metals, "gold, silver, precious stone," and hence, while nominally Christian, are after all only "wood, hay and stubble," and will be no credit to the workman in the day of trial (Vs. 8-15).

Some workmen may build only with sound doctrines and will be rewarded with an enduring structure, while others may build, be it ever so sincerely, with trashy and unsound doctrine and will suffer loss because their work will be a failure, though possibly through God's mercy they may be saved out of the burning wreck (V. 15).

But there are workers who have knowledge that willfully mar the work of God's building. On such the curse of God rests, because they lightly esteem the holiness of God's temple (Vs. 16, 17).

In conclusion Paul again rehearses the points of error into which the Church has fallen. First, they are not to seek wisdom after the spirit of the world but rather a wisdom after God, though esteemed as foolish in the world (18-20); secondly, this world wisdom, making them glory in certain leaders, is not right because all men who are God's servants are the gift to the Church for its well-being. All are in harmony, belonging to the Church, and the Church belongs to Christ and Christ belongs to God (Vs. 18-23).

PERSONAL THOUGHT

Are we free from all that type of worldly reasoning that makes men the object of honor rather than God. If not we are yet blind to the full truth and are in danger of misleading men or being misled by men. Every truth uttered, every truth lived, every power exerted when it makes men better shall be recognized as coming from the fountain of God's eternal power and truth (I Cor. 3:7).

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Foundation."**
2. Make clear that Jesus is the Head of all things.

For Young People.—
1. The Relation of the Message to the Messenger.
2. The Relation of the Missionary to the Commissioner.
3. Why Should We not Make Men Leaders of Our Contentions?
4. Foolish in Order to be Wise.—Explain.

For Older People.—
1. The Foundation.
2. "Gold, silver, precious stone."
3. Wood, Hay, Stubble.

THE BELIEVER'S FOUNDATION

Samuel Witmer.

The true foundation of the Christian is not always held in view by believers. This was the case at Corinth in the early days of the Christian Church. Paul was obliged in his first letter to the Corinthians to point out that Jesus Christ is the foundation. Some had put their chief trust in Paul who founded the Corinthian Church. Others preferred the eloquent Apollos. A third class set forth Peter who adhered more closely to the Jewish practices and traditions. And a fourth division gave eminence to none of these teachers, but claimed to follow Christ.

The principles of Jesus is the eternal foundation. Paul, Apollos and Peter, all taught these same principles, and yet there resulted divisions among those they taught. Some wished to favor the one who had first brought them the message; others preferred elocution and persuasive words; and those of Jewish blood put the emphasis upon national preferences. But none of these things are the foundation upon which to build character. The possession of a certain temperament or the following of certain national customs does not save men. These differ in different individuals, in different places, and in different times. The unchanging truths of our Master alone can make men free.

The foundation is made to build upon. But it makes a great difference with what we build. An eternal structure must be made of eternal stuff. Wood, hay, or stubble may seem to do for a time, but when fire breaks forth, the gold, the silver, and the precious stones only will remain standing. In the building process many doctrines and teachings have been advanced to form a part of the spiritual edifice. But time is pointing out by the testing of the Christian Church those that are weak and those that consist of the enduring truth.

Jesus began a spiritual structure. But some of the builders are like the Corinthians were, carnal. The Corinthians had their chief interests in the lesser things of life. Things that should merely serve as a means, they made an end. This same thing is true of many people today who on the assumption of the Christian basis strive after material benefits as their end. There is need for more builders who put the emphasis on the spiritual life of man. The foundation was laid to help man enter the higher and larger life. In such a larger life only can a man attain to his greatest possibilities.

Goshen, Ind.

SEED THOUGHTS

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
—Edward Mots.

The weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds. Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—I Cor. 10:4, 5.

As thou hast sent me into the world, even so have I also sent them into the world.—Christ (Jno. 17:18).

THE UNEQUAL YOKE.—II Cor. 6:14-18.

Topic for March 17

MOTTO

"What fellowship hath righteousness with unrighteousness?"

OUTLINE OF TOPIC

I. What is the Unequal Yoke?—The yoking together of those of unagreeable natures.
1. Examples of unequal yokes.—
    - a. A natural yoke.—Deut. 22:10.
    - b. A social yoke.—Eph. 5:3-7.
    - c. A matrimonial yoke.—Gen. 6:1, 2; Deut. 7:3, 4; I Cor. 7:39.
    - d. A commercial yoke.—Rev. 18:1-5.
    - e. A religious yoke.—II Tim. 3:1-5.

II. The Effect of Becoming Unequally Yoked.—
1. No fellowship.—Amos 4:3.
2. Bringing the One into Compromise.—I Cor. 10:21.
3. Leading to a life of bondage.—II Pet. 2:18-22.

STUDY OF THE TEXT
II Cor. 6:14-18

V. 14.—"Unequally yoked."—A yoke having diverse fellows bound under the same burden. (cf. Deut. 22:10).

"Fellowship."—A being together.

"Communion."—Having things in common.

"Concord."—A harmonious blending of sound; hence a harmony of association and work.

"Part."—Share, portion.

"Agreement."—A mutual understanding or contract.

PERSONAL THOUGHT

The bird is made to soar above the earth. The worm is made to grovel in the dust. The worm cannot soar. The bird may come to the course of the worm but much to its own bondage and defilement. In the Lord I sit in heavenly places in Christ, but to be bound to the spirit of the world I clip my wings of liberty and enslave my soul to the god of this world. This is an unequal yoke. The world cannot give an equivalent for what I would lose.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Yoke."**
2. Commit II Cor. 6:14-16.
3. Illustrate the yoke and draw lessons.

For Young People.—

1. Can Two Walk Together Except They be Agreed?
2. The Dust of Worldly Standards.
   a. In Society.
   b. In Life Vocations.
   c. In Popular Forms of Religion.
   d. In What is Pleasure.

For Older People.—

1. "What part hath He that Believeth with an Infidel?"

THE UNEQUAL YOKE

Daniel Kauffman.

What constitutes "the unequal yoke?" Why should it find a place in these columns?

Just once is it mentioned in the Bible, the simple reference found in II Cor. 6:14. But the latter part of verse 13 in the same chapter, together with what follows, makes this a most interesting and important message to study. "Be ye not unequally yoked together with unbelievers" is one of the safest and most sensible admonitions to be found in all the epistolary writings.

What constitutes the unequal yoke. As here used, it means an alignment with unbelievers in such a way as will enable them to draw you into questionable things; as for instance, business partnerships, marriage relationships, union in secret orders, etc. It is never in order to question why we should obey a plain command of the Bible; yet it may be edifying for us in this case to meditate upon a few reasons why this admonition is a wise one.

1. It is scriptural. God never puts anything into His blessed Book that is not wise and helpful. We look upon this admonition, therefore, as the expression of divine wisdom. We disregard it at our own risk and to our own hurt.

2. It is safe. Many a man, going into business with unscrupulous partners, has found himself drawn into things which were positively wrong, things which he would not have thought of doing before he put his neck into the unequal yoke. Many a Christian man or woman has lost his or her Christian experience through marrying a worldling. Many a man, thinking that he might find "light" in a secret lodge, found what little light he had when he went in entirely extinguished after mingling for a time with the unbelievers in the lodge. Similar experiences might be cited where Christian men and women sought partnership with unbelievers in society, politics, and other bonds where the yoke with unbelievers proves disastrous. Stay on the safe side by applying this rule to every department of life.

3. Because it is sound advice. The facts stated in the preceding paragraph render a discussion of this point unnecessary.

4. Because it is pleasing to God. God delights in obedience. When therefore He finds His people true to His commandments, even though the same means self-denial at the start, His blessings are sure to follow, not the least among which is the consciousness that you are true to Him who has said, "I will never leave thee nor forsake thee."

5. There is prosperity in it. It will certainly bring spiritual prosperity. Those whom God has most favored spiritually are those who have kept themselves aloof from entangling alliances. Walking in the wisdom of God, we are also more liable to prosper in temporal things than if we disregard the principles of divine wisdom.

6. There is enlargement in it. "Be ye also enlarged" is the way Paul wrote, then proceeded to enumerate a number of things upon which the world looks as very "narrow." But the largest life is that which is modeled after the narrowness of the Gospel of Jesus Christ. The broad-minded man, from a worldly standpoint, is a man whose leanness of soul makes it very questionable whether he is a Christian at all. We seek liberty, enlargement, glory, growth, etc., not in a life of entanglement with the world, but rather in a life which is free from all such entanglements. "No man that warreth entangleth himself in the affairs of this life." Free from all worldly entanglements, yoked together with Christ in the greatest cause which the world has ever known, we are the favored children of God, growing in grace and in the knowledge of our Lord and Savior Jesus Christ.

The Lord help us, in spirit and in truth, to make the admonition, "Be ye not unequally yoked together with unbelievers," a part of our lives.

Scottdale, Pa.

SEED THOUGHTS

If there is a lack of freedom and power for Christ, you may be sure there is something blighting your life and dwarfing your usefulness. It may possibly be that practically in your daily life you are exerting no more power for God than a dead man! A Christian indeed, but without power because of compromise with something questionable or outrightly wrong!—S. D. Gordon.

The conduct of our Christian young people in society should be such that no one would ever have reasons to suspect them of being willing to give their hearts and their hands to unbelievers.—D. Kauffman.

RESISTING THE DEVIL—HOW?
Matt. 4:1-11; II Cor. 10:3-16

Topic for March 24

MOTTO

"Resist the devil and he will flee from you."

OUTLINE OF TOPIC

I. What is the Devil Like?—

1. A wicked spiritual personality.—Eph. 2:2; Matt. 13:19,38.
2. A father of lies.—Jno. 8:44.
3. A murderer.—Jno. 8:44.
4. The power of darkness.—Col. 1:13; Eph. 6:12.
5. Prince and god of this world.—Jno. 12:31; II Cor. 4:4.
6. Tempter.—Matt. 4:3; I Thes. 3:5.
7. One who fills hearts with evil.—Acts 5:3; Jno. 13:2, 27.
8. A transformed deceiver.—II Cor. 11: 3, 14, 15.
9. An accuser of the saints.—Rev. 12:10.

II How to be Successful in Resisting Him.

1. Awake and learn his real character and devices.—II Cor. 2:11; Eph. 5: 14.
2. Turn from allegiance to him and take up allegiance with Christ.—Rev. 12:11; II Tim. 2:25, 26.
3. Put on the whole armor of God.—Eph. 6:11-18.
4. Learn to recognize him in his workings, in your own thoughts (II Cor. 10:5); in the suggestions and thoughts of other would be friends (II Cor. 11:3; Matt. 16:23); in the spirit of organized society (I Jno. 4:1; Rev. 13:16, 17).
5. Be steadfast in the faith.—I Pet. 5:8, 9; I Jno. 5:4, 18.
6. **Watch and pray.**—Mark 14:38.

STUDY OF THE TEXT
Matt. 4:1-11

First Temptation: "Command that these stones be made bread." The Son of God might have here refrained from His humiliation as a man in the flesh and not subjected Himself to human privations. He quotes a text showing that what is more important than food, is trust in God's Word.

Second Temptation: "Cast thyself down." Here the Devil quotes Scriptures seemingly in harmony with Christ's answer in the first temptation. He will live by the Word; let Him do this act. God has promised to keep Him. But Satan failed to trap one who understands the Spirit of the Word. The care of God is not over the presumptuous man who would display a superiority over others. "Thou shalt not tempt the Lord thy God."

Third Temptation: "All these things will I give thee if thou wilt fall down and worship me." Jesus would not wholly ignore earthly things in His second temptation, so the devil tries a final plan. All the earth powers are under the sway of Satan the world prince. Christ might in His human form and God-like power take control of things by the simple price of doing homage to the world prince. But our Master now rises triumphant over this also and with the central theme of all who obey the Word He says, "It is written, Thou shalt worship the Lord thy

God, and him only shalt thou servve."

In these Victories We Note on the Part of Jesus:

1. Humility and waiting upon God the Father.
3. A knowledge of the Word.
3. Trust in the superiority of the Word above temporal needs.
4. A knowledge of the Spirit of the Word.
5. A respect for God's goodness in caring for Him in all reasonable demands.
6. An ignoring of fleshly glory.
7. Absolute allegiance to the glory of the Father.

On the Part of the Father:—

Supplying all needs. "Angels came."

II Cor. 10:3-16

This passage emphasizes the same truth that gave our Savior power to overcome—**"The weapons of our warfare are not carnal." "For though we walk in the flesh we do not war after the flesh."**

This truth is exemplified in the following verses—

1. "Bringing into captivity every thought."
2. "Do ye look on things after the outward appearance?"
3. "They measuring themselves by themselves - - - - are not wise."
4. "Not boasting of things without our measure."

It is possible that Satan will get so-called Christian workers to labor on the standard of worldly glory, which, in their blind folly, they endeavor to claim, is due to themselves. But Paul would have them know that even if God should make a man His instrument in reaching many souls, yet it would be only because of God's blessing. "But he that glorieth let him glory in the Lord."

PERSONAL THOUGHT

I can only be free from the power of temptation by coming near to God. Though I would know the Word perfectly and could expound it with fluency, unless the Spirit of God helps me to discern the tempter's snares, I can by no means stand. Lord do Thou keep Thy children from his power.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text phrase, **"It is written."**
2. Commit Matt. 4:1-11.

For Young People.—

1. How to Know the Devil in Temptation.
2. How May We Escape?
3. The Danger of Satan Filling Our Heart.

For Older People.—

1. Satan the Prince of this World.
2. Satan the Deceiver of Men.

RESISTING THE DEVIL—HOW?

N. E. Miller.

You have almost decided to serve the Lord. You mean to yield to Him at some time—perhaps soon; or perchance you have but started in the Master's service; the pleadings of the evangelist are fresh in your memory; you remember vividly the impressive service when you vowed obedience to your Creator; or you may have long been laboring for God—may even think you have reached a plane where temptations almost cease. Whatever your past experience or present condition, Satan is watching alertly to defeat your noblest aims.

Notice four helps in resisting him:

1. **Calling Upon God.**—In opposing Satan we are dealing with a power greater than our own. It is only by appealing to a power greater than Satan's that we can overcome. "Except the Lord keep the city, the watchman waketh but in vain."

2. **Fellowship with God.**—We are secure when like Enoch we "walk with God" and like the affectionate disciple John "lean on Jesus' bosom." We fall when like Peter we "follow afar off."

3. **Active Service for God.**—Ignoring Satan's suggestions and engaging busily in the Master's work is one of the best ways of defeating Satan. Not being able to send Satan away as Christ did, we must face about and press forward. "I press toward the mark."—Paul.

Satan's greatest victory is not when we trip over one of the obstacles he has placed in our pathway, but when we remain prostrate, bemoaning our fall and refusing to rise. Notice the instance of the ten lepers. "He (Jesus) said unto them go - - - - as they went they were cleansed."

4. **The Armor of God.**—Take the whole armor. We expose ourselves to the enemy when we lack a single part.

a. The Girdle of Truth.—We fall when our convictions of the truth are not strong and when we do not feel confident that the principles we uphold are of God. Again, we fall because of doubts. We doubt God's promises; doubt that His way is always best; doubt that He has accepted us. Perhaps the young Christian is tried most severely along these lines. Seek the truth, believe the truth, follow the truth; let it encircle you as a girdle. It "shall make you free."

b. The Breast-plate of Righteousness.—God furnishes the breast-plate; our part is to wear it. Self-righteousness and a moral life would be as tattered garments—easily pierced.

c. Feet shod with the Preparation of the Gospel of Peace.—With the Gospel of peace we will enjoy life's journey though the way be rough.

e. The Shield of Faith.—The first sin was committed as the result of a wavering faith. When our faith weakens, our shield drops and we are wounded.

f. The Helmet of Salvation.—Realizing that we are the sons of God with Christ as our Elder Brother we rejoice that we are counted worthy to suffer for His sake and gladly resist Satan's allurements.

g. The Sword of the Spirit.—It is the weapon Christ used to defeat Satan. Learn to handle it. Practice with it daily. Use it courageously when he comes as a roaring lion. It will help you to discern him when he comes as an angel of light. "Not by might, nor by power, but by my Spirit saith the Lord of hosts."

Look unto "Him that is able to keep you from falling and to present you faultless before the presence of his glory."

Springs, Pa.

SEED THOUGHTS

As no good is done or spoken or thought by any man without the assistance of God, working in and with those that believe in Him, so there is no evil done, or spoken, or thought without the assistance of the Devil who worketh with strong though secret power in the children of unbelief.—All the works of our evil nature are the works of the Devil.—J. Wesley.

The realization of God's presence is the one sovereign remedy against temptation. —Fenelon.

I like ejaculatory prayer; it reaches heaven before the Devil can get a shot at it.—Rowland Hill.

THE VOICE OF GOD.—Heb. 3:7, 8.

Topic for March 31

MOTTO

"Speak, Lord, for thy servant heareth."

OUTLINE OF TOPIC

I. **Definition.**—Manifestation of God to man.
  1. A speaking to man's heart.—
    a. Revealing God's will.—Eph. 1:9, 17-23; Acts 22:14.
    b. Revealing God's character.—Jno. 17:3.
    c. Calling them to action.—Jno. 12:32.

II. **How the Voice has Come.—**
  1. The audible sound to men.—Gen. 3:8-10; Matt. 17:5.
  2. Through the agency of prophets.—Luke 1:70; Heb. 1:1.
  3. Through the inspired Scriptures.—II Tim. 3:16.
  4. Through the moving of His Spirit upon man's spirit.—I Cor. 1:22; Rom. 8:16.

III. **The Manner of the Voices.—**
  1. The wooing voice.—
    a. Warning.—Ezek. 33:11; Jno. 16:8-11.
    b. Invitation.—Matt. 11:28; Rev. 3:20.
  2. The commanding voice.—Jno. 5:24, 25; 15-17; Heb. 12:19, 20; Jer. 7:23; 11:4, 7; I Jno. 3:22, 23.
  3. The comforting voice.—Isa. 41:13; Heb. 13:5, 6; Matt. 25:34.
  4. The voice of judgment.—Matt. 25:41; Rev. 19:15.
  5. The voice of resurrection.—Jno. 5:28, 29.

STUDY OF THE TEXT

Heb. 3:7, 8

"Today."—The present time—neither past nor future—**now.**

"If ye will hear his voice."—God is working with you and for you. If through His grace this voice can be discerned by you it is the blessed evidence of a day of mercy toward you.

"Harden not your hearts."—Don't resist and spurn His call. Don't disobey His will.

"As in the provocation."—Israel is a living example of the result of hardening hearts. They missed the promised land, and we will miss heaven.

PERSONAL THOUGHT

There is a voice from God that speaks to every one (Rom. 1:19). I may cherish that voice and learn its every accent and meaning, or I may disobey it and put out my sense of hearing that it can teach me nothing save the thunders of judgment (Heb. 12:25). May I have that tenderer consciousness of the still small voice of Thy blessed Holy Spirit (I Cor. 2:9-13).

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Voice."**
2. Heeding God's Call.

For Young People.—

1. Agents in Bringing God's Voice to Me.
2. Loving the Voice of God.
3. What Men Lose by Disobedience.

For Older People.—

1. Discerning of Spirits.
2. The Safe-guard of the Written Word.

THE VOICE OF GOD

F. Rose Shank.

"Today if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8).

Go forth under the blue canopy of heaven; gaze into the measureless beyond; attempt to count the numberless stars or to realize the size of the reflecting moon; estimate the heat of the dazzling sun; look beneath your feet at the earth created and clothed in wondrous beauty; take with you the Word of God and meditate upon its promises, and to you will whisper in tones sweet and low the great and loving voice of God.

This picture is beautifully portrayed in the poetic words of the nineteenth psalm: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

"The law of the Lord is perfect converting the soul. - - - -"

To us comes the message then; "Today if ye will hear his voice harden not your hearts."

Deep within the soul of every human being is a drawing upward, a longing, a desire for something better. It is the tender and compassionate voice of God, whose loving heart goes out in tender pity to all such who have not willfully spurned the voice until it no longer speaks. We may so often spurn the voice of God that it is no longer heard, just as S. D. Gordon in his "Quiet Talks About Jesus" says: "One may be so wholly absorbed in something that he absolutely does not see the thing on which his eyes are turned. He does not hear the sounds that are plainly coming to his ear because his thought, back of that his heart is elsewhere. Hearing, seeing is with the heart back of ears and eyes. God is spoken of as silent, yet His silence may be simply our deafness. The truth is He is speaking all the time, but we are so absorbed that we do not hear. He is ever looking into our faces with His great, tender, deep eyes, but we are so wrapped up in something else that the gaze out of our eyes is vacant to that Face, and with keenest disappointment so often repeated, He gets no answering glance."

In olden times God spoke in different ways, sometimes through the prophets and sometimes He Himself spoke, but today He has sent the Holy Spirit to speak to the hearts of men. He is verily a silent Messenger but His very silence manifests the power of our great and loving God. This Messenger never makes a mistake. His message is perfect and "is quick and powerful, and sharper than any two-edged sword, - - - - and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Many are the hearts that have been twined to God by hearing and obeying this Voice of tender love and sympathy, calling, calling, knocking at the heart's door and gently wooing the erring one to bid Him enter. There is more joy among the heavenly host over one who hears the voice and bids Him enter than over all those who have long had Him for their guide.

This Voice speaks to young and old, none are passed by. To the young, while yet in tender innocence the Voice speaks in sweet gentle tones filling the little heart with an awe and reverence for One so great and good. Blessed and happy is the child who heeds the first call and gives his life into the hands of One who is able to keep and save from the power of temptation.

As the child becomes a man the call comes louder, more earnest and in tenderest pleading tones. Sad is the condition of him who rejects His entreaties and continues on in a life of sin, hardening his heart. For at length the Voice will seem weaker and far away, until it can no longer be heard.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16).

Carver, Mo.

SEED THOUGHTS

Only let us love God, and then nature will compass us about like a cloud of Divine witnesses; and all influences from the earth, and things on earth, will be ministers of God to do us good. Only let there be God within us, and then everything outside us will become a God-like help.—Wm. Mountford.

All that tends toward God in man is God's voice in the human heart.—Maclaren.

EDUCATIONAL

(Continued from page 468)

tion in wealthy families. De Geer gave him some money to help him publish all his works on education, which he did in 1657.

This was his last residence. Although he was no longer in want, he nevertheless had many troubles even in the latter part of his life. In politics he was opposed. His Protestant belief made him hostile to the Pope. With the House of Hapsburg he had unfriendly relations. In such a gloomy period of his life Comenius died in the year 1671.

The ideas, methods, and theories of education of Comenius may be found largely in three of his books; the Great Didactic, the Gate of Tongues Unlocked, and the World Pictures. There are a number of other works which contain his ideas, but these three are the best known.

The points in the educational work of Comenius that he put forth are the pansophic scheme, application of the laws of nature in education, teaching Latin inductively and teaching by pictures. To be sure there were many more things that were advocated by him, but these four find the largest place in his works.

Like Cicero's idea of a good orator, he believed that a man should be versed in all things. This is what we mean by his pansophic scheme. He doubted whether a person could be a natural philosopher if he was not also a metaphysician; or whether one could be a theologian who was not first a philosopher. He believed that all knowledge was unified and consequently science had just as big a place in education as Latin. Neither could he see the antithesis between religion and science: they may use different methods but they ultimately arrive at the same conclusion. In accordance with his pansophic ideas Comenius attempted to put everything known into an encyclopedic form. This idea of teaching all men all things pervades all his works and is not confined to any special one of them.

Comenius lived at the time when sense-realism was at the front among educational theorists and he advocated using the book of nature rather than the ordinary school books. He himself sets the example by drawing lessons from the book of nature for methods of instruction. This he gives us in the Great Didactic where he lays down a number of principles most of which are drawn from the bird. Some of these principles are as follows: Nature observes a suitable time; Nature prepares her material before she begins to give it form; Nature is not confused in her operations, but in her forward progress advances distinctly from one point to another; in all the operations of nature development is from within.

From the principle that nature observes a suitable time, he teaches that as a bird rears her young in the spring and as the gardener puts out his plants in this season, so the education of men should be in the spring of life during childhood; and the most suitable time for study is in the morning. In line with the principle of making forward progress by advancing distinctly from one point to the next, he contends that under the prevailing customs teachers try to teach too many subjects at the same time. Study Greek after Latin has been mastered, is Comenius' plan. Teachers violate the principle of development from with-

(Continued on page 479)

THE FARM HOME

III

J. W. Yoder.

The greatest institution in the world is probably the Home. What fond associations and recollections cluster about that place where we as boys and girls felt that wonderful security and protection which can come only from an unbounded confidence in father and mother.

The real home is the same the world over, and it is very little affected by the house we live in. Home is often a greater reality in the poor man's cottage than in the rich man's palace. When we see a finely built, costly house, we are prone to say, "What a fine home!" We had better say, "What a fine place for a good home!" "Home is where the heart is," says the poet. Home is where father and mother live in loving companionship and helpfulness, and where children play peacefully and serve cheerfully, where all are bound together by the strong cords of love.

This ideal home condition can be much more nearly approached when the material surroundings are favorable. We can all be happier in a good warm house than in a house where the roof leaks and the chimney works badly. So can home conditions be much helped if the members of the family are considerate of each other. I know a few homes where the father delights in contrarying his wife and children, and what a poor home! And poor too in the midst of plenty. The bank accounts are all right, but the social accounts are all wrong. It is generally conceded that city homes are better than country homes, especially farm homes. That is true for wealth does accumulate in the city (and I am speaking now of the material structure) where too often it represents spoils ill-gotten from the hard-working farmer. But let us see just what the city man can have by way of house conveniences. He generally has a comfortable house heated by steam or hot water, lighted by electricity, connected by telephone, served with daily paper, and equipped with bath-room. These are generally called "the modern conveniences." But which of these are forbidden by law to the farmer? They are not forbidden nor are they beyond his reach, for already many farmers are installing these conveniences. As a rule, however, farm people do not seem to care so much for these things as do the town people. The farmer's life is more rugged and he does not feel the necessity for a steam heated house as does the man who is housed up all day. Yet these improvements are coming to the farm and it is well. The farm home should be made as attractive as possible, so the boys and girls may not be lured away by the city. Recently I visited a great farm house that had the modern conveniences, and what a home it was! Peace, comfort, joy, and plenty reigned there and the boys and girls do not wish to leave it. Then the farm home can have what only a few city homes can have, a fine, large lawn with trees and flowers, the things that appeal to the heart side of man.

We all work best where we are interested. If a boy or girl, besides doing his regular share of the work, is allowed to develop a little sideline, something which will add to his knowledge of farming, the farm home will be greatly enhanced. A father sold a few sheep to his young son. He agreed to keep the sheep for a certain amount. He then placed literature on sheep where the boy could get hold of it, for the boy wanted to improve his flock. The boy learned much about sheep; he improved his flock; made money to pay the original cost and the expense of keeping the sheep. Did home mean more or less to the boy on account of this transaction? There is only one answer.

The last thing to destroy the false notion of the relation between country life and city life is the matter of general education. Education is the greatest leveler in the world. When country boys and girls feel that their education and accomplishments are equal to those of the city cousins, the inroads on the farm homes will be greatly blocked. "Knowledge is power," says Bacon. Many up-to-date farmers are giving their boys and girls the full advantage of the common schools, the township high school, and then a few years at least in a good college, probably an agricultural college, and these boys and girls come to young manhood and womanhood prepared and desirous to be up-to-date farmers themselves. Educate for the farm and the farm home will become the most delightful place in the world. It will be equipped with all conveniences to lighten labor, and add comfort; it will have the books and magazines and music which develop the heart life; and it will have in it the people who know their proper relation to other people, who are considerate of the other members of the family, and who practice the love and good will and hospitality which make the farm home the pillar of the Church and the bulwark of the nation.

Ivyland, Pa.

CREATING INTEREST IN HOUSEHOLD AFFAIRS

In families consisting of several girls whose mothers desire them to learn all branches of homemaking it is customary to take turns at the work, each doing a certain duty for a day or a week, as the rule may happen to be. But such excellent results were obtained by a mother who had a different plan from this that her way is worth consideration.

When one of the girls was given a duty it was for six months; at the end of that time her work was exchanged with one of the others. The object of this long period was that each might become thoroughly familiar with the task before leaving it, and to increase the sense of obligation that is always slight when one feels that their work will shortly be turned over to some one else.

On January first one daughter assumed charge of the dishwashing and the cupboards. She first arranged the cupboards to her own liking, which at once added that feeling of possession that makes our own duties dear. She took the greatest pride in keeping the glass and silver bright, and in preserving order in her cupboards. She tried all sorts of methods of simplifying the work, until she obtained the best possible results at a minimum expenditure of time and strength. At the same time the sister who cared for the parlors and the one who prepared the desserts and cakes were each becoming proficient in her own line.

The mother found that this plan worked well in every way, and the girls also preferred it as they spent less time in accomplishing the same amount of work after a little experience. The yearly exchange of duties in time acquainted each with all branches of housework, and with much less trouble and oversight from the mother than is generally required.—Selected.

SANITATION ON THE FARM

III

J. S. Slabaugh, M. D.

More attention should be given to the surroundings about our homes. Many cities today are offering prizes for the best kept back yard. Many also are appointing special days when everyone is expected to aid in a general clean-up of streets, alleys, vacant lots and back yards. As a result of this, a great many places formerly filled with all sorts of trash, such as sticks, pieces of boards, some bricks, broken chinaware and glass and many other things, are now being adorned by shrubbery, climbing-vines, and flowers of different kinds. These efforts at cleaning up are generally in the interest of a more beautiful city, but they have a splendid sanitary effect and improve the health of people living in the community.

Every stick of wood, every piece of glass or chinaware, every scrap of old clothing, every tin can half filled with water, every bone or other article allowed to be scattered over the lawn or back-door yard, forms the home of many insects and germs, often of an injurious nature. All such trash should be removed or better still, burned, if it is combustible. This cleaning up should be done before the spring thaws come on. In fact, if suitable places are provided to receive such things as tin cans, worn-out granite ware, broken china and glass and other incombustible articles but little time will be required to remove them in the spring. Then no brush piles, dead limbs or old tree trunks should be allowed to lie in the yard or orchard from time to time. The apple worm and other fruit worms attach their cocoons to these things and remain there in the pupa stage until early spring when fruit trees are in bloom. They then come forth in great numbers as moths and at once proceed to lay their eggs in the blossoms. Large numbers of these moths will be destroyed by burning brush early in the spring.

The old swill barrel still found on some farms is a great disseminator of filth and disease. Offensive odors from this place pollute the atmosphere and flies congregate their in large numbers. Some of them afterwards enter the house and carry filth to anything they may touch. Swill should be carried away at once. If you have such a barrel on the farm it must be daily emptied and cleansed. It should then even, be quite a distance from the house.

No waste water should be allowed to flow out on the surface to form puddles for ducks or geese to wade in. Any open water such as in rain barrels or mud puddles, form great breeding places for certain insects, especially mosquitoes, and should be covered over or entirely removed during the spring and summer months. In some later article the subject of disease carrying insects will be discussed. Then this topic will be more fully treated. For various reasons stock such as hogs, cattle, etc., should not be allowed to come too close to the house and stand there for hours during the day.

Both the appearance and sanitary conditions of our country homes can often be much improved by a little work and no expense. Boys and girls growing into manhood and womanhood will appreciate a home that is well kept and if the home is once put in good sanitary condition will almost unconsciously help in keeping it so. And many a boy can be influenced to remain on the farm through a beautiful home.

Is it not true that in many rural homes a few paltry dollars are considered of more value than beautiful, clean, and sanitary surroundings? And do we not too often impress boys and girls on the farm with the idea that accumulating wealth should be the one aim in their life? These things are right in their place, but should never be considered above hygienic surroundings. Health on the farm is generally better than in cities. But if Health Officers would allow conditions to exist in town, as they are often found in country homes, disease would be much more prevalent.

(To be continued)

Nappanee, Ind.

A BIG-BOY PROBLEM

He was the eldest son, already a high-school student, and the devoted helper of his mother. There were no girls in the family, and his assistance in the washing of dishes or beating of rugs was as unquestioningly given as any daughter's.

But one day he came home from school and announced rather crossly that he was tired of doing a woman's work, and moreover he wasn't going to do it any longer.

His mother was amazed and too overcome with surprise to make a reply, though she recognized the sentiments as those of a neighbor's boy. They had kept no servant and her husband and the two boys had been so ready to co-operate in helpful ways that she had felt no burden in the household duties. She said nothing at all in reply, since the declaration called for none, but refrained from asking for any direct help, hoping the boy's mood would pass, and the influence of companions she well recognized, would give place to his better judgment.

But when he left the bath tub with a dirty rim around it—an unprecedented occurrence in that home, left his clothes in disorder about the room and omitted the Saturday cleaning of the porches with the hose, which had been his special task, the mother realized that his condition was serious and threatened to become chronic. Then she decided to talk it over with him.

She left his room just as it was; the bed unmade, the table in disorder and his wardrobe scattered about the chairs When he returned from school she followed him upstairs.

"I've been thinking of what you said the other day, Edward," she began, pleasantly, "and I'm sorry you feel so. It seems to me that woman's real work is the care of little children, and not waiting on grown people. Personal service belongs no more to women than to men, and is dignified only when given to those we love. Your father is glad to build fires and to shovel coal for me because he loves me, and it is my pleasure to mend his socks or sew on buttons or fix his tie. But neither of us would care to do all these things all day for strangers, even if we were paid a salary for it. He would rather go on writing his [illegible] and I with my music or teaching. But in a home, all is different. We were glad and willing to wait on you when you were a little baby, and to provide everything we could for your growth. Our home is a sort of corporation where each helps a little with these mechanical tasks and no one feels it drudgery.

"Now if you feel it degrading to wait on yourself and to help in preparing the home for us all, it is degrading to you. If it seems unmanly to you to pick up your clothes, or clean up the bath tub after using it, or to wipe the dishes, of course you would not accept this service from any of us. That would be more degrading still. These duties are a privilege and not a burden for those we love.

"So I have left your room just as it is, and we won't exchange services until you feel differently."

She said no more and the boy received it all in silence. His father was quick to help the mother at every opportunity, and Edward somehow felt that he contributed nothing to the home and that what he accepted was due to the generosity of his parents rather than to any deserts of his own.

After another day's thinking the boy's sense of justice triumphed and his mother found his bed made and his closet in order She swept his room, put a fresh scarf on his dresser, dusted his table and put a rose in the vase. His favorite pillow she took from the parlor and put on the couch in his room.

That was all the acknowledgement of error or reform that was made between them, but after dinner that night Edward came forward with a tea-towel and chatted pleasantly about school affairs while he wiped the dishes for his mother.—Mother's Magazine.

SEND THEM TO BED WITH A KISS

O mothers so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss.

The dear little feet wander often
Perhaps, from the pathway of right,
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss.

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet children's voices,
For a sweet, childish face at the door;
And to press a child's face to your bosom,
You'd give all the world for just this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss.

—*Florence Jones Hadley.*

"Have you ever noticed how the children's faces cloud with fear and dismay when their elders talk in harsh tones? Use the soft pedal when you speak in correction or reproof. There is nothing so precious for men and women to carry through life as memories of a happy childhood, in which there is a picture of father and mother in such perfect accord that no harsh, cutting word was ever heard in the home. Such a recollection is a much more precious inheritance than a well-stocked farm, and it is a heritage which it is within the power of every father and mother to bestow. Speak gently, act kindly and walk humbly with your God, and all will be well with you."

OUR SUNDAY SCHOOL

AN OBSERVATION

The attached extract from a letter received from a Sunday school worker, gives expression to a feeling that is quite general among our workers. We quote:

> I have observed that the programs given at such meetings (Sunday school) in this vicinity have much of sameness. By reading the reports of meetings I think this is true of many other places. From year to year the same subjects are discussed under perhaps slightly different topics. I think that there are so many live and interesting Sunday school problems that might be discussed if our program committees were only reminded of them. Perhaps if you could publish a list of subjects in the *Monitor* our Sunday school meetings might be made more helpful than they sometimes are.

That our Sunday school meetings as a rule are no longer the force they once were in furthering this work no intelligent worker will question. They were a prominent factor in the development of the Sunday school work of our Church to its present proportions, but in too many instances their contributions are a constantly diminishing quantity from year to year. This is largely due to that fact that too few have made a thorough and comprehensive study of Sunday school work.

We need to get to the heart of the problems before us and have intelligent discussion of them. This will mean more workers who have made a serious study of these problems, have been successful in practice and consequently can talk from experience. We believe the Sunday school to be the most potent institution of the Church for the ingathering of the lost and the strengthening of the disciples of Christ.

We heartily favor the suggestion to use these columns for the publishing of suggestive topics bearing upon vital problems confronting the Sunday school. We will give room for good, strong, unified programs. Short, practical and helpful discussions in the interest of better Sunday school meetings will also be in place. We solicit an interest in this feature and we will personally make an effort to secure material. This department is at your service to be used in the interest of the Sunday school work.

APPRECIATING THE VALUE OF THE SUNDAY SCHOOL

RUDY SENGER

III The Lesson Systems

Although we have accomplished great things in our Sunday school work, there is every evidence that we have not reached our highest success. That the International Uniform lesson system has been a great achievement we all admit, being the first system to prove generally successful. But it remains equally true, that to its very principle of uniformity, can be ascribed some of our most serious failures. It is not the final achievement of Sunday school progress, and the days of its absolute monarchy in the Sunday school realm are already numbered.

It has been regretted by earnest Christians that Protestantism should have been divided into so many denominations. Even our own denomination, which has stood so emphatically for the principles of peace, has become so shattered that we blush to mention the number of its sub-divisions. Although during these centuries we have been dividing and sub-dividing, it is gratifying to observe that things are somewhat different. We now occasionally hear of churches uniting.

In the first place let us observe that Protestantism was not one large secession from the Roman Church; but here and there, and at different times, some man had his conscience awakened to the corruption of the mother church. By renouncing the church and preaching what he discovered as the true principles of Christ, another body of believers was formed. Luther preached justification by faith. Menno Simon emphasized the need of bearing fruit worthy of repentance. Still another cast off ritualism and taught the need of worshiping in spirit and in truth. One lived in Germany, another in Holland, and still others in England, in France and in Switzerland. Consequently Protestant Christianity, unlike the Roman and Eastern churches, became a vast system of denominations.

The deeper study of the Bible remained very largely with the ministers, and their teaching consisted mostly of sermons from the pulpit. The topical method lent itself most naturally to this purpose, and being highly colored with denominational zeal, it tended toward differentiating these parties still more as time went on. With the emphasis mostly upon their differences, each body became but a partial representative of the full truth. The Bible was reduced to little more than a store of "proof-texts" with which to establish and defend church creeds.

But the Sunday school has been a great factor in changing this state of affairs. It directed the entire Church to a face to face study of the Bible text. It also challenged the ministers to a fairer and more all around presentation of religious principles. But it remained for the International System of uniform lessons to bring all these people together to study unitedly and in an unprejudiced manner the whole Bible. One-third century under this system has led us to think more nearly alike as to what are the more fundamental doctrines of Christianity, and this has in a very large measure restored the Bible to its proper place with reference to church creeds.

I consider this unity of religious thought among the Protestant churches as the largest and most important thing accomplished by our International lessons. This fact seems to be quite generally recognized and has been used as an argument against graded lessons. We must, however, remember that the uniform lessons led to a unity between the different denominations and between congregations of various parts of the country, and that when it comes to applying the principle of uniformity to the different grades of any one school it becomes quite another matter. In this respect uniformity is not as essential to unity, while on the other hand it seriously violates other important principles of successful teaching.

To illustrate how uniform lessons may not tend to unity when applied to the grades of individual schools, let us take for an example three children from the same home. The first child starts to Sunday school when the lessons are in the Gospels, the second when we are studying Genesis, and the third gets his beginning in the book of Acts. Now if the beginning of a child's education along any line has any important bearing upon its future conceptions, and we have always argued that the earliest impressions were the most lasting, then we can readily see that these children of like circumstances have had their roots laid in three vitally different soils, and continue in this manner throughout the succeeding periods of their development. Graded lessons would start them on the same basis and continue thus throughout the grades.

I have also observed that certain people who have advanced the unity argument against the graded lessons, have also favored the idea of each denomination getting out its own graded lessons, a contradiction to say the least. We claim the Scriptures as the only safe basis for denominational union. Why then use denominational lesson systems when the International system is our best means of bringing about a union upon this desirable basis? But we need to remember that the International Graded Lessons aim to retain the interdenominational principle, and thus retain the most important feature of the uniform system: viz., the bond of unity be-

(Continued on page 479)

Current Events

The Interstate Commerce Commission is investigating the Express companies. Two days' hearing has brought some needed light upon the methods employed by them in the conduct of their business. The information gleaned simply confirms what has been common knowledge. One of their many offenses and one that comes home to most of us who have received a Christmas parcel by express, is that of charging an excessive rate and even in many cases collecting a double charge on packages that have been prepaid. By this kind of graft the Adams company swelled its receipts to the extent of $67,000 in one month. The Commission also discovered from the figures of the companies that their greatest profits are derived from small packages. "For example, on a given day one company transported beer at an average rate of $8.61 a ton, and on the same day, according to the Commission's investigators, small packages of merchandise yielded a revenue of $65.65 a ton." However these extortionate rates on small packages do not apply to those weighing four pounds or less. This is due to the fact that the postoffice competes with the companies. It is further shown that the express companies are so related in ownership that there is practically no competition between them, and that the same financial interests that control the railroads also control the express companies. It is shown that the railroads receive $55 out of every $100 collected from the public by the express companies, who still have a profit of 150 per cent. on their investment. When these facts once become really known to the people there will be a greater demand for a parcels post which would eliminate this graft and extortion. The powerful financial interests in control of these companies have thus far succeeded in preventing the establishing of an efficient parcels post.

On January 22nd The Over-Sea Railway was formally opened. This line which extends from Miami, Florida, to Key West, is about one hundred and fifty miles long and cost over $100,000 per mile. The road goes from island to island connected by enormous bridges and trestles. The longest of these bridges is known as the Flagler Viaduct, named after the financier of the project, is over seven miles long. Its exposure to the sea required very strong and heavy construction for which the material had to be brought long distances, including even the drinking water for the laborers. By this new route the time from New York to Havana, Cuba, will be reduced to only fifty hours and the sea-trip is reduced to six hours.

"A new law has recently gone into effect in Illinois which aims at the abolition of the poorhouse. The law is not mandatory, but any county is free to adopt the new plan. Six counties have already availed themselves of the opportunity and many others are expected to follow. If the results in these counties are successful it will not be long until the poorhouse will be a thing of the past in Illinois. Every county in the United States has had its trials in conducting a county asylum. That institution always gives the appearance of depression on account of its accumulation of misery, its scandals and its mismanagements. The new plan is a decided improvement over the old administration, though it must be admitted it presents a great many difficulties in operation. Instead of breaking up the family as is now done by placing children in orphanages or county homes, where as a usual thing children receive everything but the things most necessary, the poor families will be kept together. Poor mothers will be pensioned and in homes provided for them will care for their children. In other words, the mother will be hired to nurse the child instead of leaving that important job to a stranger. It, too, makes of that mother a paid employe of society instead of a pauper. Before the mother is pensioned, however, provisions are made to investigate fully her character and qualifications. If these are found satisfactory she is granted the pension and placed in charge. Mother and children simply live the ordinary life of the community.

If this system can be successfully worked it will abolish much of the heartlessness that goes with the care of unfortunate children, even though ample provisions are made for their support in institutions."

Dr. Wiley, Chief of the Bureau of Chemistry, is supported in his efforts to enforce the Pure Food Law, not only against frauds but also against the influence of some fellow-officials, by a committee of the House of Representatives that investigated the work of Dr. Wiley. Last summer charges were brought against Dr. Wiley by some of his associates who were working in the interests of food adulterators and nullifying some of his efforts, that he had technically violated the law in the employment of an expert chemist. The Attorney General approved this charge but President Taft refused to sustain the charges when he realized the force of public sentiment aroused in support of Dr. Wiley. The Committee finds the organization of the Department of Agriculture of which the Bureau of Chemistry is a part, to be faulty. The report of this Committee is an encouraging indication that Congress and public sentiment is supporting the work of Dr. Wiley. The efforts of the "food poisoners" to oust Dr. Wiley serves as a boomerang for those interests. It is to be hoped that Dr. Wiley will be given greater powers so that these unscrupulous food manufacturers may be driven out of business.

On February 12, at noon, the Manchu dynasty after almost three centuries of absolute rule yielded up its power and abdicated the throne of China in favor of a representative form of government. This was proclaimed in three simultaneous edicts —the first announcing abdication; the second declaring the throne accepted the republic, while the third approved all the conditions agreed upon by Premier Yuan, Shi-Kai and the republicans. The republicans made certain pledges to the emperor. He will retain his title and shall be respected as a foreign monarch; he shall receive $4,000,000 Mexican, annually; a permanent residence shall be provided for him ten miles out of Peking; his property shall be protected by the republicans, etc. Some special privileges are also pledged to the dukes, princes and others having hereditary titles. The success of this revolution in China is a remarkable achievement. China, the "Sleeping Giant," is awakened and will undoubtedly continue to make rapid progress and soon rank with Japan and other nations as a world power. This manifestation of unrest in China which resulted in bringing about a more representative form of government is only an expression of the world-wide unrest so noticeable at the present time. ....Reports from Central China state that three million persons are on the verge of starvation. The worst floods of forty years destroyed the crops last summer. No crops can be expected before May and until then the famine will continue to grow daily more acute.

Clarence Darrow, union labor attorney, was indicted for bribery and corruption of jurors by the county grand jury in Los Angeles which has been investigating allegations of corruption in connection with the trial jury for the *McNamara—Times* dynamite case. Darrow was the leading attorney for the McNamara brothers. After alleged attempts to bribe members of the jury were discovered, the case was suddenly ended by the defendants pleading guilty upon the advice of their attorneys ....Investigations of the numerous dynamite explosions during the past few years is steadily proceeding. Evidence gathered indicates that the McNamara brothers directed the operations to destroy the steel structures erected by contracting firms employing non-union labor. It has been freely intimated that prominent officials of organized labor had knowledge of these operations and were probably connected with the operations. Organized labor is on trial. Corruption has invaded its ranks and in many instances its affairs are not administered in the interest of the laboring man as is claimed, but for the benefit of selfish and avaricious officials.

The University of Paris is said to have 17,000 students; the Mohammedan university in Cairo, 10,000; the University of Berlin, 9,600; the universities of Moscow and St. Petersburg, each 9,000; while Columbia University of New York has nearly 8,000.

"The recent votings in the two chambers of the Dutch parliament have come as an agreeable surprise. With practical unanimity—no roll-call having been asked for—the system of legalized and supervised vice has been ordered to cease, the publication of unclean literature suppressed and immoral houses closed. Together with this, action has been taken to suppress gambling and the English "bookmakers" have been put out of business. As Holland has been, hitherto, without necessary legislation for the prosecution of publishers of evil literature, this criminal industry has flourished in the Dutch cities and from thence sent its sewage over Europe. The ending of the legalized exploitation of women is largely due to the propaganda of Pastor H. Pierson, who succeeded the famous Dutch apostle of purity, Heldring, in these activities. It is possible indeed that the sinister and terrifying advance of the Black Plague in the modern nether world may have also stimulated the legislature to action."

The former political relations between Italy and France were strained when the former seized a French mail steamer on her way to Tunis, and demanded the surrender of two aeroplanes she had on board. The captain refused to grant the request and the ship was taken to another port and held there four days. On promise of the French government that the aeroplanes shall not fall into the hands of the Turks the ship was allowed to proceed to her destination. Later Italy stopped another French mail boat and removed a number of Turkish nurses on their way to Tripoli, also seized their fund amounting to $50,000. These nurses are under the protection of international law. Italy claims that there were some Turkish officers among them who were on their way to the front. Later the nurses were released and Italy formally apologized for her acts.

Promoters of fraudulent schemes who had obtained $77,000,000 from the public were put out of business in the United States during the fiscal year which ended June 30 last, according to the annual report of the chief inspector of the Postoffice Department. During the year 529 individuals were indicted on the charge of using the mails in furtherance of schemes to defraud. The schemes investigated were of endless variety, ranging "from the simplest business transaction to a gigantic project involving the sales of worthless stock in fake mining companies and imaginary and fictitious institutions existing only on paper or in the minds of the promoters."

"Spraying large building surfaces with paint applied by a hose instead of with a paint brush has proved successful as a labor-saving device, and this idea has now been imitated in the "cement-gun," which sprays cement instead of paint, and gives a rock-like surface to anything against which it is directed. It has been used on the Panama Canal to strengthen crumbling rock, and may be used to cover frame houses so as to give the appearance of stone."

British naval officials are alarmed because of reports coming from Germany to the effect that German experts have about completed a new type of internal combustion engine, using oil as fuel. If it fulfills the expectation of the designers it should give the German navy a great advantage in its race for supremacy against the British as well as other nations. It is reported that an 18,000 horsepower plant consisting of three engines is about completed. Each engine has three cylinders producing 2,000 horsepower each, the cylinders being double-acting, the explosions occurring on both sides of the pistons. The installation of such a plant on a ship would mean the elimination of boilers, the saving of space for bunkers as the engines would require only 100 tons of oil per twenty-four hours under full power and full speed.

The theory of Hugo Munsterberg, the psychologist, that the pulsations of the heart betray the guilt or innocence of a prisoner was put to the test in California. The test resulted in the discharge of Arthur Schmidt, suspected of being an escaped convict. When the test was begun the man's heart pulsations registered normal, or seventy-eight beats. The prisoner when asked his name hesitated and his heart action increased to eighty-eight beats per minute. He then gave his name as James Smithers. He was asked whether he was telling the truth. He hesitated and was shown the increased pulse notation, when he admitted his name was Arthur Schmidt.

During the last month there has been much bloodshed in civil wars in South America. In Ecuador some severe fighting was done, resulting in heavy losses. The United States government has ordered another cruiser to Guayaquil to protect both American and British interests.........In Paraguay the rebels entered Asuncion, the capital, captured President Rojas and compelled him to resign. The revolutionists called a session of Congress to elect a President, but four days later after desperate fighting in the streets of the city the revolutionists were driven out of the city by government troops.

President Madero of Mexico has not yet succeeded in fully subduing the country. Zapata's bandit army is still active in some of the states near the capital. Efforts are made to crush Zapata and his followers. The Maya Indians in Yucatan have gone on the warpath and a revolt started against the state government of Tabasca, but in other sections of Mexico quietness prevailed the latter part of January.

While the weather this winter has been exceptionally cold and severe in the East and Middle West, newspaper reports state that Alaska has had an unusually mild season. In some places it has been 15 degrees warmer than ever before recorded. This condition in Alaska is attributed to a nearer approach of the Japan Current to the coast.

"The raising of deer on plots of waste land has attracted some venturesome capitalists, whose methods are described in *Outing*. Wild deer, says the owner of a successful farm in Texas, are easily tamed. 'The wildest fawn, if taken from the herd when young, will in a few hours become as gentle as a pet dog.' Deer increase very rapidly; one New Jersey farmer, who began with nineteen deer, in ten years had a herd of four hundred; and a Pennsylvania hunting club has a herd of three thousand sprung from ninety deer acquired eight years ago."

New Zealand, which has introduced so many innovations in government matters has a convenient plan for doing away with postage stamps on large consignments of mail matter. A machine stamps the amount of postage on the letter or paper. This machine is sold to the user, and the sums recorded by it are collected by the postoffice.

The women of Sweden are to have equal political rights with the men. Every Swede more than twenty-four years old and not under any legal disability has a right to vote for members of the second chamber. King Gustave regards it as right and in the best interests of the state that women should be placed on this equality with men.

According to the estimate of Dr. Wolcott, librarian of the United States Bureau of Education, more than one million different text books have been written and printed by the white race alone. This estimate does not include reprints and revisions of the same books.

According to a recent estimate by the Department of Agriculture there were 200,601,000 head of horses, mules, cows, other cattle, sheep and swine, valued at $5,008,149,000 on farms and ranges within the United States on January 1, 1912

The White Star Steamship Company is planning a thousand-foot ship for their traffic. A nine-hundred foot skyscraper is projected to take the place of the burned Equitable Building in New York.

During 1911 4,501 vessels from foreign ports came to New York City. Of this number only eleven were sailing vessels.

Subscription Rates

The label on your paper gives the year and the month of the year your subscription expires. If it is marked "mar12" it expires with this number. Prompt renewals are always appreciated. Render good and appreciated service by securing the subscriptions of your friends and send along with your renewal. Rates are as follows:

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Miscellaneous

GOOD ROADS

The campaign for good roads conducted with great vigor by many organizations has gathered such volume that it must now be reckoned among the strong educational influences of the time. The amount of instructive literature that is distributed, outruns the dreams of the agitators of even a few years ago; and much of it throws light on many sides of economic and community life. For a good road is the key to almost every kind of rural progress. Consider such facts as these:

In Durham County, N. C., there were sixty-five public school houses. Many of them were the homes of starveling schools—little neglected buildings situated in inaccessible places. The county built good roads. Quickly thereafter, seventeen of these little schools were consolidated with others and absorbed, and the forty-two remaining schools were much better located, much better taught and much better patronized. How truly rural education depends on roads—and roads on education—is shown also by such facts as follow: In 1904 only 2½ per cent. of the roads in Missouri were "improved," and in 1900 there were 80,000 illiterates in the State. Contrast Massachusetts with 45 per cent. of its roads improved and only 2,000 illiterates. An educated people build good roads, or good roads lead to the education of the people—as you like. The Good-Roads Office of the Department of Agriculture announces that in five good-roads states the average school attendance is 77 per cent. and in five bad-roads states it is 59 per cent.

More than that, the rural counties in Tennessee and West Virginia that lost population during the last decade are counties notorious for their bad roads. Before Massachusetts carried into effect the present highway improvement by State aid, there were many abandoned farms in the State. Now there is no such thing. Of course good roads helped. In fact in most rural regions any place in the Union, into which more food-stuff for man or beast is shipped than is shipped out—practically every such community is a community of bad roads. In a word, country-folk who have good roads grow their own food as a rule, and generally more. Hundreds of thousands of facts and parallels like these are making an impression—Selected.

Henry Martyn, when in South America, prayed, "O, God! when wilt thou bring the true cross to this land in the place of the crucifix?"

The best manned province in China has only one missionary to every 40,000 of the population.

RURAL DELIVERY IN CHINA

China is waking up to the value of postal communication throughout her borders. Although the new postal system was created by Imperial edict in 1896, in 1901 only 176 offices were open, the articles handled averaged only one per year to every fifty of the population. Now there are 5,352 post offices and the articles handled average about one per year for every Chinese. Offices multiplied by 30 and pieces of mail by 33 in ten years! Of the total 88,000 miles of postal routes now in operation, 68,000 are courier lines. Thus are the lines of communication extended and multiplied, and together with the railroads and telegraphs the postal system is doing its work to bind into real national life the multiplied millions of the Chinese.—World-Wide Missions.

EDUCATIONAL

(Continued from page 473)

in by having pupils learn thing by memory before they are explained to them. A scholar should be taught to fully understand a thing and then to remember it.

The biographical account given above showed us that the Swedish educator Oxenstiern wished Comenius to work on easier ways of teaching and learning Latin. In this respect he did more work that attracted much attention by his Gate of Tongues Unlocked. The reason for this widespread attention was that Latin was the main subject on the curriculum. Comenius severely denounced the grammar and lexicon method. In his book he used the Latin to tell about things, in fact about everything, in accordance with his pansophic idea. He planned to make the study of Latin more fascinating in this way by having the pupil study things as well as words.

The Orbis Pictus was merely an abridged form of the Janua with an addition of pictures to illustrate the reading matter. These pictures are but another result of the sense-realism movement. Comenius held that a thing in order to be comprehended clearly must be represented to the senses.

Bacon had gotten the idea of learning from nature through the senses and it was he who inspired Comenius. But it remained for Comenius to put these ideas into a more practical form. On the whole however he made little progress in changing the educational systems of his own time. His contemporaries saw in him little more than an inventor of new methods for teaching Latin. They did not catch his spirit of a broader education which included things as well as words.

The idea of trying to learn all things was considered somewhat fallacious by Comenius himself in the latter part of his life and he admitted that to know a few things and have the right use of them was better than to know many things which one cannot use at all. Comenius put undue emphasis on mere information; but he introduced into education the use of pictures and a better significance to subject matter for which his successors are greatly indebted.

Goshen, Ind.

APPRECIATING VALUE OF S. S.

(Continued from page 476)

tween the denominations; and at the same time supply each school with graded lessons, a thing so necessary to the successful teaching of the Bible to children.

It has also been claimed as an argument against the Graded Lessons that the entire Bible is good for children, and yet none of the books of the Bible were addressed to children. But this claim is neither true to fact nor possible of accomplishment. The Bible does contain more excellent material for children during all their stages of development than we are able to use in the limited time allotted to the Sunday school. But there is still much more which is not at all suited to the needs of the various grades. Under our present Uniform System we are supposed to cover the entire Bible in six years, but during this time we actually get only one-tenth of the whole Bible text in our lessons. Now since we cannot teach it even in six years, why should we attempt to give the whole Bible to any one grade? And since certain portions of the Bible are so exceedingly better suited to the peculiar needs of the different grades, why then not do the wise thing and select what is suitable and thus accomplish the most and best for each grade? It is worth all it costs.

The International Uniform Lessons have been one of the great factors in making the Sunday school felt among the churches. At the same time its very principle of uniformity has been a serious hindrance to accomplishing the best results for the children within the individual schools. If we are wise in our work we will not drop the good of the past, an interdenominational lesson system; neither shall we fail because we are unwilling to move forward as the way opens to more successful teaching in our respective schools. We cannot be faithful to our charge and remain where we are. We must move forward or fall in the race. When once we understand and appreciate the relative value of our lesson systems and the serious importance or adapting our lessons as well as our teaching to the peculiar needs of each stage of child growth, then we shall experience still greater blessings from this great work of the Sunday school.

I may at some later time give a summary report of what is already being accomplished by the Graded Lessons. These reports are very interesting and suggestive of what may yet be accomplished in our work.

Goshen, Ind.

There is a worldwide protest against the Roman Catholic Church in France, Italy, Portugal and Spain; while in every South American country they say Romanism is not to be the state religion.

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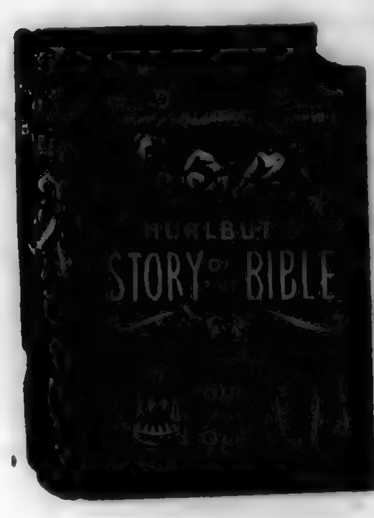

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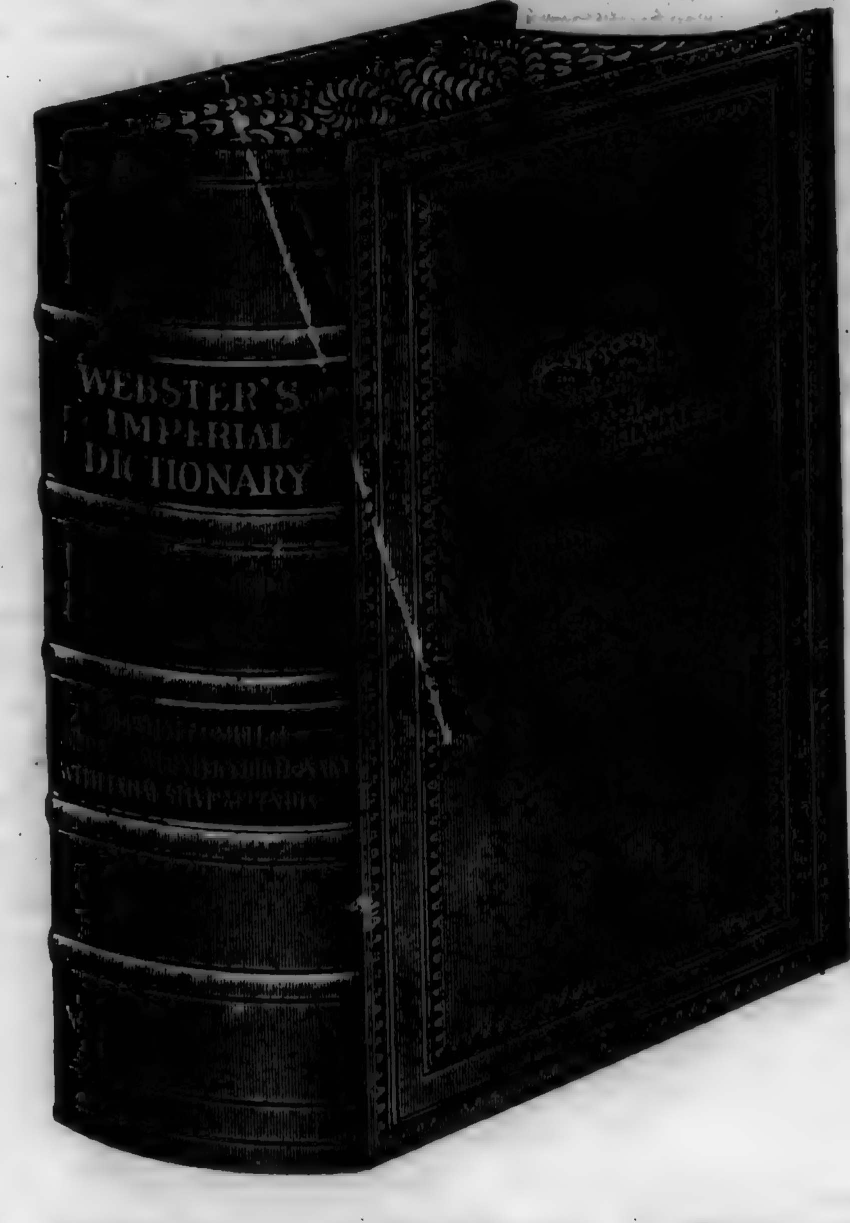

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CHRISTIAN MONITOR

APRIL, 1912

Notre Dame Cathedral in Rouen, France

(See page 499.)

SELECT READING

A MOTHER'S MISTAKE

The two little daughters in this home were as unlike as it is possible for sisters to be. Helen was a quiet, delicate, thoughtful, conscientious child, while her sister, two years younger, was a gay, romping, healthy, careless girl, loving and lovable. The parents and friends injudiciously remarked about their characteristics before the children until Ruth felt that it was her disposition to be careless and she could not help it. On the other hand Helen heard so often that everyone could depend upon her that she prided herself upon this quality. She was a careful little student, a painstaking helper in the household duties and a perfect little mother to the baby of the family.

Without knowing it the mother grew to putting extra duties upon Helen in the way of looking after her sister, and the conscientious child did her best without complaint. If Ruth were to bring home a book from school, to wear her rubbers, to do an errand, to perform some little duty at home—in short to do what children are expected to do in their daily life, Helen must see that her sister did it. She must not only remember for herself but for her careless sister as well.

At last a severe illness reduced Helen to a mere shadow and the mother, for the first time, realized what she had been doing. In her delirium Helen constantly said, "Ruth, you must wear your rubbers today, mamma said so. Ruth, you must remember to feed Fido. Ruth, don't forget to study your spelling," and so through the list of endless cautions and directions until her mother's heart ached. The child finally came slowly back to life, and even to this day has the worried, fretful disposition developed by years of overwork in the way of responsibility.

The mother is making every effort to remedy the mistake and is thankful she learned her lesson before it was too late.
—Hilda Richmond.

A SUPERSTITIOUS PEOPLE

The superstitious fear of spirits which dominates the whole life of the peoples of Java and Sumatra, is illustrated by a writer in the Dutch missionary magazine, "De Macedonier." When, for example, a friend or relative comes on a visit from a neighboring district, he is not immediately welcomed. It must first be determined if his visit is fraught with favorable or unfavorable omens. A chicken is taken and its neck cut half off. Prayer is then offered the house-god that this may be an honest, truth-speaking chicken. A little hole is next made with a pocket-knife in the bowel and by a clever turn of the finger the entrails are laid bare, and dropped into a cocoanut shell. They are now gravely examined, and if there is no exceptional or unusual growth, or misshapen development, the intestines are good, and the visitor can be welcomed without question. No danger can come from receiving him.

Even more anxiety does a projected journey bring with it. This requires the slaughter of a pig, for nothing speaks more clearly than a pig's liver. One can learn from it three things: (1)whether the journey is to be fortunate and without accident; (2) what will be discussed and what the outcome of the negotiations shall be; (3) whether those left behind shall be unharmed during the absence of the traveler. But a good liver is of such importance that precautions must be taken against the liver's proving bad. To this end several chickens are killed and their entrails consulted. Good chicken entrails are generally followed by a good pig's liver. If, however, the liver proves inauspicious the journey is simply put off to a later date.

When the traveler finally gets well started, there are other spirits to placate on the road. These live in heaps of stones or in lonely trees and must receive certain gifts from the passer-by. If the traveler passes a graveyard, where a relative of even distant connection happens to be buried, he must stop and put an offering on the grave. Thus in all the incidents of his life the Javan is the slave of a superstitious dread.
—Selected.

BE BRAVE

It was a principle with one of England's great modern artists never to reveal the frequent moods of sorrow to which his sensitive temperament made him the victim, but rather always to display a brave and hopeful temper—"to ease life for everybody," as he said. It is a chivalrous way in which to bear one's self for the sake of the encouragement which even the forced attitude of good cheer may bring.

There is a very subtle danger in sorrow; it tends to magnify itself and to induce selfishness. It pushes into the inner circle of all occasions and declares its presence. We must reckon with this, and not permit the thrusting forward of gloom or grief. Life does need to be made easier for everybody, for there is so much in it that is disheartening at the best. We all need to be heartened, and it is the gracious ministry of many who feel the sorrow of the world most keenly to bear themselves so bravely that their very presence brings blessing.. In the process of encouraging others we ourselves become braver. One way in which to prevent despair is to make life easier for others by the assertion of what little bravery we have at the moment. This act induces courage. It also helps the battle for our friends.—Zion's Herald.

THE STORY OF A BIBLE

Fourteen years ago, in Callao, Virgilio bought a novel, and a Bible was thrown in as the llapa (anything of small value given to complete a bargain). The salesman said, "Here you can take this Bible, I've no use for it. They say it is a bad book. It is a sin to have it. You can see what you make of it." Virgilio took it and read a great deal of it. He thought deeply of what he read, often saying to himself, "Can this be true?" By and by he went to be a soldier and the Bible was lost. He often thought of it, however, and wished to get another copy. About seven years ago in Lima, while he was Sergeant of the Guard in the National Mint, a comrade came to him with a Bible, saying, "Here's a good book. I bought it for a dollar, but I need the money, won't you buy it?" Virgilio told him that he greatly desired it but was sorry that he had no money. "Well then," said his comrade, "take the book, and you can pay afterwards. Two days later the comrade died suddenly, leaving the Bible in Virgilio's possession. Virgilio retired from the army and worked as a shoemaker, but almost immediately he fell sick. After about three months' illness he was taken to the hospital, where he remained for about a month. During his stay there he thought a great deal about the Bible, his past life and the great future. Recovering sufficiently to leave the hospital, he wended his way home, but found the door locked. He was very weak and the sun was very hot, nor had he any idea of where his wife was with the key. He remembered a friend. Berrios, so went to his house. When he landed there, he found Berrios reading the Bible, so he asked him to tell him some thing about "those Protestant heretics and their bad book." Berrois explained to him all about the Evangelical doctrine. From eleven in the forenoon till six at night Berrios expounded, and Virgilio drank in the truth as only a thirsty soul can. Then Berrios brought him to our meetings and Virgilio soon gave evidence of being a converted man.

He applied for baptism about five years ago, but there were certain things in his life not straight, and until these were cleared up ye did not feel that we could receive him into fellowship. Some weeks ago the obstacles were overcome and it was with joy that we welcomed him.

For sometime now he has been a colporteur. He is doing most excellent work in the sierra villages. As he speaks both Spanish and Queecha his labors are very fruitful. He has a good deal of Indian blood, and has inherited much of the bulldog tenacity of his race. He plods along with quiet determination, courage and faith, casting the bread of life upon the waters knowing that the harvest will come, aye even after many days.

We bespeak an interest in your prayers for this valiant soldier of the cross.

Word has since come that Virgilio was brutally mobbed by a fanatical crowd in one of the mountain villages. Pray for him.—Home Friend.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. IV SCOTTDALE, PA., APRIL, 1912 No. 4

TRAVELING IN THE ANDES

J. W. SHANK

It was one o'clock in the afternoon when our train left the station in Mollendo and started on its long climb through deserts and mountains. For an hour it crept along the beach where the waves dashed furiously into a white foam against the ragged rocks. Then it passed into a narrow valley and for miles and miles kept climbing gradually upward. What a lonely little valley! Here only were green trees and grass—all around was a barren waste. Upward, ever upward, around sharp curves, above deep ravines, against steep cliffs; sunshine coming through the window on the right, now on the left, now forward, now behind, twisting, turning, writhing like a snake on the sands.

After a few hours of this our train reached a high plateau that was fairly level. The train porter came around immediately and closed every window and door. It was already warm; did he intend to smother us? But, after the train began to speed a little over the dry level plain, we saw sufficient reason for closed windows. A very fine dust came pouring in, in spite of all precautions, so that we could hardly breathe. Miles and miles we traveled in this fashion. Is it a wonder that, when the train stopped at several stations where section hands lived, almost everyone got out and took in a few puffs of fresh air? These dry plains, however, were not without one thing of interest; there were hundreds of pure white sand dunes, each one arranged in the form of a perfect crescent. It seemed as though some skillful human hand had artistically arranged them.

Finally we came to another tier of mountains and our train repeated its twisting and coiling about the mountains. Sometimes we could look down for a thousand feet into a narrow gorge where a tiny stream trickled between little borders of green moss. And often, as we looked upward, the towering mountains seemed almost ready to fall. Their colors were most charming —red, blue, lead, brown, gray and black. How strangely nature produces beauty! If there is no vegetation to cover the barren rocks, she paints them with all colors and fringes their tops with graceful, filmy clouds.

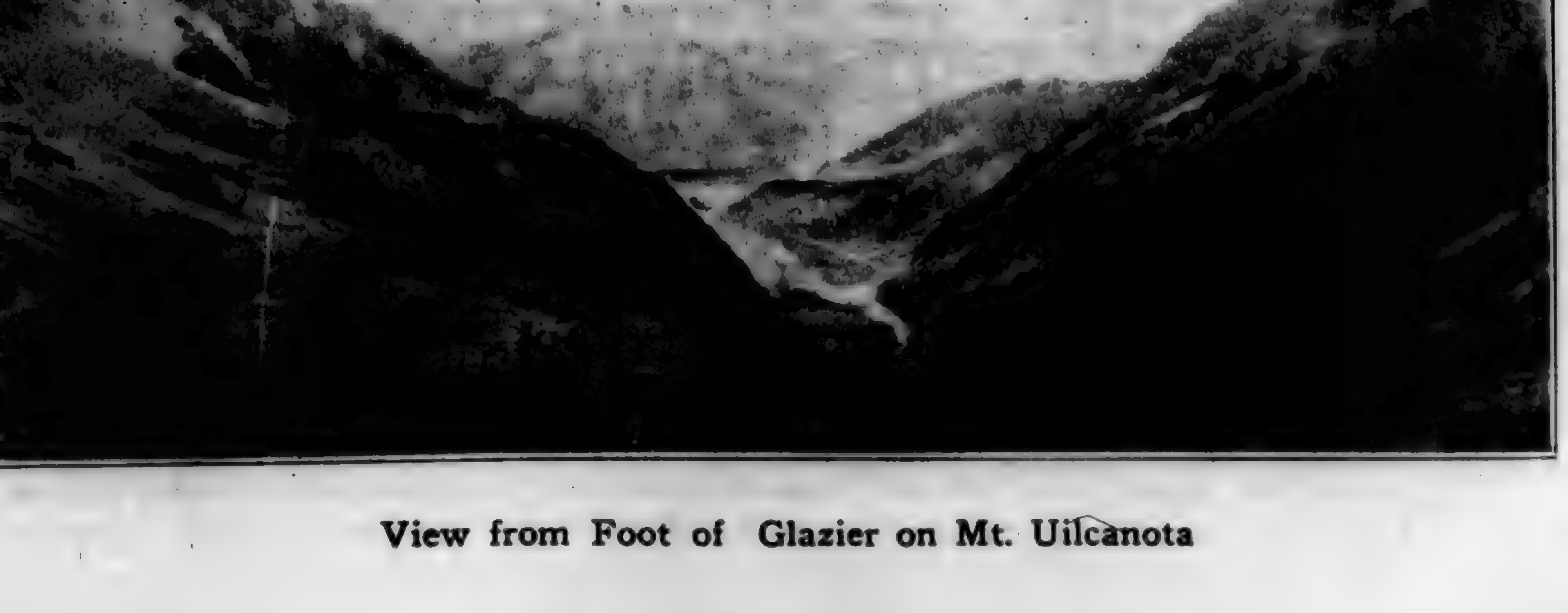
Toward evening we began to pass mountains whose peaks were snow-covered; nor was our train more than a few thousand feet below the snow-line, for, as we stepped out into the air, a chill came with the wind and I thought of several lines from "The Vision of Sir Launfal:"

"Down swept a chill from the mountain
peaks
From the snow five thousand summers old."

Every little while we would catch glimpses of a lovely canyon where there was a river and tiny farms in either side. It seemed strange to see patches of golden barley growing so far down below us and little Indian huts huddled along the cliffs. But gradually the canyon widened and on its sides were terraced farms one above another. I wanted the train to stop at a place where I could take a picture of these pretty farms, but it never did so. Finally the canyon grew so wide that it was a real valley—the most beautiful picture I have ever seen. The farms and houses continually became more numerous until at last we came in sight of Arequippa, a very prosperous city of southern Peru. At this place our train would stop and proceed on its journey in the morning.

The air of Arequippa is exceedingly refreshing after a long ride in closed, dirty cars. The city has an elevation of 7,600 feet, hence its cool, bracing atmosphere. Many travelers spend several days at this point in order to guard against experiencing physical discomfort on reaching the higher altitudes farther on; and they might well wish to do so for other reasons, namely, enjoying the city itself with its fine old buildings, its admirable climate and its exquisite mountain scenery.

It was not without a slight fear that I started on my journey toward the higher altitudes next morning. Other travelers had told me of the dreadful "siroche," a mountain sickness that sometimes causes death. An American millionaire who traveled over this same road was severely attacked with this sickness, and, to save his life, paid one thousand dollars for a special train that took him to lower altitudes the same night. My train, however, kept up its continual climb much as the day before, reaching the highest point of 14,600 feet about noon. I saw no evidences of "siroche" on any one nor felt any discomfort myself until long after we had descended again to lower altitudes. The train would rush around sharp curves almosst throwing one out of his seat or, when going down a steep grade, the air brakes caused a very unpleasant grating, trembling sensation; and when I began to have a dull headache, I attributed it to these causes. Other people also seemed to have the same malady. When we reached Puno, where we took the steamer to cross lake Titicaca, my headache was exceedingly severe. Every one told me it was "siroche." Many people faint and get short of breath with this sick-



View from Foot of Glazier on Mt. Uilcanota

ness, but I thought a headache that would come so severely and then continue slightly for a whole day afterwards, was quite severe enough.

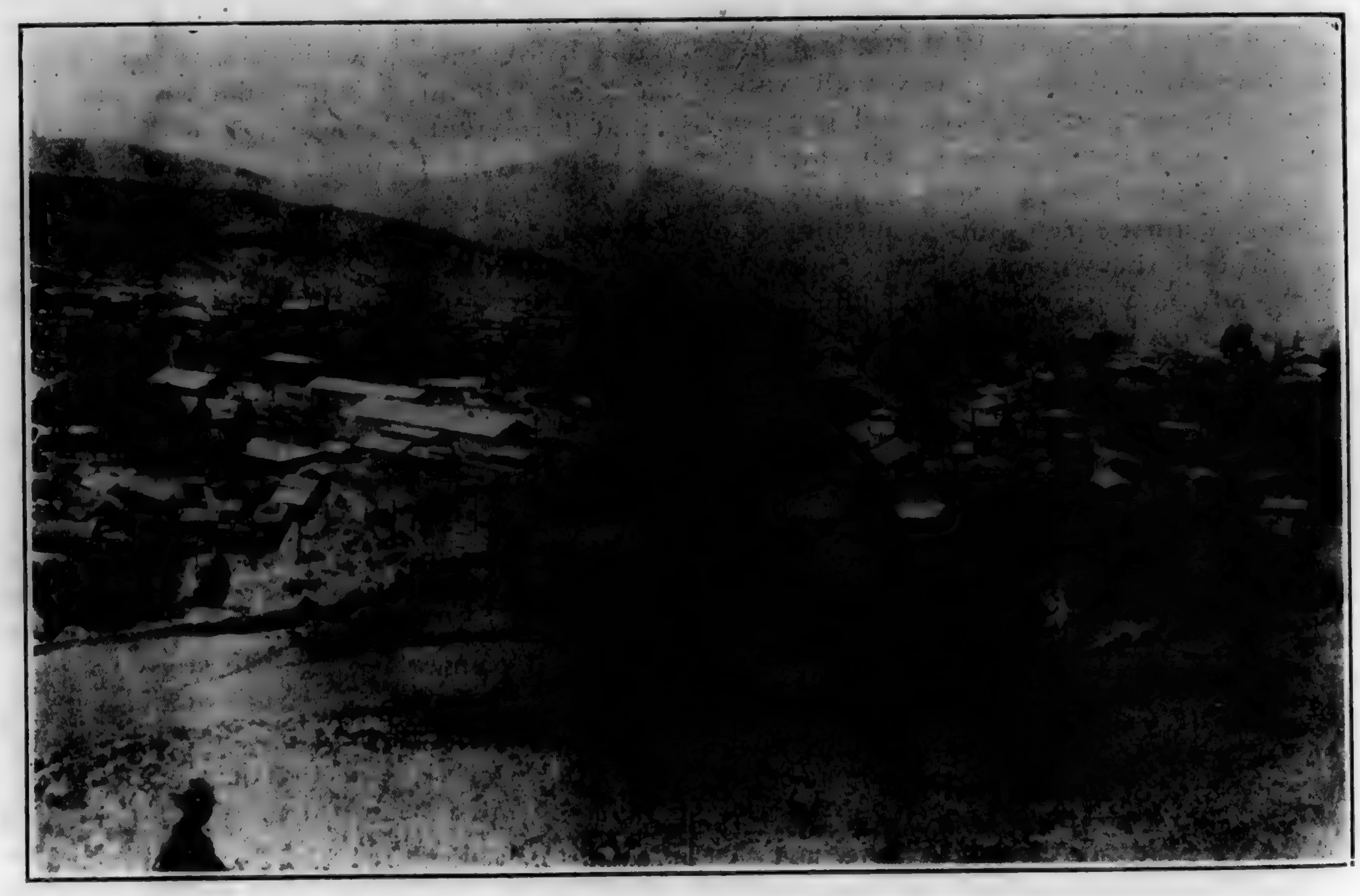
It seemed strange, indeed, after having climbed to such great heights, to find a large lake where steamers ply back and forth. Lake Titicaca is, in fact, the highest navigable lake in the world, its elevation being 12,450 feet above the sea. Its area is four thousand square miles and it takes twelve hours to pass from Puno to the Bolivian side.

At Guaqui, where we disembarked after an all night ride, we again took train for a journey of sixty miles to La Paz. All of the villages on the plains around lake Titicaca are inhabited by Indians which are remnants of the famous Inca race. Every station was crowded with these brawny faces and all around their mud and stone hovels could be seen. About half way from the lake to La Paz we passed through Tiahuanaco where are the ancient ruins of the temples and palaces founded by those whom the Inca conquered. I was sorry the train did not stop long enough for me to explore some of those interesting relics of centuries past.

After a run of five hours our train reached the edge of the great plateau where a pleasant surprise awaited us. We had reached that beautiful canyon where the capitol city of Bolivia lies hidden from the dry winds of the plain. The lovely sight of the city with its red tiled roofs 1,500 feet down from the edge of the plateau, surrounded by terraced fields and red and purple piles of bare rocks, will be an abiding memory. Slowly our train wound around the natural city wall in its descent to the cozy little valley. Far down below the city the valley seemed to cast its verdure at the feet of the giant Illimani whose snowy peak rises 24,635 feet high.

It is not my purpose to describe La Paz at this time for such a description should occupy a chapter by itself. Suffice to say, that it is by far the most interesting place I have seen thus far. There is but one "camina de hiero" (railway) running down to the city from the plateau, hence we climbed back over the same spiral road. Then began the long journey of 725 miles from central Bolivia to Autofogasta, a seaport of Chili. The time required for this journey is two days and two nights, one day to Oruro and the remaining time over a two and a half feet guage railway to the coast. In the greater part of this distance the railway passes through a fairly level plateau where snow-covered mountains can always be seen on either side. Were it not for a few items of interest, a journey over these barren wastes would be very monotonous. The train would always stop from twenty minutes to half an hour at every little station. There was always a dirty depot and a few fairly decent houses made of mud and covered with corrugated iron. These were occupied by a few families of Indians who had undoubtedly been placed there by the railway company. The passengers usually got out and walked around for a little exercise. I do not remember seeing more than one thing of interest in all of those little stations; that was an Indian woman at work weaving a "poncho," a blanket such as the men throw over their shoulders. Her simple little loom lay flat on the ground and she sat there under the noonday sun contentedly at work. The wool, which she had wound on the straight stick used for a shuttle, was in colors of red, blue and white.

At Oruro I had to wait three hours for the night train and decided to spend the time with the Baptist missionary of that city. This was a very uninviting, slovenly place; the streets, the buildings and the greater number of people were of the same dye, dull, muggy color. Just above the city are valuable silver and tin mines. From these the people get their employment and means of sustenance. With Mr. Turnbul, the missionary, I took a walk through the city, visiting particularly the market house. The thought of eating bread or meat that was bought in such a place was utterly repulsive to me. How hard it must be for a missionary to toil alone in such a place!



View of La Paz

Then began the journey of 578 miles over the narrow guage railway. The cars were not as small as I imagined they would be; in each there was one row of double seats and a row of single ones, and very comfortable seats they were. When I looked out on the second morning, I noticed a few changes in the landscape. The plains nearer La Paz were covered with coarse bunches of brownish green grass, but here there was scarcely a spear of green. Instead of green there were great patches of salt and borax marshes having a dull gray color. Later in the day we seemed to see near the mountains large lakes glistening in the sunlight, but they were, in fact, only deceptive mirages. Gradually the great plain became narrower and as we drew near the mountain we could see that almost all of them are of volcanic origin. Imagine my delight also, when we passed the giant volcano "Ollagie," to find that a thin column of sulphurous smoke was rising from its summit. Later still we passed volcano "San Pedro" which also was sending forth smoke. Though the action is slight, it is evident that in comparatively modern times they have been quite violent in eruption, for the railway cuts through large beds of lava that look as fresh as if deposited a year ago.

Just before the train passed from the plains into the mountains we crossed a lake of pure borax—a substance that looks much like salt and is perfectly white beneath the gray surface. It is said to be the largest single deposit of borax in the world, and is the main source of the world's supply. At nightfall we came to the Goa Viaduct which is indeed an interesting example of engineering skill. The level of the rails on the bridge is nearly 10,000 feet above the sea, whilst their height above the surface of the water of the Goa river rushing below is 336 feet. It is said to be the highest bridge of its kind in the world.

The rest of the journey was through the barren mountans where we made a rapid descent to the sea. As this part was crossed during the night, I cannot attempt to describe the scenery. Early in the next morning we arrived at Autofagasta; a city where it never rains, the gray overhanging clouds having no meaning, where the sand and filth are inches deep in all back streets and would be in the few main streets were it not constantly removed, where the surf is always breaking over the dark reefs along the shore and the brown hills in dead stillness stand in mute appeal. And here I spent Christmas day, where the dust blew in clouds with every little puff of wind and the sun shone as it is wont to do on an August day in Kansas. I was glad when the time came next day to take steamer for another ride on the mighty ocean.

EDITORIAL PAGE

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J. R. SHANK, Y. P. B. M.

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A MESSAGE OF SPRINGTIME:—Spring is the most inspiring season of the year. Spring suggests life, activity, power—it is a bursting forth, a renewal of life. When Nature, after a long season of inactivity and apparent lifelessness, begins to bestir herself and we begin to see the evidences of returning and abounding life on every hand, it puts iron into our blood and moves us to activity and gives us a renewed courage and inspiration to press onward with greater zeal in the battles before us.

The appearance of the first flower amidst the cold and unfriendly environments, yet radiant in all of its primitive beauty; the first cheery notes of the little harbinger of spring sounding clear and full amidst the chilly and uncharitable atmosphere; these and numerous other similar manifestations, give us much food for meditation and thoughts helpful to our spirit.

Although our environment is mean; although the chilly blasts of scorn and criticism beat upon us; although there is no evidence of newness of life manifest in those about us; although our life is hid like the mountain flower away from the public highway; although we may be ignored and tramped upon, nevertheless it is our privilege to be arrayed in God-given glory, like the flower, confident that the fragrance of our life will not be permitted to be wasted on the desert air by Him who notes the sparrow's fall.

The little flower grows and performs its mission regardless of its location. It takes on all the beauty possible even though it be surrounded by filth and mire. Its beauty is the more noticeable when surrounded by ugliness. God places the flower and provides the conditions for growth. So He desires to place us, and He always does provide the necessary conditions for growth. But so often we are inclined to rebel against our location and think we cannot grow among such unfriendly environments. It is so hard sometimes to trust God for the conditions of growth. Depend upon it that God never did, nor will, place any of His own in environments and circumstances wherein it is impossible for him to grow and show forth the glory of God. Just as the flower becomes conspicuous because of the filth about it, so the Christian life shines the brighter in the midst of the darkness of sin. It is the mission of the flower to bloom that fruit may result therefrom, in like manner the Christian is to shine showing forth the glory and power of God that fruit may follow. We can rest assured that if our life is beautified by a constant partaking of the attributes of God, that God will see to it that we are not unfruitful.

Oh if men and women could only possess their souls in patience and allow God to do His perfect work in their lives, as He does in the life of the flower! As Spring advances and the evidences of abounding life multiply daily all about us may our hearts be open to the many voices of God that whisper to us through His handiwork, Nature.

WOLVES IN DISGUISE:—For ages men have used religion to disguise some ulterior purpose and hide some wicked motive. It is not surprising that men should do so. Christianity has proved itself to be a good thing, and wickedness whenever expedient masquerades under the guise of that which is good.

According to Japanese official reports such has been the case in Korea. Over one hundred persons were arrested charged with a conspiracy to murder the Japanese governor of Korea. Teachers and students of the Presbyterian Sin-Syong Academy are charged with being the leaders, and most of those arrested call themselves Christians. No missionaries were arrested and the Japanese claim that the arrest has nothing to do with the Church of the faith of those arrested.

To have such a conspiracy in a mission school is very unfortunate indeed. Despite the fact that the missionaries had no knowledge of the conspiracy, it will nevertheless bring the school under suspicion and reflect upon the work done by the institution. The enemies of the Cross will have occasion to single out this school and thereby hinder its progress as well as the progress of other mission schools.

The Satan of Scripture is revealed unto us as an expert imitator. His history from the time of his appearance in the Garden is that of an imitator whereby he is able to deceive. At the present time he is bringing to a successful issue his gigantic schemes of deception based on an imitation of Christianity. There is much in this world today that is called "Christianity" which is merely an imitation; it is a "Christianity" having a Christ without a Cross, consequently powerless to save men from their sins.

We are grateful for the promptness of many subscribers in sending their renewals. The close of the fiscal year of the House is drawing nigh and we would be pleased to have as many as possibly can to renew their subscription by that time. If you are in arrears send renewal at once before you forget it. Your label gives the year and the month of the year your subscription expires. Following are the subscription rates:

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CHRISTIAN LIFE

HOW MAY WE FURTHER THE KNOWLEDGE AMONG MEN OF GLORIFYING GOD THROUGH OUR BODIES?

Kate Blosser.

First, by living lives ourselves that will glorify His name.

This means much. To glorify God through our bodies, to have every part. every member of this human being so yielded and in subjection that it will glorify the Maker. When we think of our Creator, that He never made one mistake in all creation, then look at these bodies of ours, how wonderful we have been formed by Him after His own image.

He knew just how to form every part of our being so we might be of the highest possible use while on this earth; He knew just how to create us so we might glorify His name, and it is His purpose that every one shall be a praise and glory to Him.

But He has left us free moral agents. He leaves us to decide, to choose whether we will honor or defile this temple.

God says in His Word, "If any man defile the temple of God, him shall God destroy." On the other hand if we choose to keep this temple holy, which His Word says it is, it means we are fulfilling the purpose for which we were created, it means that we have consecrated our all to Him, that we have presented our "bodies a living sacrifice, holy, acceptable unto God." It means that our hands, our feet, our eyes, our ears, our voices, our hearts, our minds, our intellect, our all are daily and hourly performing those things only that show forth Him in whose image we were created.

So again I would say if we would further this knowledge among men of glorifying God through our bodies, our lives must continually be such that will give out a pure and holy influence. And as we come in contact with the world they may without question see and feel we are indeed an honor and glory to our Maker, that our bodies are the temple of the living God. It is so true that our lives speak more than any words we may say. So it might be well often to do as a father and son did at one time. The father said to his son one morning, "Today we will go out and preach and tell the people about Jesus." The son said, "All right," and they started out. They walked about, here and there through town the greater part of the day, without saying much to any one. When they returned home the son seemed somewhat disappointed thinking they had not accomplished that for which they started out. The father said, "Yes we have preached all day to a number of people, by simply living a quiet exemplary Christian life, before them."

However, "out of the abundance of the heart the mouth speaketh," so if our bodies truly glorify God we will also want to tell it to others, and here again we have many opportunities. In Deut. 6:6-9 we read, "And these words, which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and thy gates."

The truth contained in the first command, "Thou shalt teach them diligently unto thy children," is a very essential one.

When we realize how the early impressions of a child usually govern their life, how responsible every father and mother, every Sunday school teacher, and in fact all who are interested in the welfare of souls should feel, we should improve every opportunity of teaching the boys and girls, and impressing their tender minds, how they may glorify God through their bodies, when they keep pure and clean.

The pen may be another medium of extending this knowledge. How many of us have not been encouraged or buoyed on perhaps to a nobler and holier life because of some message from a dear friend.

I am sure we have all been spurred on to higher and purer lives when reading some of Paul's letters, which he wrote while in prison. Let his example be an incentive to us, however secluded we may be, there are always opportunities of telling some one in some way how desirous God is that we honor and revere His name. In I Cor. 6 Paul says, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." How very sacred this thought should become to us, and how we should strive to live and go and tell until we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith, Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only but to all them also that love his appearing."

Nampa, Idaho.

THE DEDICATED LIFE

Give your life to God, and God will fill your life

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior, with its limitless abundance of supply, also waiting. Waiting for what? Waiting for something to be done at the lock ere the great lake could pour in its fulness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to seethe and boil. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fulness inpoured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fulness of life into the lives of his children. But He is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fulness of life even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon his. They are the barriers not of his unwillingness, but of your unyieldedness. And do you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but did Christ get all of you?—Selected.

SACRIFICE

In thinking over this subject I have come to the conclusion that I do not know anything about it from experience.

If we gage the greatness of any human life by what it accomplishes, the life of Christ must always stand out before us as preeminent. Very often it is a question of the distance from which we look at things that makes us judge wrongly. A man puts a dollar so close to his eyes that he shuts out everything.

People talk about sacrifice as though to be a Christian meant asceticism, a conventional kind of unattractive religion that made the following of Jesus Christ so unattractive in the years gone by and heaven an equally unattractive place, where one had nothing to do. It is the opportunity to do something, to devote one's life to something, that attracts men today. My experience has been that if you offer the ordinary young man today anything to do that is worth while, he does not talk about sacrifice. It can never be a sacrifice to be useful to God.

In one of the hospitals in Labrador there was a little blind boy, waiting to be operated upon for cataract. He used to sit in his cot with his hands out-stretched, hoping that some one would come along and take hold of his hands. What he wanted was the touch of a human hand. A terrible sacrifice to give it, was it not? Would we rather be dancing, yachting, or anything else, would we rather, for the sheer joy of it, give the touch of the human hand to another who hungers for it?

Once on the Norfolk Broads, while I was looking at the water, something bobbed up, and I heard a shout along the bank. I realized that there was a boy in the water. It was an easy thing to jump in, catch hold of the boy and swim with him to the bank. A terrible sacrifice, was it not? having the opportunity of saving another's life!

I often wonder what Jesus Christ is like and wants us to be like. We have many pictures of Him in robes and things that do not attract us, but give Him an effeminate look. We must think of Christ as the ideal of manhood, and He wants us to be like Him. It is not enough to come to conclusions about Him; we want **to be like Him** and do what He would want us to do.

Remember: **There is a place for you somewhere which God will make plain.** I remember Dr. Pierson once saying a thing which interested me. He said if a turn of his hand would make every person in the room a foreign missionary he would not turn it. God shows men their corners. Some must stay in the summer heat; I would rather be in Labrador; the cold is no hardship to me. But what we must do, if we want to make the most of life and make the most of ourselves in life, is to follow Jesus Christ.

It is a reasonable service, the service according to our reason—that the best thing a man can do is to enter Christ's service. You can say, I will not serve Jesus Christ, but you must admit that it is the best service in the world; it is the happiest service. Jesus says, Be willing to do my will, and you shall know. Doubts will fly. Is there anything worth having that does not mean sacrifice? Can you think of anything on earth that is really worth while that does not mean giving up something else? It is very well to have things given to us. But you cannot give a man the best things, honor, strength, purity, love. These things MUST BE WON.

What we want is both the consecrated heart and the consecrated intellect. The mind sees the fact that men who follow Christ have the best thing in the world, that men who are nearer to Him are better for being nearer; but the HEART must be touched, touched that God's Spirit may come and dwell there. Then where does sacrifice come in? When a man is in love, he will give all he has and it will not be any sacrifice. The love of God comes into our hearts to make us love and HE loves men.

At Yale I saw a statue in honor of a Yale student, Horace Tracy Pitkin, who, when he was standing before his Chinese murderers, left a message to his young wife and only child: "When my boy is old enough, send him out to fill my place."

This is the word of the Apostle Paul: So it is no longer I that live, but it is Christ that liveth in me; and as for my present earthly life, I am living it by faith in the Son of God, who loved me and gave himself for me." Those words mean more to me than they did once. I want them to mean more still.—Wilfred T. Grenfell, missionary to Labrador.

A MODERN INSTANCE

A young widow had been left with one small son and about $10,000. In time she remarried. Her husband cherished the son as tenderly as the two who were born later. The boy received a good education and business training, but as he approached manhood he refused to be restrained, and on his twenty-first birthday demanded the fortune his father had left him.

The stepfather advised the young man not to withdraw it. He offered to make him a junior partner in his own business if he would remain at home; but the young man insisted, and the older man made an accounting on a most generous scale.

Said he: "When I married your mother, I told her that the money left her by your father should be invested for you, and that I would take care of her. I have done so. The business in which I invested the money has prospered, and your $10,000 is now $50,000. Unless you have some definite plan for the use of it, I should not advise you to withdraw it all."

It was nearly five times what the young man expected but he demanded it all, and it was paid him. He left home, and wasted his substance in riotous living.

After a time a friend wrote to the stepfather, saying that the young man was doing badly, and nearly out of money. The stepfather replied that the time had not come for him to interfere. And so the young man went his way, and a number of years went by.

But the inevitable end came. The money was gone, and the young man's hopes were gone. And then he wrote home for money to return.

The stepfather sent the money, and met the young man at the train. The young fellow was in shabby clothing and looked forlorn enough. The stepfather said, "Your mother is very anxious to see you, and we will send word of your safe arrival, and that you will be at the house in an hour or two." Then he took the young man to the barber shop, where he had a bath and a shave, and then to a clothing store, where he was suitably attired. When he entered the house he was well dressed and no longer a prodigal in appearance.

Each attempt on his part to bring the conversation to a point where he could tell the story of his wrong doings was skilfully turned aside. He was shown a room in the new and larger house where the family then lived. It was ready for him, and he was told that it was his own room, and in it were some of his old furnishings. But by no word was he reminded of his sins.

After a day or two the stepfather said to him: "Your two brothers are now my partners, but there is room in the business for all four of us. Would you like to go in with us?"

The young man had come home with a bitter heart, ready to steel himself against the reproaches he knew he deserved, ready to resent any advertised act of kindness or attempt at his deeper humiliation; but for this kindness he was totally unprepared, and he could no longer be restrained. He broke down and wept. The words of gratitude and sorrow poured forth, and he promised to be faithful.

The years have gone by, and the partnership continues. The three sons are still with the father, and it seems as if it had always been so. Those who know the story say that if any difference can be discovered among the three sons, it is only in this that the returned prodigal is still, after years at home, the most faithful of the faithful three. For he loved much because he had been forgiven freely and without reproach.

"And so," said the man who told the story, "that good old story of the prodigal son keeps repeating itself in varying forms, and it is good to know that every now and then it turns out quite as well as it did in the Bible."—Selected.

In Mohammedan lands the death penalty can be legally pronounced on all Mohammedans becoming Christians, although it is not always carried out.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE MISSION FIELD

For the sake of convenience we have divided the field of missions into the Foreign and Home fields. Of course this distinction is practical only as applied to method. The field is as wide as mankind. Jesus Christ came to supply a human need and so wherever mankind is yet without the blessings of Christianity there is a mission field. Since the present opportunities in the Home Field are so great, the field so near to us, and the expense of conducting the work so much less than in the countries farther away, this field should be the first to appeal to Christian consciousness.

It is the duty of the American church to carry on home work because here are those without the blessings of the Gospel. The success of the work in other places is dependent very much upon the moral and religious condition of the home church which is threatened when our country becomes heathen.

We can never expect to accomplish our mission to the world in its fullest possible sense unless we develop a strong well-trained Christian leadership.

Some one has divided the work of missions in the home field as follows:

First, pioneering, or as life advances in new regions we carry the message there. This has been one of the most important forms of work in our own country. In this way the established churches have been able to multiply their strength.

Second, helping the weak in old positions. It is often the case that where once there was a well establishd church for some reason or other it has become weak and is in need of outside support. Perhaps through emigration they have become feeble and are not able to maintain the necessary religious institutions. Or the population in the rural district declines. In such cases the church is aiding the country in general much to maintain a high moral and religious standard.

Third, city evangelization. Every year the cities are becoming a more predominating element in our country. The conditions in the cities are constantly becoming more complex. Conditions are such that the cities must continue to grow larger. This means that if our city work shall succeed in supplying the need the work must be done systematically, with the same wise leadership that is needed in the foreign field.

Fourth, work among the original inhabitants of our country. We owe them just treatment.

THE CHURCH'S DUTY TO INDIA

Geo. J. Lapp

The great commission should be enough to inspire any Church to action and as a sequel to that Jesus said, "Look out upon the fields for they are already ripe for the harvest." The need for carrying the Gospel to India is urgent for various reasons, some which are little discussed among the home churches. A few of them are as follows:

1. The fact that there is a non-Christian world of which India is a part makes the need an urgent one. For in non-Christian lands, India not excepted, all modern improvements are exerting a great influence upon the people. With these improvements have come developments in commercial enterprise which have brought a foreign (thought to be superior) civilization with many pernicious influences, vice and disease. It is therefore a great duty of the Church to spread herself more widely among the people and counteract these evil influences.

2. Non-Christian nations are plastic. Japan has been the cause of many Eastern people awakening out of the long sleep in which they had been. This plastic condition is the reason for the many changes which are going on at the present time. Much has been said about the unrest in India, which is nothing but a stirring out of the long dormant state which will sooner or later settle itself into a more rigid and unyielding one. Now is the time for the Christian Church to make herself felt in India.

3. Secular education is on the advance. The English Government takes a neutral stand regarding the different religions represented in her realm, but she grants privileges to the needs of each when it comes to establishing schools and colleges. Let the Church arise to the privileges which she has and have a greater part in educating the youth of India. Hear the words of Pandita Ramabai: "If Christians do not rise to the occasion, educated Hindus and Mohammedans will take things in their own hands and provide for educational and philanthropic institutions to be established and carried on under non-Christian influences."

4. There is a rising spiritual tide in many quarters of India. Where Missions are of long standing and have spent many years in faithful presentation of the Word mass movements have resulted and thousands have come at once to be received into the Church. We need only to refer the reader to the great revivals which took place in the Khassia Hills where a revival fire spread among the village people which brought such great numbers that they could not be cared for. The Church in such regions needs to be safeguarded against serious error on the one hand and laxity on the other. The largest mass-movements have been among the lower and out-castes of India. The best thought in the country however, is turning toward Christ. There are also secret disciples of Christ, who if sought out would become staunch supporters of Christianity. Thus among the more contemplative classes, whether they be from the high or low, will rise those to whom we will look as helpers in caring for the masses who are coming.

The World's Missionary Conference in summing up concerning the rising spiritual tide in all lands reported that, "In the annals of Christianity there has been no time like the present. Surely it is a summons to the Church to make a present campaign adequate to meet the opportunity."

5. Mission work is essential to the home Church to ensure her life and efficiency. Thos. Moscrop claims that, "The Church cannot sing her ALLELUYAS for all the saints if she does not fight as they;" and, "If the grandeur of the enterprise, as it proceeds, and the glory which will become manifest through its completion, were more fully realized by the Church today there would be greater devotion to the King of kings as He speaks to fulfil the plan of the ages, the purpose of redeeming love."

The foreign Missions which represent the various denominations are a great means of enriching the home churches. The churches through their foreign missions broaden their vision and extend their sympathies and are enlarged by the very purpose they have in extending the cause of Christ. **The missionary activities of the Church are the circulation of her blood.**

In closing we quote the stirring words of Jacob Chamberlain which he uttered in the Ecumenical Conference in New York City in 1900:

"O Church of the living God awake! Fill up the Mission treasuries to the overflow! Let the shout go forth that shall say, 'March Onward!' In the name of the King of kings march on and conquer that land for Christ! Let that word come and within the lives of some sitting here will we show you all India bowing low at the feet of our Jesus."

Dhamtari, C. P., India.

Jan. 11, 1912.

A missionary recently had to explain to a lady that Burma and Bermuda were not the same.

WINNING SOULS IN OUR CITIES

C. Z. Yoder

After several years' experience as a Church in city mission work, the question yet arises in the minds of some: "Does it pay?"

The nature of the answer to this question is dependent upon the value placed upon the soul by the one answering. If we value a soul as highly as God does, who sent His only Son into this sin-cursed world to "redeem us," not with "silver nor gold," but with His own "precious blood;" or as we will when we meet God face to face at the judgment day, we all with one accord must answer in the affirmative. It does pay. God says, "All souls are mine." "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." The things which many, even Christian professors, appreciate and value so highly, such as gold and silver, houses and lands, fame and honor, fashions and amusements, all will vanish and be as dust and ashes beneath our feet in comparison to a soul, when we shall appear before God in eternity.

Even though in our weakness we fail to see the results we long to see shall we refuse to obey the last commandment of Jesus Christ when He said, "Go ye into all the world and preach the gospel to every creature" and "witness for him" in the city of "Jerusalem?" Shall we make God a liar and say it is of no use when God says that His "word shall not return unto me void, but shall accomplish that which I please and prosper in the thing whereunto I sent it?" May each one answer before God individually as we shall when we exchange this world for eternity.

God is no respecter of persons. Whether white or colored, rich or poor, old or young, learned or unlearned, "Christ died for all." "God being in Christ reconciled the world unto himself," but now He has committed the Word unto us.

There are hundreds, yea thousands, of lost souls in our cities who know not God because they never had Christian training as we had. Many are so poor that they do not feel welcome in the fashionable city churches, and many others who have had Christian training, but on account of their sinful environments have yielded to sin and are left alone to fight their hard battles of life, feeling that no one cares for their soul. Some of these appear before God unbidden by committing suicide. But remember Christ came "to seek and to save the lost." Before Christ left this earth He told His followers that "as my Father sent me so send I you." We are Christ's representatives (II Cor. 5:20). There is no salvation outside of Christ, but how can these poor people believe without any religious services or even Bibles? (Rom. 10:13-15).

It is said that they will not hold out faithful if they do confess and come into the church. The same is true of some in our rural districts among those who from childhood have received Christian training. It is also true that with better environments and better opportunities for serving the Lord we have good reason to expect better results and a higher standard of Christian living in the rural districts.. Yet, sorry to say, members from our country churches have been to our city missions and have set a very poor example for our brethren in the cities by inconsistent walk and conduct, such as frequenting saloons, use of tobacco, not complying with the discipline of their own church in simplicity of attire, etc. This makes the work all the more difficult for our city missionaries.

In the cities as well as in the country we need constantly heed the admonition of Paul in I Thes. 5:14, to warn, support and comfort the weak with much love and patience.

With all the disappointments, severe trials and discouragements that our city missionaries experience, we yet feel to praise the Lord for the number of souls that have been rescued and saved. Quite a few who have been converted from a life of sin and shame have gone to their long home with evidences that they could meet God in peace. We have missionaries in both the foreign field and in our city missions who have been saved in our city missions and are today doing a noble work. There are also a few who have been converted in these city missions and have gone into the country and are faithful members of the church there. Some of the young converts of our missions are now preparing themselves for active Christian work. Does it pay to try and win souls in our cities when our Master informs us that one soul is worth more than the whole world?

In this short article on city missions I do not wish to be understood that we should neglect our rural districts. I strongly advocate putting forth greater efforts than ever to strengthen the small congregations in the country. What men and women need everywhere is the simple Gospel which brings salvation to all who believe. God is giving the Mennonite Church great opportunities today to preach the plain and simple Gospel. There are many open doors before us. "Pray ye the Lord of the harvest to send forth labourers, the harvest truly is plenteous and the labourers are few."

Wooster, O.

A CITY MENNONITE CHURCH

P. R. Lantz

Church—A collective body of believers.

Mennonites—A body of believers adhering to the teachings of the apostles, organized by Menno Simons to live and preach the ALL THINGS as taught by Christ and the apostles.

City—A congested portion of the earth where the devil has every advantage to accomplish his purpose of blighting and ruining souls.

If the curtains could be brushed aside and the lid lifted for just twenty-four hours so that all the true followers of the Lord Jesus could see what is really going on in our cities, I imagine many of us would not be able to again sleep soundly. The plans and schemes that are constantly originated and operated to rob women of their virtue, to dull the minds and blight the lives of men, and to corrupt the hearts of little boys and girls are simply appalling. Because we do not see these conditions does not change the fact of their existence nor relieve us from responsibility.

In our cities nearly all nations are represented. The Master said, "Teach them all." For this very purpose the Mennonite Church is in existence and every one affiliated with it is responsible in proportion to the means and talents entrusted to them. As we view the situation we lament over the loss already suffered while we as a Church were enjoying the quiet country life with a passive attitude toward our needy brethren in the cities. While in this attitude the devil has succeeded in seducing many and bringing about such a state of chaos and confusion that the boys and girls in the rural districts are placed in great jeopardy. The problems of the city are in a measure the problems of the country. An utter disinterestedness in the moral and spiritual welfare of the cities on the part of those living in the rural districts is a boomerang that is sure to return with great force. The evils flourishing in our cities are not confined within city limits but extend into the remote country districts. Consequently the uplift of the moral and spiritual conditions of the cities means a corresponding safeguarding of the young people in the rural districts.

The reign of darkness in the cities forces upon us serious problems and responsibility because of our love of peace and order as taught by the Prince of Peace whose life and teachings we hold dear. We are given a glorious opportunity to step out into the work of rescuing lost souls in the cities teaching them the ALL THINGS which are to be taught in this age. We who have been taught these ALL THINGS have the responsibility of teaching others. Who can teach them except they who have been taught?

This is only a golden opportunity, not an easy task. Looking for a snap is out of the question if we want to be true to our Master, whom we profess to love. It will mean that with Moses we choose to suffer affliction with the people of God rather than to enjoy the pleasures and sin of the world for a season.

A noted evangelist said that 90 per cent. of the denominations were fit only for the scrap heap. We have Christianity without

Christ; Christ without a complete Bible; Christian living without denouncing the world; some are saved by baptism, others by the mode of baptism, others by their good (?) works, etc., etc. The isms and cisms, the jealousies, envies, malice and strife that the devil has engendered in the hearts of the people make a strong and persistent effort necessary on our part, to proclaim the pure and unadulterated Gospel to these benighted souls. These souls having labored under delusions and erroneous conceptions bring with them some of these ideas when they take a definite stand for Christ, which makes the work of the city missionary very technical and calls for a strong head and well organized body to carry on the work of the Master.

Perhaps the testimony of a non-Christian physician will be worth mentioning here. His father practiced medicine among Mennonites in a rural community. His son practiced with him for a few years before coming to the city, and is now one of the leading physicians of this city. He says in his experience among our people, and all his father's experience as far as he knows, they did not find the corruption and impurity that he finds constantly in the city even among the highly esteemed and respected. Is it any wonder that Jesus said, "Go and teach all people?" This physician admonished that we keep on in the good work.

Oh, ye Mennonites, awake, arise! I appeal to you in the name of Jesus Christ to take advantage of the golden opportunities the cities afford to teach all nations and hasten to the rescue of the masses. For in so doing thou shalt save thyself and them that hear thee. And the only way we may expect safety for ourselves, sons and daughters, is to rise up now and array ourselves against the forces of darkness and fight against spiritual wickedness in high places and earnestly contend for the faith once delivered to the saints.

Canton, O.

RESPONSIBILITY OF THE RURAL CHURCH FOR THE CITY MISSION

H. Frank Reist

Numerous and varied are the problems confronting the city mission worker. Some of them are identical with those in the rural districts, while others are radically different and entirely foreign to country churches. Frequently it happens, that while the problem at heart is identical with that in the country, different phases present themselves for solution. The life and spirit of the city, the moral and spiritual atmosphere are so different from that of the country that those of us raised and living in the country do not appreciate the situation our brethren in the cities have to face. Only to the degree that we can see a problem from the viewpoint of our fellowmen, recognizing his experience to be different from ours, and endeavor to appreciate his experience can we be of mutual help and assistance to him. As long as we consider that every man's experience must be identical with ours and cannot comprehend an experience different, so long will our work for the Lord be limited indeed. Such an one will never become an effective and successful worker for the Lord. So long as an individual ignores the fact that others have problems to face that never entered their own experience he cannot sympathize with his brethren and sisters working in fields different than his own.

There are those who ignore responsibility for the solution of moral and religious problems that do not directly concern them or do not face them in their own field of work. Let the city attend to its own problems, and we to ours, is the sentiment, we fear, of too many good meaning Christian people. These people forget that "no man liveth unto himself." And it is equally true that "no community liveth unto itself." It is an irrefutable fact that in a vital sense the problems of the city are the problems of the rural districts, and vice versa. A high moral and spiritual tone in our cities means a corresponding high moral standard in the country. That rural community that is indifferent to and unconcerned for the civic and moral condition of the neighboring city will reap a fearful harvest of vice if the city is allowed to lower its standard of morality. The city and country are interdependent. Are members one of another. If one suffers the other does also. So it is folly, yea, gross ignorance, for one community to ignore the needs of another and continue in their own selfish course as though the other did not exist. We may try and shift responsibility and refuse to assume it, nevertheless it rests upon us and we cannot expect to escape rendering an account on that great day. The sooner Christian people recognize and courageously assume their responsibility for the moral and spiritual welfare of all mankind the greater will be the impetus given the work of the Master.

We as a Church should strive to appreciate the conditions under which our workers in all our different lines of endeavor are laboring. And as we see the situation from their viewpoint lend our assistance to advance the interests of the kingdom and help solve their problems. Because of our failure to do so some of our work has been and is hampered. The hands of the workers are not sustained like those of Moses.

Our city mission workers are teaching and practicing a high standard of Christian living. They are daily denying themselves of many things which the majority of us deem necessaries of life. Those who are rescued in the cities are taught to take up the simple life. They are instructed to forsake the things of this world, laying aside many things which they had been taught to be consistent with Christian living. All this is done with a greater struggle than many of us, who have been trained from infancy to consider the giving up of these things as essential to Christian living, realize. Because we perhaps too frequently do not appreciate the cost to our city brethren, we are often hasty in passing judgment upon them and consequently withhold the much needed help and assistance. Right here we as individual members bear a grave responsibility whether we are aware of it or not. We are our brother's keeper, and we are under obligations to not only support the city mission work by our means, but also by our prayers and life.

There is a very vital relation between the country church and a mission church in our cities. A city church dependent more or less upon a rural church or churches cannot rise much higher spiritually than the churches in the country. The inconsistencies of the members in the rural districts seriously hinders the spiritual progress of the city members, especially those who never had received religious training such as we teach. More than one life has been blighted by coming in contact with some inconsistent church-member who did not realize the gravity of his or her influence. Our city brethren noting these inconsistencies find it difficult and impossible to harmonize such lives with the teachings of the mission worker. The missionary is then required to expend much of his efforts to keep his little flock together and is hindered from doing a larger work for the salvation of the lost. This has been the experience of more than one mission worker. Sad indeed that members of the church should thus hinder the salvation of souls in our missions and then raise the question as to whether it pays.

It is our honest conviction that our city missions could show larger results if the churches in the country districts would have been really conscious of their great responsibility in supporting all our missionary endeavors by a consistent walk and conduct at all times. Our city mission workers are doing good work considering the conditions under which they are obliged to labor. The results are gratifying indeed. However, with the money and life invested we question whether we are getting the maximum returns. If we do not, the blame rests not so much with the missionaries, we believe, as it does with us as individual members of the same faith, who have failed to give our moral and spiritual support as we should have done.

We cannot get away from the fact that the salvation of the lost in our cities, insofar as our responsibility as a Church is concerned, and the building up of a congregation depends largely upon the religious standard taught and maintained by our rural congregations. Financial support, however liberal, will not suffice. The strongest asset of any of our city missions —the power of God excepted—is the consciousness that the church in the rural districts, the individual members, are living out the principles taught in all the congregations, so that the mission workers need not be fearful of the effects of certain members coming to the mission nor be reluctant to have some of their members visit the country churches. Herein lies a great responsibility; first, upon the ministry and leaders of our Church, that they teach and practice the principles faithfully themselves, and second upon the individual members, the laity, that they are worthy examples in all things concerning the Gospel teaching on the simple life.

It is not so difficult to win some of the lost in our cities, to get sinners to confess Christ, as it is to lead those who confess Christ to appreciate their privileges and riches they have in Him. In other words it is one thing to get a man into the Church, but too often a greater problem to retain him as a consistent and devoted follower of the lowly Nazarene. It is here that our city mission workers need the support of the country churches. Knowing the wiles of the enemy to cause those just entering the Christian life to be led astray and stumble over other weaklings it behooves us that we be not an occasion of stumbling to some one else. In the final analysis this is a personal responsibility. The appeal is to us as individuals to live the **life-giving life** at all times that it may be a source of strength to all whom we may meet. That our life will be an encouragement to the discouraged, a rebuke to the indifferent and careless, an inspiration to others to live a self-denying life, a life that will always point men and women to greater and more glorious heights yet to be attained. The responsibility is yours for the strengthening of the work done by our city mission workers. Will you assume it?

Scottdale, Pa.

MEMORIES

Freshened by Diary Leaves

LINA Z. RESSLER

It was a beautiful morning in December, the 10th, I think. The air was balmy and fresh, the day was beginning as days in India do, bright, beautiful, clear. People who have lived for some time in India would hardly notice these characteristics of the day because in the cool season the days are all so much alike that very little attention is paid to the weather. This was an eventful morning to me, however, for it was the first morning that it was my privilege to awake at the place I had for months longed to be. I am waking up from a good rest at Dhamtari.

Details of the weather and of the place had not shaped themselves in my mind, however, as yet. Just outside the window, a little distance from the house, a group of boys had clustered for their morning devotions. Clear, earnest, hearty came floating through the window their first song. Here is the chorus:

> "Wuh hadi hai, wuh hadi hai,
> Wuh mera Munji hadi hai,
> Main us ka hun, ho us ki jai!
> Wuh mera Munji hadi hai."
> (He leadeth me, He leadeth me, etc.)

There was something sweetly restful in the assurance that the Father had led in the long journey to that place, and with this an earnest of His leading in the days to come.

There was a long clumsy looking *pankha* hanging across the room, the windows were deep and opened with hinges, and the wide verandah and peculiar doors gave one the feeling that God's sweet out-doors was not appreciated and was kept entirely too far away. Later experiences, however, explained these things, as well as many others that seemed inconvenient and ridiculous.

Of course I was all eagerness to go and see and learn in this wonderful India. How long it seemed until I could begin to study the language. I think now it was less than a week until the *pandit* was found and work begun, but at that time it seemed an endless waiting. How many a new missionary has fretted and worried in haste to begin his work, not realizing that simply living and becoming accustomed to such new surroundings, forming new acquaintances, and new habits, was very decidedly work. Life is not so much what we do as what we are. This is true everywhere, but is more strongly manifest on the mission field, where the missionary has gone for the express purpose of living the gospel he teaches. There are plenty of religious devotees. India, like many other heathen lands, is suffering, not from want of religion, but for want of the living Christ.

We were living in the same house with Brother Burkhard's. Outside our door we could hear Brother B. hurrying about his work—the work which, as he himself afterward at one time expressed it, consisted largely of interruptions. He had charge of the boys' orphanage, and with one hundred fifty boys, with one hundred fifty different appetites and wills and dispositions, it would not be difficult to imagine what many of these interruptions were.

If such little memories of actual happenings will be helpful to you, perhaps we may be able to share some of them with you in the days to come.

Scottdale, Pa.

REVIVAL MEETINGS IN INDIA

Lydia Lehman.

In the Gospel Herald it will be noticed that our yearly Bible Conference has again been held. This conference was followed by a series of revival meeting at the Boys' Orphanage beginning Jan. 8 and closing Jan. 16.

These meetings were held in the evening from six to seven thirty. These meetings started very quietly with very little preaching but the Spirit was present and blessed the testimonies and the few words spoken. People were convicted of sin to the extent that they wept and prayed and asked forgiveness for wrongs done. Many and varied were the confessions made. Night after night boys came to the bungalo to pray and ask forgiveness for wrongs done. By the time the meetings closed who were still non-Christians had confessed and publicly said they desired to follow Christ. The entire week was one of heart searching and prayer. Other duties were left undone but souls were being saved. Two very small boys were among the applicants who may have to wait a few years for baptism. May we ask our friends to remember these souls who have confessed their Savior as they are being instructed for baptism. God's kingdom is surely coming.

Dhamtari, C. P., India.
Jan. 18, 1912.

MANY PEOPLE OF MANY KINDS

J. W. Shank.

The following statistics were taken in Chicago in a district near the Gospel Mission. The homes on each side of four streets running north and south were visited for a distance of four blocks. No homes on the cross streets were visited. It should be noted therefore that the number of people mentioned in this district is not the whole number of people living there. These visits were made usually in the afternoon. A notebook was taken along and the questions were asked them about the number of children, the number of persons in the home, the religious denomination to which they belonged, the church they attended, the Sunday school the children attended, if any, and how many attended. Special note was taken of the homes where none of the family attended religious services. Later these homes were visited by workers from the mission and efforts made to get them to attend services. Many of these homes were very poor, in fact the majority of them, but there were others where the inmates lived very comfortably. Most of them were situated in large tenement houses where the close dark stairways were almost suffocating.

In this district six hundred and forty-two homes were visited. In these homes there were 2,827 people, 825 boys, 853 girls, 548 fathers, and 601 mothers. There were 18 different nationalities; 248 Germans, 2 Russian Jews, 6 Italian, 5 Scotch, 2 Polish, 4 Canadian, 1 Litowanian, 4 Dannish, 60 Bohemian, 3 Hollanders, 95 Americans, 7 Swedish, 18 English, 9 French, 2 Finnlanders, 179 Irish, 1 Belgian, 2 Norwegian.

There were ten different religious denominations. Of the 642 families, 408 were Catholic, 6 Baptist, 101 Lutheran, 2 Presbyterian, 20 Methodist, 12 Episcopalian, 3 Congregational, 4 Mennonite, 3 German-Evangelical, 4 Jewish, and 69 were not members of any branch.

Is there anything to be done in Chicago?

REASONS FOR NOT GIVING TO MISSIONS

Horace Bushnell once gave a number of reasons why those who do not give to missions are justly excused from giving:

The man who believes the world is not lost and does not need a Savior.

The man who believes that Jesus Christ made a mistake when He said, "Go ye into all the world and preach the Gospel to every creature."

The man who believes the Gospel is not the power of God, and can not save the heathen.

The man that wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes that it is "every man for himself" in this world, who with Cain asks, "Am I my brother's keeper?"

The man who believes he is not accountable to God for the money entrusted to him.

The man who is prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

NOTES

The Berry School in Georgia

The Berry School, Mount Berry, near Rome, Ga., is celebrating its tenth anniversary with a homecoming for the thousand boys who have gone back from it to the country districts of Georgia. It is practically the work of one devoted woman, Miss Martha Berry, who, on a Sabbath afternoon twelve years ago, when resting at her home place in the mountainous northwest of Georgia, took pity on some small white children, poor and neglected, who were wandering in the woods. A Sunday school was started by her in her home, and out of it grew a day school, to which soon several other small schools in various parts of the country were added. Two years later, Miss Berry deeded the small school house in which the work began, a dormitory erected at her own expense, and 150 acres of land to a Board of Trustees, that poor white boys of the mountains might find an opportunity to gain a good education, and in turn become teachers among their own people, pointing the road to improvement and uplift. Thus the Berry School for Boys was started. The Lord has blest it wonderfully, so that now, after ten years of life, it has 2,000 acres and a plant valued at $200,000. There are now two schools, one for boys and one for girls. Scientific agriculture, farming, fruit culture, stock raising and dairy work, as well as building and road-making, are taught in the boys' school. The girls are taught the management of a home, the care of children, nursing, cooking, laundry work, gardening, weaving and basketry. There are 200 boys and 20 teachers, and 75 girls with 4 teachers. The Berry School is essentially a poor boys' school, and no rich man's son can enter it. It has turned out in ten years over one thousand boys who are making their influence felt in the communities in which they live, not only because the Berry School has given them a useful education, but because the Berry School is a distinctly Christian school and the teachers are interested in the souls of their pupils as well as in their minds and bodies.—Sel.

Does Brazil Need the Gospel?

The advertising columns of the daily press may not be an exact index of public opinion and morals in Brazil, says Missionary Bickerstaph, in the Assembly Herald, "but they do show what the educated class (the 20 per cent. of the population that are able to read) are supposed to want and what kinds of goods are tolerated in the open market." He then proceeds to describe the contents of the advertising columns of the daily press in Brazil, and thus conveys to us a picture of the pitifully low moral state of multitudes of its inhabitants.

Lotteries are glaringly announced in the press and by posters. Vendors of lottery tickets infest the streets, while seductive gambling schemes, called "cooperatives," have poisoned the blood of legitimate commerce. Witchcraft, prayers, and incantations are offered at prices within the reach of all readers, and the superstitions of the people are exploited in even the best of the daily papers. Immoral propositions are frequently met with in newspapers.

Mr. Bickerstaph states, however, that in fifteen years' contact with all classes he has found more honesty and less vice and selfishness among the humbler class than among those who have enjoyed the privileges of a college education, though he is forced to admit a great deal of concubinage among the poor and uneducated also.

The only remedy for all these and kindred evils is the pure Gospel of the Lord Jesus Christ, eradicating superstition, exalting and purifying the home, developing all that is best and curbing all that is evil in man.—Sel.

Opposition of Mohammedans Upon Sumatra

The Rhenish Missionary Society has had an almost unique experience upon Sumatra in that its missionaries were able to check the Mohammedan propaganda among the heathen natives and to win a considerable number of converts from the Mohammedans themselves. But now difficulties with Islam are increasing again in the Pakpak country, west of Lake Toba and its neighborhood, where the work seemed to prosper, especially during the last years. At Sidi Kalang the fanatical followers of the false prophet are using force and are trying to intimidate the non-Mohammedans. The followers of a certain Radja Batubatu have banded together in the northern parts and are threatening the peaceable inhabitants. In the Karo country, north of the Pakpak, murder has been committed and the house of a chief, who is friendly with the Christian natives, was drenched with kerosene and an attempt to burn it was made. It has become necessary to send out soldiers, who are hunting these disturbers of the peace, and the missionary stations have to be guarded carefully. There is no doubt that Islam is causing these difficulties, its followers making another attempt to stop the onward march of Christianity.—Sel.

A Coming Crisis in Europe?

According to the Baptist World, there are strong indications of an imminent crisis in Europe centering about the old city of Prague, in Bohemia. This crisis is believed to be a revival of the Reformation in that land of much tragic religious history. In the year 1915 the five-hundredth anniversary of the martyrdom of John Huss will be observed and the whole of Bohemia is said to be getting ready for that time. Stories are told of the self-denial of the Baptist brethren in Prague that put to shame the sleek selfishness of their richer church-members of other lands. All over that land and the neighboring Moravia, as the people get hold of the Bible, they are turning from the Roman Church. One of the Bohemian pastors writes: "The Pope never trusted his sheep in Bohemia; and because he feared and hesitated he may at last lose them all. He granted them at the start their wishes, viz., preaching the Gospel in the national language, the marriage of priests, and the New Testament Lord's Supper. They always protested against Romish abuses, and men like Huss and Jerome laid down their lives for being too radically 'Protestant.' The oldest Bohemian song is a Christmas carol from the ninth century, which we sing today in our services." To this harried land there seems to be dawning a better day.—Sel.

Korean Missions in a Nutshell

Christian missions flourish in Korea as perhaps nowhere else. It is only twenty-five years since mission work was commenced there, but the Gospel has already a very strong hold upon the people. The following notes are interesting.

Of the 11,000,000 Koreans, 300,000 are already Christians.

The Korean Christians are distinguished for their

1. Love of the Bible.
2. Prayer life in church and home.
3. Activity as Christian workers.
4. Remarkable generosity.

The people generally are poor, and they can not give much money for the spread of the Gospel, but instead they give much of their time to the work. Instead of money they subscribe time. One church of 300 people gave 4,000 days. The total contribution of time in one season equaled the preaching of one man for 300 years.

For every day since a missionary landed in Korea, twenty-six years ago, a Christian church has been organized.

There has been an average of one conversion every hour, since the first missionary arrived.—Sel.

Conducted by S. F. Coffman, Vineland, Ont.

THE CHURCH IN CRETE

The epistle of Paul to Titus was written with especial reference to the ministry of this Gentile convert of the apostle among the Gentile believers in the Island of Crete. But little is known of the churches in that place save what is written in this epistle. Much has been known of the earlier history of the people who were especially associated with the mysticisms and traditions of all of the Greek Mythologies. Crete was the home of the gods. Its hundred cities were filled with the temples and shrines of their respective deities. The consequence of such conditions is evident from the nature of Paul's admonitions to Titus.

Just at what time the Gospel found its way into the midst of this gross idolatry is not known. On the day of Pentecost there were in Jerusalem those from Crete who heard the apostles speak in the language of the Cretians and telling in that language the wonderful works of God. On that day God gave them a special message through the Holy Spirit, the first message of grace spoken in that language. This day marked the beginning of the testimony to the Cretians if not the beginning of the Church in that place. During the journeys of the apostle to the Gentiles we have no record of his having preached in that island. Only on his journey to Rome as a prisoner was the ship detained at the Fair Havens, and the record gives the names of two cities, Lasea and Phenice. But it is evident that no missionary work was done at that time else it would have been mentioned. The supposition of the preaching of the Gospel in that island by the apostle after his release from prison is very likely true. He is silent as to whether others had preached there before him or as to there being believers among them when he first preached to them. The indications in the epistle are that the people in Crete were very ignorant of the nature of the Christian life, requiring the most simple forms of instruction and requiring the greatest amount of forbearance and patient consideration in leading them into the higher experiences of understanding and manifestation of the Christian life. These facts would indicate that he had found them in a very crude state of heathendom, ignorant of the Gospel of the Christian faith.

Titus had evidently accompanied the Apostle to Crete and had been with him in his journeys and had heard him expound to these people the nature of the Gospel and had been an eye witness to the conditions from which these believers had turned away. And he was well qualified to remain and set in order the things which the apostle himself could not complete. Was Paul again being pursued by his enemies, that he could not remain and ordain elders in every city? It might not have taken long to do this work, for even Titus was not to be allowed much time (3:12). Yet, no intimation of persecutions is given, and the apostle, in his letter, seemed to be making no preparation for hasty flight. It is evident that Paul had all confidence in his helpers that they would complete his work as he had begun it. Titus was an efficient and successful co-laborer with Paul. It was with the greatest confidence that Paul could **leave** him in Crete to set in order the things that were wanting, and ordain elders in every city.

The duration of Paul's ministry in Crete is not mentioned. He had been there for sometime—long enough to have visited a number of the cities, if not all of the one hundred, that were established on this island. There were numerous believers there and located in a number of different localities and yet the organization to be effected among them was of a very simple nature. In order that permanency might be secured for the work already accomplished, an elder or elders were to be ordained in each locality who should become the leaders and especially the teachers of the Church and the defenders of the truth that had been taught them by the apostle and his helpers. While no inter-urban organization or general conference was established, the unity of the churches was secured by their maintaining the truth of the word that had been taught. Paul had remained with them long enough to establish the churches in the truth, and left the work of maintaining the truth to those who could confirm his words and prove the faithfulness of others who were competent to instruct the Church and defend the faith against her adversaries.

Two kinds of opposition were found in the island. The first mentioned was that of internal conditions. They were "gainsayers" who had accepted the faith, but who were not **sound** in it (1:10-13). These were of two classes, those who were Cretians and those who were of the circumcision. Their one motive was to teach and serve in the church for "filthy lucre's sake." Their standards of righteousness were very low, they were of the Cretian disposition, "liars, evil beasts, slow bellies." Their tendency would be to accept the facts of the Christian doctrines and deny the principles of character which it taught. The second class of opposers were the Judaisers. No class of people in the world except the Church have more right to uphold their doctrines than have the Jews. Their law was given from heaven. It has since been modified and made of no effect by their commandments of men and their fables. It has been fulfilled and put away by Christ; but in the days of the apostle the Jews still claimed their authority and looked upon the Christian Church as an erroneous innovation. Their perverted teachings and their ungodly lives were a snare of destruction to the early Christians in Crete.

As a result of so many kinds of teaching and so much perverse influence in the midst of the Church the spiritual character of the people sank to a very low ebb. The standard was such that at the present time we would be inclined to cut off all such from Christian fellowship. Not all the Cretians may have been such, but many of them were in need of reproof. Some of the aged brethren were careless and foolish in their conduct. They were unsettled in their faith; and selfish and full of passion in their conduct toward others. The aged women were tattlers, gossips and wine-bibbers. By what they were expected to teach and exemplify for the sake of the young women, we may imagine to have delighted in calling upon each other and having much to say to the discredit of their husbands, suggest insubordination to them and encouraging a love for pleasure and freedom from the duties of motherhood and home, all of which is inconsistent with the nature of the life of the Christian. Young men were apt to be what young men are in this age. The absence of thoughtfulness and discretion is the token of a youthful spirit. Yet those who profess to partake of the Spirit of Him who is raised from the dead have an obligation in following the mind of that Spirit and adorning the doctrine of God by a consistent life. It requires thoughtfulness in order to live a Christian life. There is no doubt but that servitude and perhaps slavery existed in some localities among the early Christians. The very nature of such conditions would produce a feeling of hatred and rebellion against the master, and prompt every impulse of injury and rebellion against him. Some of these Cretian servants would rebel, oppose their masters, appropriate their goods to their own use, and perhaps feel justified in so doing. But the Gospel taught entirely different conditions of servitude. These are some of the conditions suggested as existing among the Cretian believers.

The Church had also a relation to the government under which they were living. Subjection to such governments was not always an agreeable condition. Rebellion was in the air just at that time. Submission, gentleness and meekness were to mark the attitude of the believers toward those who ruled over them.

The most remarkable part of the epistle to Titus is the manner in which the apostle laid down the principles of the means of correcting the errors existing among the believers. Why should men change the course of their lives and adopt one that is contrary to the nature that is in their flesh? Two reasons are given; first, because of the nature of the Gospel by which we are saved; second, because of the nature of Him by whom we are saved. The Gospel teaches us to deny ungodliness and worldly lust while we are in this present world (2: 11, 12). We look for the glorious appearing of Jesus Christ who gave Himself for us to redeem us from all iniquity. To live otherwise than according to these truths, is to deny both the Gospel and Christ.

The attitude of the teacher to his people whom he desires to instruct in the ways of righteousness is also beautifully set forth. It is necessary for the teacher to "put men in mind of their relation to the Gospel and to righteousness, but to do it in the spirit of having at one time been in the same condition (3:1, 3).

The foundation of the plan of salvation is also clearly defined. Men are not saved by and works of righteousness which they have done. The only ground of hope which we may have is in the mercy of God, being justified by grace (3:5-7). Our hope of eternal life depends absolutely on the justification secured through the grace of God, and entirely separated from any works that man may join with it or add to it. As a result of this grace, we are regenerated and renewed by the Holy Ghost which is shed on us by Jesus Christ. This was the faith upon which the Church of Crete was founded and the Gospel by which the lives of the believers was raised to a higher standard of holiness.

GRACE OF THE LAW

XVI Leviticus

In the first part of the laws given by the Lord to the people of Israel, and which regulated their conduct toward Him and His sacrifices and ordinances, the emphasis is laid upon what the people **shall do.** There is a change in the character of these ordinances in the latter part of the book of Leviticus. In the study of the laws regulating the separation of Israel from the sins of the nations we noted that there was a series of laws concerning things which they **shall not do.** This same restriction is also recorded for the priest-hood of Israel.

In the two chapters under consideration in this study (21 and 22) God gave to Moses some very specific commandments for Aaron and his sons (Lev. 21:1, 17; 22:1, 18). While some of the regulations mentioned are for the observance of the people, yet they refer to the service of the priests for the people. It is certain that God had intended that His priests should represent Him in all the holiness of life and worship and should magnify the office of their ministry by a most faithful observance of the laws given by the Lord.

In the faithfulness of their keeping the laws they represented the faithfulness of God. In the carefulness of their ministry, they represented the righteousness of God, and in the things which they ministered with such care they represented the purpose and will of God. Those who represent God have great need of being very careful and obedient in all things. The law of Moses was God's law; the Gospel of grace is the law of God through His own Son, hence the need of great concern and carefulness on our part as His ministers and representatives.

THE PRIESTHOOD SEPARATED FROM DEFILEMENTS

Lev. 21, 22

A. SEPARATION FROM DEFILEMENTS.—Lev. 22.

I. From the Uncleanness of Death.—Vs. 1-6. cf. Ezek. 44:25; Lev. 10. This law was given especially for the priests. It was necessary that some one should care for the dead, but the priests were considered defiled by coming in touch with the dead. —Num. 19:11.

1. From whom to be separate.—From all save his near kin.—Vs. 2, 3. Note that this law is for the priests only and not for the high priest. (See Vs. 10, 11). Note also that at the marriage of a daughter or a sister, she is no longer considered a near kin. Her relationship has become estranged by affiliation with another through marriage. (See 22:12).
2. Why they shall not be defiled.—V. 4. This verse is differently rendered. The margin refers to a husband relationship, and some suppose that the text forbids the defilement of the priest-husband by the dead body of his wife. This is true in the case of the high priest. (Ezek. 24:16, 17), but the idea of husband is applied to the whole priesthood. For this cause none of them should defile themselves by indiscriminate defilement and thus unfit themselves to minister in the capacity of servants of their Husband, who is God.
3. The tokens of mourning to be absent.—V. 5.
4. Their intimate relation with God and His service demanded their greatest affection.—V. 6. Because they had been chosen to present to God the offerings and the "Bread" or food of the offerings consumed upon the altar by fire, they were not to be unfitted for the service by the defiling touch of death or the common sorrows of this life.

II. From Unholy Affiliations.—Vs. 7, 8.

1. Shall not marry an harlot.
2. Not marry a profane, or polluted, woman.
3. Not marry a divorced woman.
4. The reasons for the separation.—Vs. 7, 8.
   - a. They have been sanctified or separated unto God for holiness.
   - b. They minister holy things to God.
   - c. God whom they serve is holy.

III. From Unholiness in the Family.—V. 9.

1. The profane or defiled daughter to be burned with fire.
   - a. She is defiled by wrong affiliations.
   - b. Her parent defiled by her presence in the home.

     This is an instance of contamination by fellowship. The father is made guilty by the sin of a daughter, and is unfitted for his service at the altar until the cause of his defilement has been removed. The priest of God must have absolutely no fellowship with sin.

IV. The Separation of the High Priest.—Vs. 10-15.

1. From the defilement of death.—Vs. 10-12.
   - a. Shall not bear the tokens of mourning.—V. 10. The tokens are different than those mentioned in V. 5, which were those customary among the idolatrous nations. (Cf. 19:27, 28). The head dress of the priests was to be constantly worn by the priests when in service. To remove the mitre or to rend the garments of the priesthood would have been a matter of sacrilege.
   - b. He shall not touch any dead body. V. 11. (Cf. Ezekiel the priest, Ezek. 24:16-18). In this case the priest was forbidden to leave the sanctuary or to have any of the signs of mourning even for the death of his wife.
   - c. He shall not neglect his ministry in the tabernacle on account of mourning for the dead.—V. 12.
2. Improper affiliations.—
   - a. He shall marry only a virgin, and of his own people.—Vs. 12, 13. Marriage with a widow of a priest was allowable.—Ezek. 44:22.
   - b. He shall not marry a widow, divorced or defiled woman, or an harlot.
   - c. He shall not permit the defilement of his children.—V. 15.

V. Separation from Physical Imperfections.—Vs. 16-24.

1. Deformed priests separated from ministering at the altar.—Vs. 16, 17.
   - a. Those physically deformed.—Vs. 18-20.
   - b. Those blemished by disease.—V. 20.
   - c. Those deformed by accidents.—V. 20.
2. Could not approach the altar to offer sacrifices.—Vs. 21, 23.
3. Could not go into the holy place to make intercession at the altar of incense that stood before the vail.—V. 23.
4. Deformed priests permitted to eat of the Most holy and the Holy offerings.—V. 22. A distinction is made between the most holy and the holy offerings. Those offerings that were consecrated to the use of

Aaron and his sons, and the sin offerings which were to be eaten only by the male members of the priests' families were considered most holy. (Examples—Lev. 2:3, 10; 6:17, 29; Num. 18:9). The holy things were the offerings and tithes that were permitted for the use of the priests and all of their families. (See Lev. 7:33, 34; 10: 14, 15).

While service at the altar and in the holy place was not permissable, fellowship with the priests who ministered was at all times a privilege.

B. THEIR DEFILEMENT SEPARATED FROM THE OFFERINGS.—Lev. 22.

I. The Command.—Vs. 1, 2.

1. The nature of it.—Vs. 2, 3. The law was intended to keep the name of the Lord hallowed by offering to Him only such sacrifices that had been kept entirely free from pollution. A polluted priest would pollute that which he touched. (Cf. Lev. 15:11).

2. Given to Aaron and his sons and their seed.—V. 2.

3. The judgment for violation.—Vs. 3, 9. The crime of defiling the offering was so great that is was punishable with death.

II. Restrictions for Personal Defilements.—Vs. 3-9.

1. Any uncleanness.—V. 3. (See ch. 15.)

2. Kinds specified.—Vs. 4-8. Leprosy, issue of the flesh, touching that which was defiled by the dead, seed of copulation, touching any creeping creature, touching a defiled person, eating flesh that had died of itself or had been torn by a beasts.

The same laws which regulated the purity of the people were also in force for the priests. The priests were men of natural infirmities, the same as their brethren for whom they ministered.

3. The law for purification.—V. 6. The time of separation from the holy things was one day. At the end of the day the priest was required to purify himself as others, by washing and thus being ceremonially pure he could partake of the holy things, which were his food. In the case of other people, they could have their food even when they were impure. The law requiring that they should only be separate from the people and stay without the camp. But the priest had no food except that which he received from the altar—holy food—and therefore the period of his separation was not prolonged over the day, so that he might partake of food.

III. Restriction in the Priest's Family.—Vs. 10-13.

1. No one who is not a priest or eligible to the priesthood or in the priestly family had a right to eat of the holy things.—Vs. 10-13.

a. No stranger or Gentile. While the stranger was permitted to eat of the Passover, no such person would dare partake of the food that had been offered to God by presenting it to the altar. The Pascal lamb was not thus dedicated to the altar.

b. No guest of the priest, whether Jew or Gentile. This rule no doubt excepted any guest who belonged to the priest family.

c. No hired servant.

2. Two exceptions.

a. The servant purchased with the priest's money. He thus belonged to the priest's family.

b. The priest's daughter who was widowed or divorced and who returned childless to her father's home. This fact would indicate that the marriage of the daughter to another family cut her off from the privileges of partaking of the offerings that came to the priests from the altar.

IV. Transgressing in Ignorance.—Vs. 14-16.

1. Those who trespass, though in ignorance, are guilty.—V. 16.

2. A defiled person who eats of the holy things brings defilement upon them.—V. 14.

3. Repentance and restoration demanded for the trespass.—V. 14.

a. He shall restore the holy thing, replace it.—V. 14.

b. He shall add to the defiled offering one fifth of its value and give it to the priest with the restored offering.—V. 14.

4. Such defilement of the portion of the priest also defiles the whole offering which the priest had made for one of the children of Israel.—V. 15.

V. Separated from the Imperfect Offerings.—Vs. 17-28.

1. Offerings made for the priests and for the people.—V. 18.

2. Offerings for vows, and for free will and burnt offerings.—Vs. 18, 21, 22. The general character of these offerings is described in Lev. 1, 2, 3. The instructions are here repeated in connection with the instructions to the priests as to the kind of offerings to be received.

3. The offering to be accepted.

a. A male of the beeves, sheep, goats.—V. 19. It will be noted that in some instances previously mentioned both with peace offerings and sin offerings a female sacrifice was required. In this text special emphasis is laid upon the keeping of the vow.

b. It shall be perfect.—Vs. 19, 21, 25.

(1) No blemishes.
(2) No broken parts.
(3) No abnormal formations.
(4) No deficiencies.
(5) No diseases.

In verse 23 the statement is made that an animal with a superfluous growth or with a part lacking could be offered for a free will offering but not for a vow. According to J. F. & B. the translation indicates that the offering would neither be accepted as a free will offering nor for a vow. Since the general rule for all sacrifices in all other instances is that the peace offering also shall be without blemish that rendering may be acceptable. At the same time, since the offering was a matter of free will on the part of the worshiper, and only the fat on the the altar, and no special service of atonement was connected with it, it might have been allowed by the law as indicated. Note that only in the case of there being a superfluous growth or a part lacking was the animal to be used for a peace offering. Any other imperfection was not allowed, since their corruption was in them. (Cf. V. 25.)

c. Corruptible offerings accepted from no one.—Vs. 24, 25.

4. The reasons.—V. 25. That which was placed upon the altar was looked upon as food offered to God and consumed by Him in the fire. It is therefore evident that it would be a great dishonor to Him to offer anything but that which was perfect. The holiness of God would be dishonored by making Him to partake of imperfections or unholy things.

5. Offering the young.—Vs. 26-28.

a. Not to be offered before the eighth day.

b. The young and the dam not to be offered on the same day.

Seven days must have elapsed before the young could be offered. The period being one which is associated with earth time signifies a partaking of the earthly nature before the life was presented to God as an offering. The same age was required of Israel's sons before the rite of circumcision was performed.

VI. The Priests' Offering of Thanksgiving.—Vs. 29, 30.

1. To be voluntary.

2. To be eaten on the day that it is offered.

3. None to be left for the morrow.

There is one difference between the thank offering of the priest and that of the people. What was left of the peoples' offering was to be burned after the first day.

The difference between the thank-offering and the peace offering, of the people, was that what was left of the peace offering or offering for a vow might be eaten on the second day and any remaining portions must be burned on the third day. (See Lev. 7, 15, 16).

The closing of these instructions with the description of the thank offering is indicative that the restrictions are received as a privilege of delightful service unto the Holy One of Israel.

VII. The Holiness of God and His People.—Vs. 31-33.

1. His commandments unto holiness.

2. His name and Himself to be hallowed in Israel.

3. Israel brought out of Egypt to be hallowed unto the Lord (Jehovah). that He might be their God.

The Significance. These two chapters which have to do with the laws relating to the holiness of the priesthood in ministering their sacrifices unto God for the people, and the nature of the sacrifices to be offered to God are especially full of spiritual significance. In this brief space it will be possible to call attention to only a few, but the most important of them.

The key-note of the character of the priesthood is, perfection. In the character of the priesthood we find the standard of the character of Christ, and also of the spiritual priesthood. First, the human sympathy, or rather the Divine, made Him to share the sorrows of death with His kindred, but in His higher capacity of High Priest of God, He was not defiled by death, it had no power over Him to keep from His perfect and continuous ministry of mediation and intercession for His people. He was so united in His affections to God, that He lost sight of the sorrow to Himself in order to serve the most faithfully for men and God, to bring many sons to glory. Second, His affiliations were most holy. He was united with the spotless bride, the daughter of God, the Church of the redeemed. Third, In His family those who defile themselves with the pleasures of the world in sinful affiliations with the world, are in danger of being cut off. They become "dead while they live." The Lord cannot own these as His children who wilfully trespass against His righteousness. Fourth, The perfection of Christ is emphasized in the perfection demanded of those who ministered at the altar. He was both physically and spiritually perfect. Well might Pilate say, "Behold the man." In that character He was preeminently fitted to approach the altar of heaven and make intercession and atonement for men. Only one who had no infirmities of his own could bear the infirmities of another.

In all these respects we may find a suitable illustration of the spiritual life of the believers. Those things which are represented as disqualifying the priests for service spiritually interpreted will disqualify us for the fellowship which we may have in the family of God. While our natural earthly infirmities will disqualify us for approach and access to God, we may yet fellowship with Him even in the things of the altar, through the mediation of Him who is perfect.

The second great truth of these chapters is the perfection of the offering. In these chapters as in no other place is the truth of salvation for those who believe more definitely set forth. Who may approach unto the offerings of the Lord? Only those that have cleansed themselves from their pollutions. Those who ruthlessly trample under foot the sacrifice of the Son of God and desire to partake of His salvation while they continue in the uncleanness of their lusts and sins would pollute the very atmosphere of heaven and make God an unholy being, if the teachings of these chapters is true.

The character of Christ as a perfect sacrifice is also typified. There was in Him no spot or blemish, no cut or bruise and hence no pollution, or corruption. With no sin in His body, there was no corruption in His grave. Yet, He was human. He partook of the earthly nature. He fulfilled an earthly period of service. (This may be taken from the young being seven days with its dam.) In that period He proved Himself in every way to be a human being but without sin. In His sacrifice, He was slain alone. His mother had no share in His sacrifice, He was slain alone. Two other lives were taken at the same time, but they expiated only their own crimes against the law of the land, but Jesus was made an offering to God to take away the sins of the world. He had no sins of His own, He was able to bear all of the sins of the world Himself and secure forgiveness for all.

THE STORY OF JUDSON'S BIBLE

Twenty years after Adoniram Judson reached Burma the New Testament was translated into the Burmese tongue. In 1824, when war was waged between England and Burma, Mr. Judson was thrown into prison, and Mrs. Judson buried the precious manuscript, just ready for the printer, in the earth beneath their house. But as mold was gathering upon it, on account of the dampness caused by heavy rains, with a woman's ready wit, she sewed the treasure inside a roll of cotton, put on a cover and took it to the jail to be used by Mr. Judson as a pillow.

In nine months he was transferred to the inner prison, where five pairs of fetters were upon his ankles, and it was announced that he, with a hundred others, fastened to a bamboo pole, were to be killed before morning. During this terrible night, much prayer ascended for the precious pillow. It had fallen to the share of the keeper of the prison, but Mrs. Judson, producing a better one, induced him to exchange.

Mr. Judson was not killed, but hurried away to another place, and again the pillow was his companion. But one of the jailers untied the mat that served as its cover and threw the roll of cotton into the yard as worthless. Here a native Christian, ignorant of its value, found and preserved it as a relic of his beloved master, and with him months afterward its contents were discovered intact. After the close of the war this New Testament was printed, and in 1834 the whole Bible was translated into the Burmese language—a language peculiarly difficult on account of its construction and curious combinations.—Stories of Bible Translation.

THE SYNAGOGUE AT CAPERNAUM

Die Christliche Welt reports on the excavation by Franciscans of a building which is supposed, and with great probability, to be the synagogue of Capernaum mentioned in Mark 1:23-27. Its location is in the present Tell-Hum, a half hour's walk west of the entrance of the Jordan into the Sea of Gennesereth. Walls and pillars are fallen, yet remain nearly intact on the spot. It is surmised that the ruin was the work of earthquake. The Franciscans propose rebuilding with the original materials. The surviving four entrance steps may be the ones over which "the blessed feet" once passed on entering the synagogue.—Record of Christian Work.

Jews in Russia

A very encouraging movement is in progress among the Jews in Russia, called "Seeking after God." It is largely confined to the educated classes, who, feeling the need of vital religion, are turning their eyes to Jesus Christ, and are keenly intent on the study of the New Testament. The strength of the movement may be judged by the vigor with which it is denounced in the newspapers which are the exponents of the Jewish faith. The "Seekers after God" have not yet received the Lord Jesus as the Messiah of Israel, but they look upon Him as a great prophet His parables are to them like pearls of great price, unique in their moral value and beauty; and His personality charms and fascinates their hearts.—Sel.

The Workers' Column

THE RESURRECTION LIFE.—Eph. 2:1.

I. What Resurrection Means.
1. A life where there had been a death.
2. Not a revival of life, as from sleep.
3. A **renewing** of life.

II. Easter in Nature.
1. Heathen mythologies.
  a. New stars in the heavens.
  b. New life in the trees and flowers.
  c. New life springing from the earth.
2. The new meaning in Christianity.
  a. A new being in heaven, Christ raised from the dead.
  b. New life in the hearts of men, manifested by new works.
  c. The resurrection of saints from the earth.

III. Why a Resurrection is Required.
1. Satan, the adversary has the power of death.
2. All have sinned and the wages of sin is death.
3. Death and dead things are not found in heaven.
4. God wants men saved and they must be saved from death.

IV. The Power of the Present Resurrection Life.
1. The power of God.—Eph. 1:19; 2:1, 4, 5.
2. Christ.—being in Christ.—Eph. 2:5, 6.
3. The Holy Spirit.—Eph. 1:11-14.

V. The Three-fold Power of Our Final Resurrection.
1. God.—Matt. 22:29.
2. Christ.—John 6:39,40.
3. The Holy Spirit.—Rom. 8:11.

VI. Conclusion.
1. The power of God is sufficient and does renew physical and spiritual life.
2. The renewed life demands a fitting attribute of new works, which is holiness.

BEHOLD THE LAMB OF GOD

Jno.. 1:29

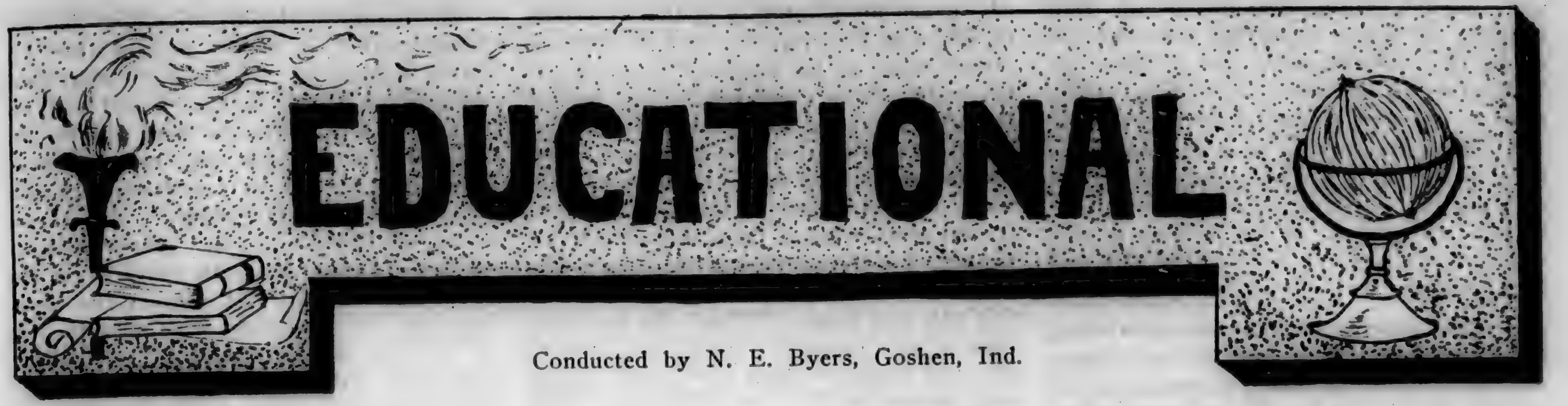
J. S. C.—1893.

I. Christ and the Law.
1. He was both Priest and Sacrifice.
2. He fulfilled the figures of the law.

II. Christ and the Atonement.
1. The purpose of His coming, to take away sin.
2. He offered salvation for all.
  a. He blessed the children, showing that they were restored to favor with God.
  b. Not the Adamic sin, but those of our own doing bar us from the salvation of God.

III. How to Behold Him.
1. By faith, not by works.
  a. Outward works are not faith working, but are the symbols of faith existing in the heart.
  b. Believers engage in Christian service in the true spirit and not without the Spirit.
  c. Outward works may aid the spiritual working.

IV. What We May Behold in Him.
1. Behold the Man, as a model character.
2. Behold the Sufferer, the price of sin.
  a. We may behold Him thus, through our own suffering for sin, our crushing, our Gethsemane.
3. Behold the King of Glory.



Conducted by N. E. Byers, Goshen, Ind.

CHRISTIAN TEACHERS

In this good land of ours we prize very highly our great privileges of religious liberty and free universal education. And yet this combination has made it necessary, it seems to have the state control the schools and eliminate religious instruction from the courses of study. Can we then have no religion in our schools? Yes; religion is life, rather than mere learning, and religion lived among our children will bring more real practical results than any amount of instruction by disinterested persons.

If we send our children to the public schools we can not shirk the responsibility of doing all in our power to aid in securing Christian teachers. We must have Christian school trustees and directors and use our influence in securing the best teachers available. This is the business of Christian parents and not of professional politicians.

This will serve a good purpose not only for the children, but for the teachers as well. It is very desirable that Christian teachers locate where they can worship with those of their own faith and where they have an opportunity for assisting in Christian work.

The Editor of this department again offers his services in trying to locate Christian teachers to the best advantage for all concerned. If those desiring positions and those in need of teachers for all grades of common and high school work will address him there will be little difficulty in making satisfactory arrangements.

THE DEVELOPMENT OF THE PHYSICAL LABORATORY

J. M. Kurtz

The physical laboratory, as well as all other scientific laboratories of the present day, is a product of the 19th century. And from the point of view of their aims and purposes they fall naturally into two general classes—the research laboratories and laboratories established for educational purposes. In the first the aim is to discover new facts, new laws and principles; in the second the student is brought in direct contact with nature and is asked to rediscover these same facts and laws as a part of his educational training.

In spite of the fact that almost every college and high school is giving instruction in laboratory work, such laboratories have been in existence only a very short time. Even at the time of our civil war they were almost wholly unknown. Physical laboratories were then used for research work only. And in most cases the equipment was so very limited and the facilities so utterly inadequate that the investigations were seriously handicapped in every way.

Prior to the 19th century there were even no buildings set apart for scientific work of any kind. The men who were inclined to investigate did so as a rule in their own homes. One of our greatest scienists—Berzelius—used his kitchen for a chemical laboratory and Robert Boyle in a description of one of his physical experiments states that he employed a tube of such a length that he "could not conveniently use it in a chamber" and he was "fain to use it on a pair of stairs." These were pioneer days, but some of the results of their investigations were nothing short of marvelous.

Discouraging as it must have been to labor under such adverse conditions this was sometimes the least of their troubles. The results of their experimental research frequently aroused a hostile public sentiment and brought them in conflict with the authorities so that more than one investigator was glad to escape with his life.

Although the ancients had what they called private laboratories, before the close of the Middle Ages there was no attempt made at anything like careful scientific inquiries. "The laboratories of that time were given over largely to the search for the philosophers' stone, a substance supposed to have the power of turning everything else into gold, and to the manufacture of elixirs, drugs, charms, cosmetics, etc. With the fifteenth century came the reaction against scholasticism; and men began to study nature rather than books. They began to observe rather than to deduce facts and principles, and by the end of the sixteenth century the experimental method was well established."

Galileo introduced the experimental method in physic in 1589 by performing his famous experiment in the tower of Pisa. Up to this time Aristotle, who lived several centuries B. C. was quoted as authority on almost every subject. And it was on the strength of his authority that everybody believed that the speed of falling bodies is proportional to their weight; that is, if one body is ten times heavier than another it will fall in one-tenth the time. It had never occurred to any one through all the previous centuries to try it. But Galileo whose keen powers of observation detected the fallacy took two stones, one weighing one, and another one hundred pounds, carried them to the top of the tower of Pisa and dropped them together. And to the utter astonishment of the spectators the stones struck the ground at the same instant. The authority of Aristotle was now no longer supreme and here and there men began to think independently and to observe the natural phenomena about them. The scientific method had now become established.

But the tide of public opinion changes very slowly and we can easily imagine, of course, with what a shock the great mass of the people would receive the news of Galileo's experiment as well as any other results that conflicted with the authorities of the day. And it is not surprising that some of the people reputed for wisdom looked upon scientific investigations as dangerous to intellectual and moral life. In 1667, less than 250 years ago Thomas Sprat in his "History of the Royal Society of London," found it necessary in all seriousness to defend experimentation, arguing that "experiments will not injure education" and that "experiments are not dangerous to universities." The reasons for these arguments was because the Oxford pulpit declared that Robert Boyle's researches were destroying religion and his experiments were undermining the universities.

In spite of inconveniences and opposition however there were a few great minds who continued their investigations of nature. And their efforts were well repaid in the marvelous results they obtained. Galileo and Gilbert, in the 16th century; Torricelli, Guericke, Huygens, Pascal, Mariotte, Descartes, Boyle, Newton in the 17th century;

and Galvani, Volta, Franklin in the 18th century, all made important contributions to science. Occasionally one of these investigators would allow some keen young mind to enter his private laboratory and assist him in his work. In a few instances the enthusiasm of the investigators attracted a number of young men who were eager to join with them. It was largely in this way that the research work of the 17th and 18th centuries was carried on.

It ought to be pointed out here that while these experimentalists were prying deeper and deeper into the hidden mysteries of the universe there was another group of physicists who were more mathematically inclined and who endeavored to express the laws of nature in mathematical formulae. The whole body of physical investigators then as well as now can naturally be divided into these two classes. To be sure each group is interested in the work of the other because their work is very closely interrelated, but the one group is continually looking for new phenomena and explaining them in the light of the general fund of knowledge at hand, while the other group is working out in mathematical formulae and equations, expressions for the most fundamental laws of nature which bind together phenomena seemingly entirely unrelated, and which also serve as a basis for still further investigations.

Coming down to the 19th century we find that during the first half of the century several educational institutions became sufficiently interested in experimental science to establish laboratories devoted entirely to research work. The first one was opened in 1845 in the University of Glasgow by Lord Kelvin. This was about twenty years after the first chemical laboratory for research work had been opened to students at the University of Giesen by Leibig. The chemical laboratory has always preceded the physical laboratory. It was so when private individuals first undertook to do research work. Here we notice it again when the universities began to do research work. Cajori in his excellent "History of Physics" gives two reasons for this order. "In the first place" he says, "chemistry appealed more directly to the needs of practical life. A knowledge of chemistry was indispensable for the separation of metals from their ores. On the other hand, the age of steam had not yet arrived; electricity and magnetism were sciences still in their infancy. The second reason for priority of chemical laboratories is that they are less expensive. Earthen vessels, bottles, test-tubes, a stock of ordinary chemicals, are not expensive yet go a long way towards equipping a chemical laboratory. Physical apparatus, on the other hand, is very costly. Three hundred years ago the air pump, thermometer, and telescope were expensive luxuries; they are expensive now. One hundred and thirty years ago Priestly wrote, "Natural Philosophy is a science which more especially requires the aid of wealth."

When Lord Kelvin, as already mentioned, opened his laboratory at the University of Glasgow for research work in 1845, he invited some of his students to aid him in his work. Others volunteered for service. In later years he made the following remark, "Three-fourths of my volunteer experimentalists used to be students who entered the theological classes immediately after the completion of the philosophical curriculum. I well remember of the surprise of a great German professor when he heard of this rule and usage: 'What! Do the theologians learn physics?' I said, 'yes, they all do; and many of them have made capital experimentalists.'" At about the same time that Kelvin opened his physical laboratory for scientific investigation, the University of Heidelburgh in Germany took a similar forward step under the guidance and direction not only in England and Germany but also in France and America until today nearly every important University is making original investigations of one kind or another.

The great physical laboratories of the present day devoted almost entirely to scientific research are those of the Royal Institution in England where such men as Davy, Faraday, Tyndal and others made their important contributions to the world; the Physikalische Reichsamstalt of Germany; and the great national laboratories supported by the Governments of England, France, Germany and the United States which were established for experimentation that is beyond the resources of laboratories connected with educational institutions. Through the efforts of 18 nations a fine laboratory has been established in France for the purpose of constructing standards of the Metric system and making other investigations.

The men of the 19th century whose names will go down in history are more numerous than that of any previous century. The investigations in heat were carried on by Davy, Rumford, Carnot, and Juole; in electricity and magnetism by Ampere, Faraday, Gause, Weber, Maxwell, and Hertz; in light by Helmholtz. The men of our own day whose investigations have become famous are Kelvin, Rayleigh, J. J. Thomas, and Roentgen.

A word might be said with reference to the most important contributions made by the physical laboratories of the last three or four centuries. Previous to the 19th century the greatest contributions were Newton's law of gravitation, the principle of the conservation of mass (or matter), and the principle of the conservation of momentum. The most notable facts during the 19th century was the development of the principle of the conservation of energy and its application to all fields of science, and other great principles such as the second law of thermodynamics and the kinetic theory of matter. Much might be said with reference to the practical application of these great principles in the industrial world which has brought on such great changes in our modern industrial system, but space will not permit.

The nature of the investigations that are being carried on at the present time are rather interesting. In order to understand them a few words should be said with reference to the relation between physics and chemistry during the last two centuries. Chemistry has for its foundation principle "the conservation of mass;" the corner stone of Physics is "the conservation of energy.' During the 18th century and the greater part of the 19th century the chemists and the physicists were investigating in entirely separate fields. The chemists were busy with the transformation of matter from one substance into another and the laws of chemical change. The physicists investigated the changes of energy associated with matter. But during the last few decades some marvelous results have been obtained. The physicists in their study of electricity have come to the conclusion that the electrical charges are the primary elements of matter. And the chemists have corroborated this conclusion. So that at the present time the most important investigations that are being carried on in both physics and chemistry are along the same line and lie in the field of physical-chemistry. The specific problems that are puzzling the investigators just now are, "What is an electrical charge?" and "What is gravitation?" two subjects that are much more closely related than appears on the surface.

So far I have spoken only of the laboratories devoted to research work. This does not include the laboratories of the high schools, colleges and universities established entirely for educational purposes. The first educational institution in this country to require laboratory instruction for a degree, was the Massachusetts Institution of Technology. This was in 1869. Only about forty years ago. Since then such laboratories have increased very rapidly through out the country. In 1871 Harvard had no instruments to make electrical measurements. Most of the large laboratories have been equipped during the last twenty-five years. There is hardly a standard high school in the country at the present time but what has a better equipment of physical apparatus than the best university had thirty-five years ago.

We are making rapid strides in scientific education. But it is only a beginning. The scientific training of the last twenty-five years is entirely different from the instruction that was given previous to that time. The rising generation is being taught to think for itself—to go to the original sources for information. And the combined efforts of the vast army of educated young men and women that are going forth will produce results of far reaching consequences. They will pry into every hidden mystery. Nothing will escape the penetrating eye of the investigator. And in the process we will discover what there is about us that is fundamental and abiding. The superficialities will be laid bare and be discarded. The truth alone will abide. This much at least must be said to the credit of most of the great men of science of all ages, that while they were often considered irreverent and even at times were severely persecuted as the reward of their labors they were leading men nearer to the truth and the truth shall make men free.

These are some of the results of scientific investigations, and the physical laboratory will always receive its share of the credit.

Goshen, Ind.

THE VOYAGE AND FIRST IMPRESSIONS

S. E. Zook

Possibly I never felt queerer in my life than on the 24th of June, 1911, about 3:00 o'clock P. M., when the "Caroline" of the Compagnie Generale Transatlantique started her twin screws which were to propel her heavy cargo and ninety-one passengers across the "great pond."

This queer feeling was not due to my being among many people a perfect stranger, I had often experienced **that** before. But **now** I was on board a French boat with everyone on board chattering French, a language about which I knew absolutely nothing, except that the sounds nearly all seemed to be forced through the nose, and that a word was never pronounced the way it was spelled.

There I was all **alone** it seemed to me—and by the way, I cannot imagine a more awful condition that that expressed by Samuel Taylor Coleridge in the words,

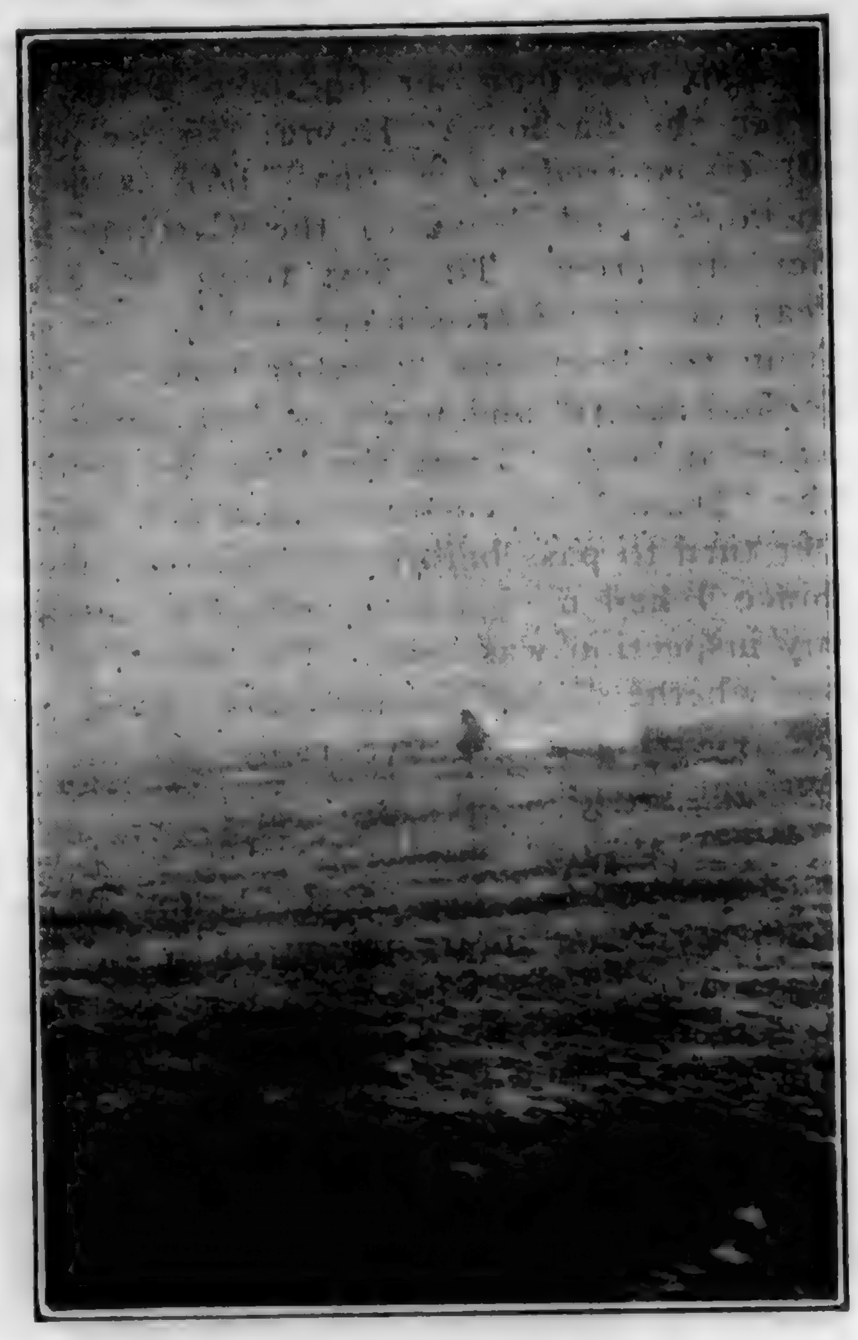
> "Alone, alone, all, all alone,
> Alone on a wide, wide sea!
> And never a saint took pity on
> My soul in agony."

Now **my** condition was by no means so serious as that, for I had not yet reached "the wide, wide sea," and by the time I had reached it, yea even before, I no longer felt that I was alone. I soon found that many of those who were speaking French, or attempting to speak it, could speak English very much better. I also found that they had not all been speaking French as I at first supposed, for most of them were born Americans.

Nearly all were professional people. Besides a number of doctors, lawyers, and teachers there was—Prof. Stumberg of the University of Louisiana with a party of twenty-nine including only one man. Nearly all of the party were teachers or intending to teach. Prof. Stumberg was conducting his twelfth party. About two-thirds of them were going abroad to study German, and the remainder to study French. The groups had with them their books for study and met with Prof. Stumberg every day for a lesson. He had made previous arrangements to place each member of his party into a German or French home, where they would hear nothing but the foreign language and would have to try to express themselves in it. Several times a week each group met with a German or French professor for a lecture. The French group stayed in Paris and the German group in Berlin and Dresden. Of course they made daily excursions for sightseeing in these cities and the surrounding places of interest.

I never imagined an ocean voyage could be so pleasant as our was. About all that I ever heard about it was that there are occasionally were very fine sunsets, but that most people usually were too sick to appreciate them, and I must confess that I was not expecting a very good time on the way. I had a pretty vivid picture of "all going out and nothing coming in."

But how pleasantly I was surprised! The ocean is not a wide uninteresting expanse of water as I supposed. The Creator has not in any way slighted this part of His great creation. Each day the sea appears in a different dress. Now it is dim and gray with a dark line or two out towards the horizon. At another time it is a deep blue that stands out sharply from the white horizon, so that it seems as if the boat were floating in an immense round dish. Now it is smooth almost as glass with only the foam and wavelets made by the boat. Again it is stormy and rough with great waves that dash madly against the ship and toss it too and fro as if it were a toy.



An Iceberg at Sea

If you are fond of see-sawing, you certainly would enjoy riding out on the prow or stern of the boat when the sea is just rough enough so that the water does not dash up over you. Of course you will be going faster and farther than you ever did when see-sawing. I used to stand there a half hour at a time while it rocked evenly for a time—I estimated that it rose and fell about thirty feet—and then suddenly dropped an extra ten or twenty feet three or four times in succession. The effect of this motion is somewhat different when you are in the dining room. Imagine yourself feeling as if you were going to go head first into your plate of soup. That is why some of the passengers do not eat all their meals in the dining room. Now I never lost my farmer's appetite a single time, but took my three meals there every day.

Although the nights are frequently damp and misty, yet even **they** can add to the enjoyment of a trip. One of the most beautiful sights I saw was the phosphorescence of a particular night. We had seen it before but on this occasion it was wonderful. Phosphorescence is due to various causes. Sometimes it is due to living organisms, fungi and bacteria and protozoans of the genus Noctiluca. I think the brilliant diffuse phosphorescence of this night must have been due to myriads of these animals. The foam made by the boat was all brightly illuminated and the little waves far out on the deep seemed to throw off bright diamonds.

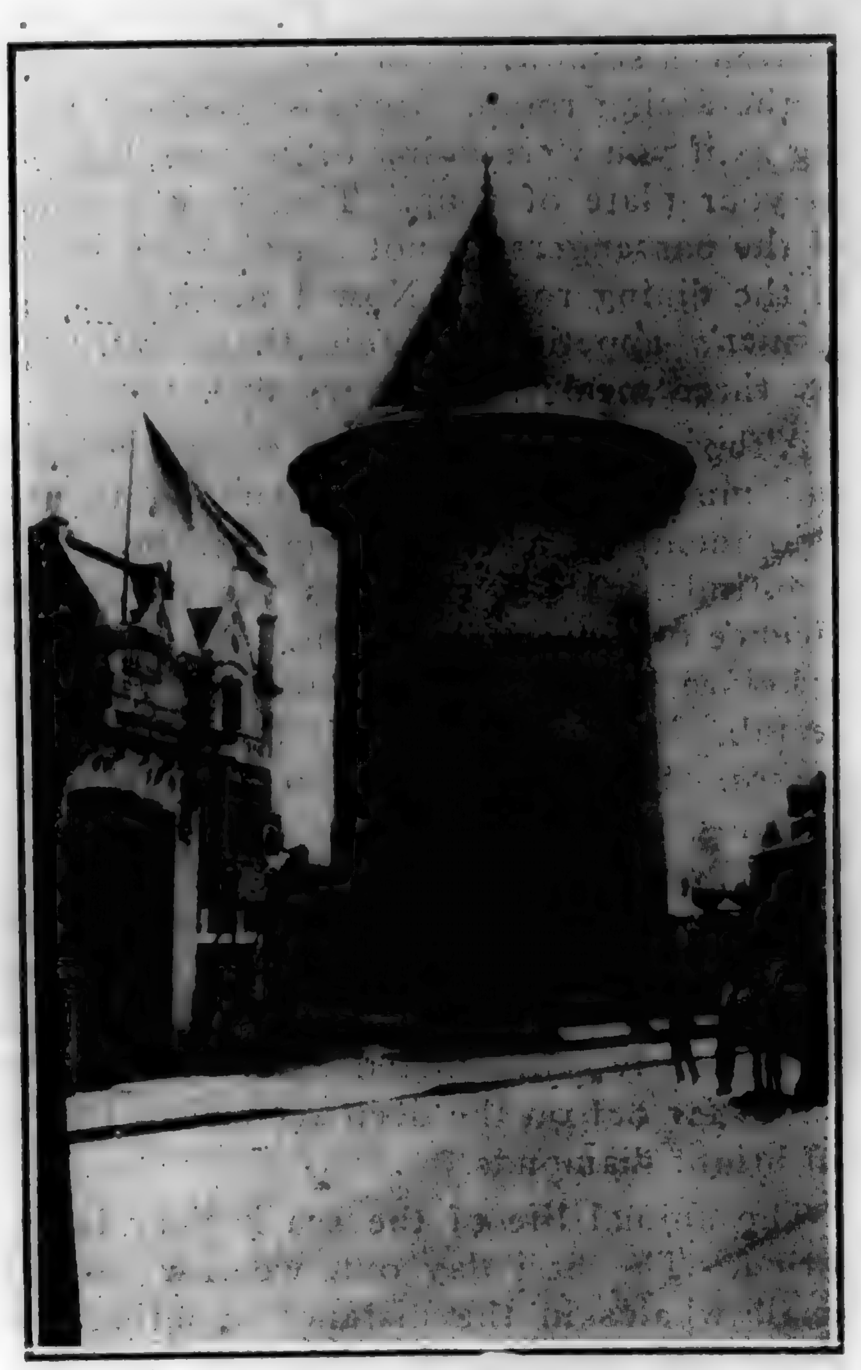
The animal life of the sea is very interesting. The first day out, we saw several small whales in the distance spouting the water high into the air. Then we ran into great schools of porpoises or bottle-nosed dolphins. They are from five to eight feet long and are blackish above and whitish below. They dart through the water at great speed and race with the vessel. Sometimes they stayed with us ten or twenty minutes. They often leap entirely out of the water as if playing leap-frog with the waves made by the boat. We photographed some one noon as they leaped out of the water. There must have been thousands in that school; they were everywhere on all sides of us. I snapped two together as they leaped into the air but there was so much foam and spray about them that it would not make a distinct cut.

In the evening we frequently saw large sharks basking in the sun. They were about twenty-five feet long and looked as if they might devour a man, but these were said to be harmless, and are known as the basking shark from their habit of basking in the sun.

On the homeward voyage we saw a few sword-fishes, the upper jaw forms a long rigid sword-like beak, hence the name.

I cannot pass without mentioning the two most beautiful sunsets I ever saw. Would that I could only give you a faint idea of their beauty. One looked like a most beautiful landscape. The clouds were arranged in the forms of houses, trees, fences and fields so that the passengers were saying to each other, "I want that little cottage yonder by that cluster of trees," or "that is mine at the top of the hill." The landscape, which at first resembled a winter scene with great banks of snow, changed to purple and red. It grew redder and redder until it was all aglow, and then faded slowly away into darkness.

One morning soon after breakfast I noticed that something ahead of our boat was attracting attention. So I went out on deck to see what it was. The captain with his field glasses could not yet see it clearly enough to tell what it was but that it probably was an iceberg. The report that we were approaching an iceberg was circulated on board and soon every one was out to see the wonder. In a little while we could see it with the naked eye but could not at once recognize it as an iceberg. It was almost straight ahead of us. How we did hope that we might pass it at close range! For most of us had never seen one before. We were coming constantly nearer and passengers began to hurry to their rooms for their kodaks, and were preparing to photograph it. It looked like an immense mansion with one gable facing us and a great wing on either side. It remained in the same position till we came quite near it, when suddenly one wing sank into the deep and the whole iceberg seemed to turn upsidedown. Now it had the shape of two big mountain peaks connected by a low semicircular range. It really was an "Eisberg"—an icemountain—of purest white marble, and when we came nearer and finally passed very close by it, we were enraptured by the splendid sight. The reflections of the bright sun on the greenish-blue water produced a most charming color effect on the snow-white mountain. Our captain said it was one of the finest he had ever seen.



Museum Tower of Joan of Arc

But I have thus far said nothing about life on the Caroline. You,dear reader, can best get a notion of what that was like, if you imagine a family—a large family of ninety-one members who live peaceably together, having their hours for work, devotion, study, games, and play. I think it would be difficult to select promiscuously ninety finer people than were in this large family. There was not one "knocker" among us. To form more than a passing acquaintance with such a large number of good people from different sections of the country is of great educational value. I'm sure I shall never forget the lessons of love, and Christian fellowship and service which I learned on this my first trip.

On Sunday night we had a good old-fashioned sing. We sang everybody's favorite, using just as many verses as we knew without books, for no one had been thoughtful enough to bring any along. But if he had thought of it, he might not have wanted to bother with the extra load, for it is always advantageous to go with the least possible amount of baggage.

On the return trip there were about 700 passengers and of course it did not seem like a family, but rather like a town of rather selfish cliques.

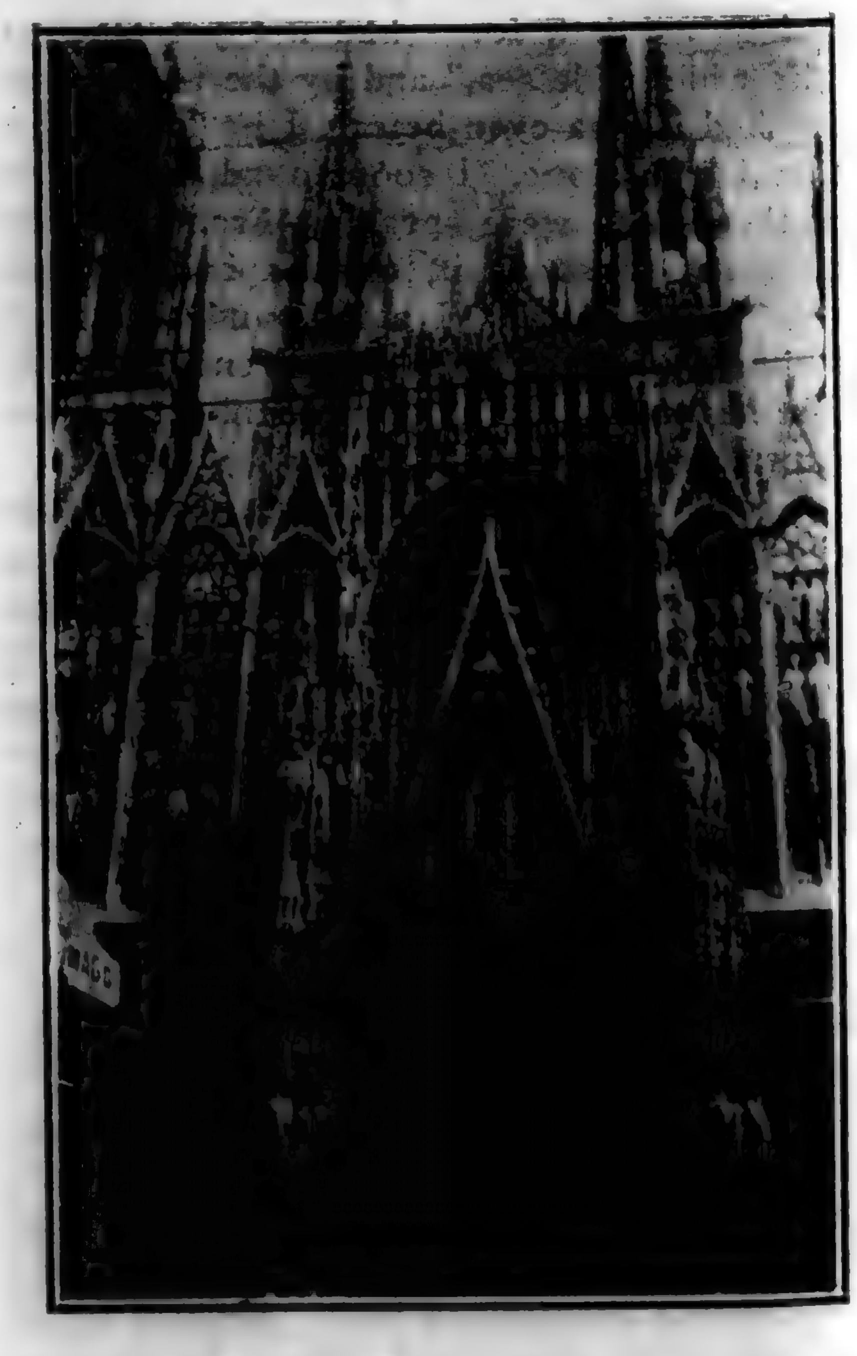
Strange as it may seem, we had such a good time on our way over, that we were sorry to see the first land, for that meant that we must now soon part and take different routes in a strange land. The water was so low that our big boat could not enter the harbor at Havre; so we were all transferred to a small boat and reluctantly took leave of the Caroline and her fine crew. The first thing we could read of the advertisements which we saw from the boat was "Quaker Oats." That looked natural and made us feel somewhat more at home. From the boat, we entered the "Duane" or custom house and waited our turn to pass before the customs officer. Since I had no baggage except a suitcase, my inspection was brief. The officer asked me whether I had tobacco and cigars, and on receiving a negative reply, let me go without opening up.

When I came outside the Duane, I was surprised to find one of the ladies of our company being almost devoured by a dozen of twenty "kids" who were trying to get her to give them American pennies. I would have expected some such scene in some places, but not here; however, I never saw anything like it again. An officer quickly scattered the little fellows. I afterwards learned that foreigners are largely to blame for this, since some of them toss coins in the street to see them scramble for them.

On landing at Havre we found the temperature on land very much higher than on sea. It seemed almost like stepping into an oven. On sea it had usually been quite warm during the day, but always very cool at night. We had to wear heavier underwear and wrap up in steamer rugs or use over coats.

Among the passengers were Prof. Snow and his two sons. They were going to Paris for the summer but were going to spend a day in Rouen. As I could not speak any French, and Prof. Snow could speak it fluently, I asked him to stay with them while visiting Rouen. He kindly invited me to stay with them as long as I wanted to cover the same ground. We drove about the city of Havre until noon, then took a boat to Trouville, a famous summer resort. We found it to be a very beautiful little town with a splendid beach.

In the evening we took a train for Rouen. How funny the little train appeared to us! The locomotives and cars were not half as large as our smaller ones, to say nothing of the enormous ones used by some of our railroads. The locomotives looked very much like pictures of the earlier ones, with a smoke stack which widened at the top. The passenger coaches were very different too. Each car was divided into three or more stage coaches, as it were, which were not connected but had a door on either side of the car. Each apartment accommodated from six to ten persons with seats that faced each other. There was no conductor on the train. No one is allowed to go through the station to the tracks without a ticket. Each person finds a seat in a 1st, 2nd, 3rd or 4th class coach, depending on the class of his ticket. At each station a man passes along the train outside and calls the name of the station. The passenger must listen when the train stops and not go past his destination. Pity the man who falls asleep and doesn't hear his station called! When a passenger gets off a train he cannot get into the station without depositing or showing a ticket. To lose your ticket will cause you great inconvenience and will necessitate your buying another, unless you can satisfy the officer that you really did have a ticket.



Central Doorway to Notre Dame Cathedral

The day at Rouen was exceedingly pleasant and interesting. Rouen, a city with

116,316 population, is one of the most important in France. It is a busy port on the right bank of the Seine at the foot of hills which surround it on three sides. Its history as a city dates back at least to the third century. From the time of the Gauls, Rouen, which was called Ratuma and Ratumacos by the natives, and Rotomagos by the Romans, was the capital of the country of the Veliocasses or inhabitants of the Vexin. Here in 1431 Joan of Arc was burned in one of the public squares, and here many celebrities were born including the explorer Cavelier de la Salle, who recognized the Mississippi and gave Louisiana to France. Its admirable situation, its cathedrals, museums, monuments, picturesque streets with their old houses, and its environs make Rouen one of the most interesting cities of Europe.

We first went to the Museum Tower of Joan of Arc. This is the remains (dungeon) of a fortification built by Philippe Auguste in 1207. It is 81 1-4 feet high and has no windows except the very narrow ones shown in the illustration and these are at the top of the cells. Joan of Arc is said to have been confined in this dungeon for 21 days.

The Church of Saint Owen, a classical type of the radiant ogival style of architecture, with its beautiful Garden of the Town Hall behind it; Saint Maclon, a graceful specimen of the Norman Gothic fifteenth century style; and Notre Dame, one of the finest Gothic cathedrals, make a profound impression on the visitor. The latter was commenced in 1201 or 1202. It stands on the site of a Romanesque Church which was destroyed by fire, and is 438 3-4 feet long with a vault 91 feet high. The western facade between the two front towers (See cut on front page) is 182 feet wide. The first tower or tour de Saint Romain on the left, which is romanesque in the lower and ogival in the upper part, is the only remnant of the great church which was destroyed by fire in 1200. It was only finished from 1465 to 1477. It measures 243 3-4 feet high including the pointed roof. Here are kept the clock and the great bell which weighs 7,500 Kilogrammes, or over 7 1-2 tons.

The tower which corresponds with it on the right, called tour de Beurre, one of the most celebrated examples of the flamboyant ogival style, was built from 1485 to 1507 with the revenue acquired by dispensations to use butter during Lent. Beurre is the French word for butter, hence this is the butter tower. It also is 243 3-4 feet high.

Between these two towers is the proper facade, which consists of pinnacles, pieced archments, balustrades, niches, three doors, a rose window, and presenting with its 300 statues, statuettes, and figures, in spite of serious damage, an imposing appearance. (See small cut for a better idea of detail.) Think of the millions of dollars and the stupendous amount of energy expended by the Catholic Church to impress the weak mind with awe and reverence! What wonder that Catholics are good church-men? They do not fail to take advantage of the early formative period of the child. How could careful persistent teaching of children in such imposing surroundings fail to make a lasting impression?

The Church of Saint Patrick, celebrated for its stained glass, was built in 1535 to the memory of the Irish people who lived in the fifth century. In the chapel of the Passion to the front of the right aisle are some of the most beautiful windows I ever saw. One of them has scenes from the early life of Christ.

Then there are the Palais de Justice, the rue de la Grosse-Horloge, and the Museums of fine arts, ceramics, and antiquities, all of which are well worth seeing. We were so charmed with the place that we decided to do without dinner at noon, in order that we might see more, for we had only one day to stay.

Lafayette, Ind.

MORALS AND MANNERS

Street Manners

O wad some Power the giftie gie us
To see oursels as ithers see us!
It wad frae monie a blunder free us,
An' foolish notion;
What airs in dress an' gait wad lea'e us,
An' ev'n devotion!
—Burns.

The average person as he walks up street attracts no attention to himself. On the other hand the person who is dressed very loudly and in extreme fads and styles, or who talks and laughs loudly, or is especially awkward or ill-dressed—in short all persons who do the unusual thing on the street attract the attention of persons whom they meet. At all times our conduct should be free from all self-consciousness, but it can not be when we feel that we are attracting special attention. A proper modesty and a little knowledge of what constitutes good behavior will help the self-conscious person to feel more at ease when passing up the street and at the same time be a credit to himself, his friends, his home and his community.

Be very careful of your general appearance. Wear quiet well-fitting, simply made, well kept clothes and in every way avoid attracting attention. Every woman should aim to have her skirts of right length and not saggy, and the edges free from fringes. Men should keep their trousers free from the "baggy" appearance.

Walk with head erect and shoulders firm and arms relaxed, unless carrying some package. The pockets of a man's trousers were made for use but not to carry his hands while walking.

Avoid the long swinging stride. Walk, as though you were on business, but do not run. Do not linger or loiter. When through with your shopping or errand go home or to some waiting room.

Do not loiter in front of display windows you may be hindering some one else from seeing and you certainly will be seen more conspicuously than you wish. You can see all there is to be seen as you pass by, only on very rare occasions is it necessary to stop and look at displays. Persons who rarely get to cities are especially apt to attract undue attention to themselves by this habit.

Do not jostle through a crowd on the street or car. You will get through more easily and at the same time win the respect of the crowd, if you keep asking those in front of you "to pardon" you as you try to move forward.

Never stare and gaze at people or objects, i. e. never have the gawky look. If anything unusual passes look at it without seeming to do so.

Humming in public is very impolite.

Loud talking or laughing is extremely vulgar. Girls who do this to attract attention to themselves show the highest lack of good breeding. People should always be seen not heard. Loud talking or laughing when driving is also very rude as well as craning the neck to gaze from a conveyance.

Girls who walk arm in arm show lack of good breeding—much more so, however, when they walk arm in arm with a young man. The only occasion when a young man may take a lady's arm is when giving assistance.

In short, when on the street have about you a quiet, unassuming, dignified attitude.

Moral Condition of Japan

"When we consider the fact that Japan, including Korea, is smaller by 30,000 square miles than the State of Texas, and yet its population is more than half that of the entire United States; that vast numbers of her population live on less than five cents per day; that consumption and diseases even more horrible are much more common than in America; and that from time immemorial every vice common to sinful man has been practised unhindered by the influences of Christianity—when we consider these facts, and add to them our knowledge of slums in general, then we begin to get some faint idea of the condition of those of Japan. Every town here has its slums and they are all more or less repulsive. But as a rule the larger the town or city the worse the slums. Takamatsu, the town in which we live, although it has a population of fifty thousand, is considered as country when spoken of in connection, for instance, with Kobe, Yokohama, Osaka, or Tokyo. Hence we should not expect to find conditions here as bad as in the above-named places, but they are such that one feels like saying that he does not care to see worse."—Sel.

Christianity has set up in Japan a new ideal of character, and its influence is permeating all government institutions of learning.

YOUNG PEOPLE'S BIBLE MEETINGS

Conducted by J. R. Shank, Carver, Mo.

A MESSAGE OF SPRINGTIME

Cant. 2:10-13

Topic for April 7

MOTTO

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

OUTLINE OF TOPIC

I. A Call to Seed Sowing.—

1. Plowing and seeding.—Hos. 10:12.
2. Not to be given up in discouragement.—Eccl. 11:4, 6; Gal. 6:9.
3. To be what we expect to reap.—Gal. 6:7, 8.
4. The parable of the sower.—Matt. 13: 3-9, 18-23.

II. A Time of Hope.—

1. Expectation of fruit.—II Tim. 2:6.
2. Like the hope of our resurrection.—I Cor. 15:42, 43.
3. Type of the new birth's expectation. —Rom. 8:23, 24.
4. Typical of Christ's second coming.—Mal. 4:2; Luke 21:25-31; Jas. 5:7, 8.

STUDY OF THE TEXT

Cant. 2:10-13

Under the figure of the lover calling his loved one out, after rough and stormy weather, when spring time comes, and, when all nature puts on new life and the birds sing their sweetest songs; so is the call of Christ in His love to the redeemed ones. There is a time of winter and storm. It is the time of the Christian's privation, when the world imposes its cold-hearted indignities to Christ and the Church. It is a time when the Lord's chosen are sometimes lonely with their longings for that time of coming glory when they may go out in the presence and companionship of the Lord, and no discord will any longer vex the eye or ear, nor mar the feelings of the soul. But in the language of the text the faithful espoused one is waiting the glad spring time when Jesus shall call His Bride and comfort her with His presence in the glorious day of a new dispensation. That will be a time when the hope and life now so hidden in the dormant trees and vines shall be fully manifest in leaves and flowers and fruit of a faith breaking into sight and reality.

"Rise up my love."—Make full preparation for our happy time of fellowship.

"Come away."—You are invited to a better place, you are to leave this place.

PERSONAL THOUGHT

As the warm sunny days of spring throw all life into activity and hopefulness, so may the Light of life shine into my heart to awaken its dormant energies and revive its failing hopes. May my life be a continual spring time to cheer and brighten the lives of my fellow-beings about me.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Awake."**
2. Sowing Seed.

For Young People.

1. The Time for Sowing.
2. The Abounding Life.
3. The Message of Flowers.
4. The Song of Birds.

For Older People.—

1. The Resurrection Hope.
2. Christ the Giver of the Christian's Spring time.

A MESSAGE OF SPRINGTIME

Crissie Yoder.

No springtime! Have you ever imagined what our life would be without it—no soft air and flowing water, no bright tints and glad tones, no sweet flowers and fruits, no hope to console us after the long rigorous weeks of winter?. If it came but once in a life-time instead of once a year, or if it should burst forth suddenly in a night and with a great sound, what wonder the miraculous change would arouse in us! Coming as it does so silently, so gradually, so regularly, it suggests nothing but necessity, nothing at all of the miraculous.

To be sure we love the springtime, when the fresh green leaves expand, and violets begin to open their eyes. It has an irresistible attraction. The river invites the oar; meadow, lane and woods invite us to stroll and find rest and recreation, refuge, comfort and quietness. We delight in the color of flowers, the perfume of meadows and orchards, the moist fresh smell of the woods, the beauty of the whole country.

But springtime has a message higher and finer than that of mere beauty, if we allow it to really speak to us, and reveal its wealth of meaning. We all enjoy the same spring, we see about the same birds, the same flowers, the same sky, but it is not so much what we see as what those things tell us, for to one person they may mean much, to another little indeed.

Though the power of our Father is ever working in the spring He gives us a special revelation of it, and it is astonishing that anyone should view the beauties of a spring morning without reflecting on Him who creates and controls it. Then, if ever we feel the sacred presence of our Father, and a peculiar something—I know not what to call it, but His message—inspires us, speaking to our very soul, reminding us of His constancy, love, care and might.

Then every flower is a suggestion and each unfolding leaf is an expression of a reawakening of the more beautiful life aroused by the Sun of Righteousness. There is no attractiveness like a new man and fortunate are we if the new nature finds us new also. The approach of springtime brings us relief from the dark and gloomy and dispiriting hours of winter and suggests something different and better. With this it tells us to begin anew; to forget our shortcomings and failures, cares and fears; and reach out to a better sphere and a worthier course. With the new life flowing full and strong through every swelling leaf bud, rejoice and animated by the life and help of Him who is all-powerful, make this the happiest season of your life. Let love and joy, kindness and inner beauty possess your soul. Cheery of disposition and sunshiny of heart your life will give warmth and beauty to all around you, and thus will you and yours be happy.

Goshen, Ind.

SEED THOUGHTS

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in spring time.—Martin Luther.

I shall see Him with these eyes,
Him whom I shall surely know;
Not another shall I rise,
With His love this heart shall glow;
Only there shall disappear
Weakness in and round me here.
—Louisa Henrietta.

How divinely full of glory and pleasure shall that hour be when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around Him, with every tongue and every heart full of joy and praise!—Isaac Watts.

LIMITS OF CHRISTIAN LIBERTY

I Cor. 8

Topic for April 14

MOTTO

"Love one another."

OUTLINE OF TOPIC

I. Definition of Christian Liberty.—

1. Privileges and rights of the Christian.
2. Lawful things for his life.

II. Privileges and Rights Unlimited.—

1. The altar of Christ's sacrifice.—Heb. 13:10-13.
2. Access to the Tree of life.—Rev. 22: 14.
3. Fellowship with the Son.—I Cor. 1:9; I Jno. 1:3-7.
4. Fellowheirs with the children of God.—Eph. 2:19; 3:6.
5. The throne of grace.—Heb. 4:16; Jas. 1:5.

III. Limits.—

1. Whatever crosses the law of charity toward our brother.—Rom. 14:15; I Cor. 8:9-13; Gal. 5:13.
2. Whatever destroys the freedom of our relation to Christ.—Gal. 5:1.
3. Whatever violates the law of God's glory.—I Cor. 10:31.
4. Whatever destroys our life.—I Pet. 2:11.
5. Whatever is unprofitable.—I Cor. 10: 23, 24.

STUDY OF I COR. 8.

From the tone of Paul's writing we infer that the different topics which he discusses have been mentioned in a letter from the Corinthians (ch. 7:1). Verses 1 and 2 of ch. 8 would imply that the argument they used for eating the things offered to idols was that all knew that the meat was not changed in a ceremony before a dumb idol.

But in their very contention it was evident that one point of importance they had failed to understand, namely; 1. **"Charity edifieth,"** and, 2. **"If any man love God the same is known of him."** They recognized the following facts:

1. That an idol is nothing.
2. That there is but one God.
3. That there is one God the Father, and one Lord Jesus Christ.

But in spite of these truths and their knowledge of them, there were men even in the Church to whom this was not all so clear. Perhaps they had worshiped idols in times past, and though now converted were still ignorant of all that might be known, and were not fully established. When they eat idol-meat it still seems to them to have some connection with the idol, and in the weakness of their conscience they actually transgress against the law of God.

Now while meat of itself cannot effect one's relation to God either in eating or not eating, nevertheless it is possible that, by the exercise of liberty in such matters, a weak brother might be led to do what we do, but not understand as we understand and, hence, stumble and lose his spiritual life in Christ. Now if we do influence the weak and cause them to sin, it becomes a sin against Christ. The safe course is to abstain from all things that thus affect anyone for fear of leading them into wrong doing.

PERSONAL THOUGHT

Am I inclined to be full of arguments of self-justification for the many things that come up and are called in question? The very fact of something being questioned is an appeal not to my ability to produce good arguments to defend myself, but to exercise charity by my conduct in all things that have been questioned, so that my brethren may be kept in peace with God while they are strengthened.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Charity."**
2. Commit I Cor. 13.

For Young People.

1. Knowledge and Puffed up Feelings.
2. Knowledge and Charity.
3. Am I My Brother's Keeper?

For Older People.—

1. Selfdenial for My Brother.
2. How to Edify My Brother.

LOVE LIMITS ARE NOT BONDAGE

—

Maggie Driver.

—

Man in his natural state is only seeking to be somebody and do things in this world for what that may bring to him now. But let that carnal man take Christ as the central figure of love and all will be changed; all his natural passions and desires will be turned in a godly direction, and that love will restrain the carnal man. It is wonderful what the love of God will do for the souls of men, how it will bring them to think and act not for their own selfish interest, but how willing and ready to do those things that will be a benefit to those around them. Look, how unselfish our dear Master was! And if our lives are touched with that great love, we will want to do good to our fellow man as He did. Christ is a perfect pattern for us in love and action.

The restraints that the love of Christ puts upon the natural man, liberates the spiritual man. How we all love liberty, and sometimes say that we will have our liberty! What perfect liberty we may have in Christ Jesus if we will only accept it! He has offered it and we may have it if we will. "Where the spirit of the Lord is there is liberty."

Where is the man that delights to be in bondage? It is very repulsive. And the carnal man often says, "I will not stand for such bondage. I am a free man and will have my rights." He does not consider that the limitations that Christ gives, are in love, and that He only asks us to give up those things that will in the end lead us into the greatest bondage. On the other hand he is offering something of infinitely more value to us than what He asks us to give up.

Naturally, the child that obeys its parents because it loves them is much more a dutiful child than the one that obeys because it must or through fear. The true child of God does not find the commandments and restrictions burdensome, but will willingly obey every known duty. While the unconverted church member may say that the God that gives us such hard commandments and so many restrictions is not a God of love. Still the word comes to us with power and says, "If ye love me keep my commandments." Now here comes the test, we are willing to keep His commandments if we love Him. Then truly, love limits will not be bondage.

Versailles, Mo.

SEED THOUGHTS

The life of a faithful Christian man is a guide to paradise.—Thos. A. Kempis.

The man who labors to please his neighbor for his good to edification has the mind of Christ.—Richard Cecil.

Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no conscience but his own can teach. —Channing.

God has so ordered that men, being in need of each other, should learn to love each other, and bear each other's burdens. —Sala.

"It is one of the most beautiful compensations of this life, that no man can sincerely try to help another without helping himself."

PRAYING FOR OTHERS.—I Tim. 2:1-10

Topic for April 21

MOTTO

"The prayer of the upright is his delight."

OUTLINE OF TOPIC

I. Praying for Others is a Duty.—I Sam. 12:23; I Tim. 2:1.

II. Forbidden Under Certain Conditions. I Jno. 5:16; Jer. 7:16; 11:14.

III. Qualifications of Those Who Pray for Others.—

1. A righteous life.—Jas. 5:16.
2. Obedience to God's Commandments. I Kings 11:34; Jer. 5:1; I Jno. 4:22.
3. Faith.—Matt. 8:13.
4. Speaking right concerning God.—Job 42:8.
5. In the merits of Christ.—I Pet. 2:5.

IV. Examples of Intercession.—

1. Christ.—Jno. 17.
2. Moses.—Ex. 32:31, 32.
3. Abraham.—Gen. 18:23-32.
4. Paul.—Rom. 10:1.
5. Nehemiah.—Neh. 1:4-9.

V. Subjects for Prayer.—

1. For one another in fault.—Jas. 5:16; I Jno. 5:16.
2. Enemies.—Matt. 5:44.
3. For saints.—Eph. 6:18.
4. For ministers of the Word.—Rom. 15:30-32.
5. For all men, kings, rulers, etc.—I Tim. 2:1.

STUDY OF THE TEXT

I Tim. 2:1-10

"First of all, supplications, prayers, intercessions, giving of thanks."—The apostle here lists the work of prayers, supplications, etc., as occupying a first place in order of worship. They must be considered of special importance in the Christian's life. It is the chief mission of the Church to be concerned in their fellow men. Christ taught that our relation to our brother should be clear when we come to worship (Matt. 5:23, 24). So in the public assembly the concern for the state of our fellowmen would naturally bring the relation we bear toward them in prominence and help us to clear these things up as we approach God.

"I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting."—This verse gives prominence to the thought of fitness in approaching God. Where the work of men's hands are pure, and their tongue and temper have been kept in subjection, they may feel a clearness in approaching God.

"In like manner also that women."—While men have the responsibility of leading in public assemblies it is just as important that women have fitting lives in their approach in the worship of God. Their touch with the world may not be so prominent, but their conduct in adornment with modest apparel, and their exercise in good works fittingly become those whose prayers are acceptable before God.

PERSONAL THOUGHT

May we not well measure our spiritual devotion to God by the concern we find in our hearts for those in the world with us. The nearer we get to the heart of God the better we understand that He "would have all men to be saved, and to come to a knowledge of the truth."

SUGGESTIVE ASSIGNMENTS

For Children.—

2. Text word, **"Pray."**
2. Recite a prayer of some Bible character.

For Young People.

1. Preparation for Effectual Prayer.
2. For Whom Am I Concerned?
3. God-like Concern for Men Everywhere.

For Older People.—

1. Daily Conduct that Unfits for Prayer.
2. What has Gaudy Apparel to Do With Effectual Prayer?
3. Limitations of Prayer.

PRAYING FOR OTHERS

C. A. Hartzler.

In considering this subject we can find few, if any, better examples than the Apostle Paul. He himself was saved in answer to a prayer offered in his behalf as he stood by guarding the raiment of those that were throwing the stones, which caused the death of the first Christian martyr.

In the prayer life of Paul we wish to notice three things:

First, they were the expression of a heart burning with love, the real desires of his heart, and not prompted only by the suggestion of some one else.

"My heart's desire and prayer to God for Israel is, that they might be saved." It has been said, "He prayeth best who loveth best," and it is true our prayers are imperfect if not prompted by real love.

It was that love that led the apostle to face the angry mobs, false brethren, prison and death, and made him willing to suffer weariness and painfulness, hunger and thirst, cold and nakedness and that prompted his fastings and prayers—his heart was in them.

Second, his life was in harmony with his Father's will. His hands were not defiled with sin. His own unfitness did not prevent his approach into the Father's presence in behalf of those whose welfare he was concerned about. His work was in harmony with his prayers. He was willing to become all things to all men that by all means he might gain some.

Third, his intercessions went out in behalf of men in all positions or conditions of spiritual life. Jesus' command was, "Pray for those that despitefully use and persecute you." As Paul stood before Agrippa he gave expression to this feeling as he said, "I would to God that not only thou but all that hear me this day, were both almost and altogether such as I am except these bonds." As we follow him through life, we continually hear him praying for all men, and especially for the saints. In Rom. 1:9 we see him making mention of his continuous praying for them. In I Cor. 1:4 we hear his voice going out in thanksgiving and praise for the church at Corinth. In Eph. 1:16-19 we notice him praying for them and desiring that they might have the spirit of wisdom, that their eyes might be opened to see the hope of their calling, the richness of the glory of his inheritance in the saints, and the exceeding greatness of God's power toward believing children.

For the Philippians he prayed that their love might abound more and more. His prayers and his admonitions were, "that supplications, prayers, intercessions and giving of thanks be made for all men, for kings and for all that are in authority."

Pray for one another. This is a matter in which all may have a part, a means whereby the weakest may help the strongest. Paul realized the need of the prayers of others, for he repeatedly requested them.

In our efforts to do something for those you love, do not forget to take them to the One who is able to do abundantly above all that we ask or think. "Brethren pray for us."

Kansas City, Kans.

SEED THOUGHTS

But the most potent secret of prevailing prayer is concern for others which drives us to God that we may be blessed in order to be a blessing to them. When the prayer of genuine intercession has more place in our lives we will have more power with God.—Johnston.

I have been benefited by praying for others; for by making an errand to God for them I have gotten something for myself.—Rutherford.

Prayer among men is supposed a means to change the person to whom we pray; but prayer to God doth not change Him, but fits us to receive the things prayed for. —Stillingfleet.

"If you would have God hear you when you pray, you must hear Him when He speaks.—He stops His ears against the prayers of those who stop their ears against His laws."

WINNING THE LOST IN OUR CITIES

Jude 22, 23

Topic for April 28

MOTTO

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth."

OUTLINE OF TOPIC

I. The Call For the Gospel in Our Cities.—

1. Poverty and helplessness.—Luke 14: 21-23.
2. Sin and ignorance.—Acts 26:18; Matt. 9:36.
3. Wealth and corruption.—I Tim. 6:9, 10, 17-19.
4. Unbelief and crime.—Rom. 1:18-21; 28-32.

II. Methods that May Lawfully be Used.—

1. Come in touch with the needs.—Matt. 9:10-13.
2. Help the helpless in person and with means.—Luke 10:30-37.
3. Preach the Word.—II Tim. 4:1-5.
4. Pray.—Col. 4:2-4; Matt. 9:37, 38.

STUDY OF THE TEXT

Jude 22, 23

There are different stages in the state of lost souls which require treatment accordingly. Some are especially in need of the tender compassionate treatment which proves you their friend. Some are more bold in opposing the right and need to have the plain and awful fact of judgment and hell fire held before them. Some may be so far gone as to endanger their rescuers who must needs work with them with fear and trembling. Clinging closely to God and abhoring the sinful state in which the soul has been enslaved.

PERSONAL THOUGHT

The souls of men are precious. It is worth while our time and heart aches, our prayers and tears, to make the effort for rescue. Lord, Thy grace is wonderful, and I am weak. Give courage and wisdom to act. Give power to stand true. Give a heart tender and compassionate to deal with souls that are perishing.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Gospel."**
2. Helping Others to Know Jesus.

For Young People.

1. The Poor in Our Cities.
2. The Rich in Our Cities.
3. Our City Missions.
4. Trials of the City Missionary.

For Older People.—

1. The Compassionate Worker's Power.
2. The Danger in Rescue Work.
3. The Need of Consecration for the Work.

SEED THOUGHTS

O, marvelous power of the Divine seed, which over powers the strong man armed, softens obdurate hearts, and changes into divine men those who were brutalized in sin, and removed to an infinite distance from God.—Wycliff.

FACTS ABOUT CITY MISSION WORK

Kansas City, with a population of 330,000, has only enough seating capacity (in churches) for about 40 or 50 thousand people. What about the 300,000? The great-est need is men and women with **a conviction** of course. That means fully surrendered to God, filled with the Spirit and called of God to do city mission work.

What may quickly be done? Call for volunteers to go out on the lines named and begin at once to prepare others, not wait till the money is in sight before we move out. "And they went everywhere preaching the word." Why cannot we do this without being driven by persecution?

Results of what is being done.—The surroundings are such that a large per cent. of those that start fall back. The results of city mission work is small compared to rural districts. Oh yes, we are saving souls and it is worth while, but we are doing so little. One soul confessed here (Kansas City) last night. Others are under conviction.—Selected from a letter by Bro. J. F. Brunk.

Bro. Brunk in speaking of the qualifica-

(Continued on page 411.)

OUR SUNDAY SCHOOL

ESSENTIALS FOR A GOOD PROGRAM

RUDY SENGER

About twenty years ago a number of our leading mininsters felt that something should be done to improve our Sunday school work. The result of this was our first Sunday school conference which met at the Clinton Church near Goshen, Ind., in the fall of 1892. These men could not copy from previous programs, but gathered their material from the conditions which then existed. They did not put beginners on their programs, but used men from various parts of the church who were informed on the subjects they were expected to discuss. These meetings had a wonderful effect upon the Sunday schools. But during recent years we have not been keeping these conferences in advance of the progress made in the schools, so that they are not as helpful as they used to be.

We cannot accomplish the most for the present by remaining upon the plane of the past. We need originality and to be alive to present needs. Neither can we make a good program by hurriedly throwing a few topics together and assigning some speakers. A good program must be well planned.

First of all we recognize the importance of having competent program committees and we usually select trustworthy men. But too often we select them because of their prominence in the church rather than for their life-passion in the direction of the work to which they are assigned (Acts 15: 26). So from the very nature of the case, we may expect to find good men for this purpose among our experienced superintendents.

We also need good speakers, and by this I mean persons who know their subjects. Beginners are often placed upon these programs with the argument that they will thus learn to speak in public; but these conferences were never intended as a school of oratory, and we are not likely to secure the best speakers in this way. We need persons who know what they are talking about Neither should it be the purpose in selecting the speakers to make them representatives of their congregations; for they should be chosen with reference to their subjects, rather than to representation; which if needed, should be provided for in some more practical way. Several years ago a brother remarked that their congregation would not be able to furnish a speaker for that year; as they had only two men who were able, and one of these had just spoken the year before, and the other used tobacco. It would not have been wrong, however, for the first one to have spoken twice in succession; and as for the second, may God speed the day when chewing and smoking, as well as farming, tobacco in the Mennonite Church will be placed where it belongs, out over the back fence. It does disqualify men for effective Christian service.

But possibly the greatest need for a good program is the right kind of subject matter. Too often these occasions have been made a place where any conceivable subject could be discussed which people might suggest. But we need to remember that our conferences have a definite mission, and the subject matter ought to be in line with this mission. Because of our present arrangement of organizations and meetings and the pace set by precedence, such subjects which have to do with the general education and spiritual training of our young people and in the interest of missions should have first right to the deliberations of these conferences. This includes the work of the Sunday school, the Young People's Bible Meetings, the cause of missions and our church schools.

This subject matter should also be of a strong character and topics of lesser importance should be given smaller space and many times freely omitted. Such topics as "Sociability" for example, which has been used so often, would be more suitable as a point or sub-topic under some more important head, than to be given full space and time upon the program. The work should be strong from the beginning, and not crowded with too many topics. To open with a good discussion of a strong subject will set the pace for the whole conference, and will arrest the attention and secure the interest of the audience before it has time to settle into a spirit of passiveness. For this reason addresses of welcome and other matter of a mere prefatory nature should be entirely eliminated. Strike right into the heart of the work at the start, and do not pave the way for a passive meeting by leading up to it with a gradual incline of preliminaries.

The entire program, as much as possible, should be welded into a logical unity, as it will make the whole conference stand for something definite. Convictions and permanent impressions are produced by concentration and come slowly. For this reason a hurried program generally lacks in definite results. For most of the sessions at least, one important subject sub-divided into three or four sub-topics, each sub-topic to be discussed by only one, but qualified, speaker would be about right. Three subtopics would be even better than four, as it would not crowd the time so much. In this way the main speakers would not be embarrassed because of the time limit. There would also be plenty of time left for a live discussion. It is usually best to have the general discussion after all the main speakers on the sub-topics are through. It requires more time and is less effective to have a discussion sandwiched between each sub-topic.

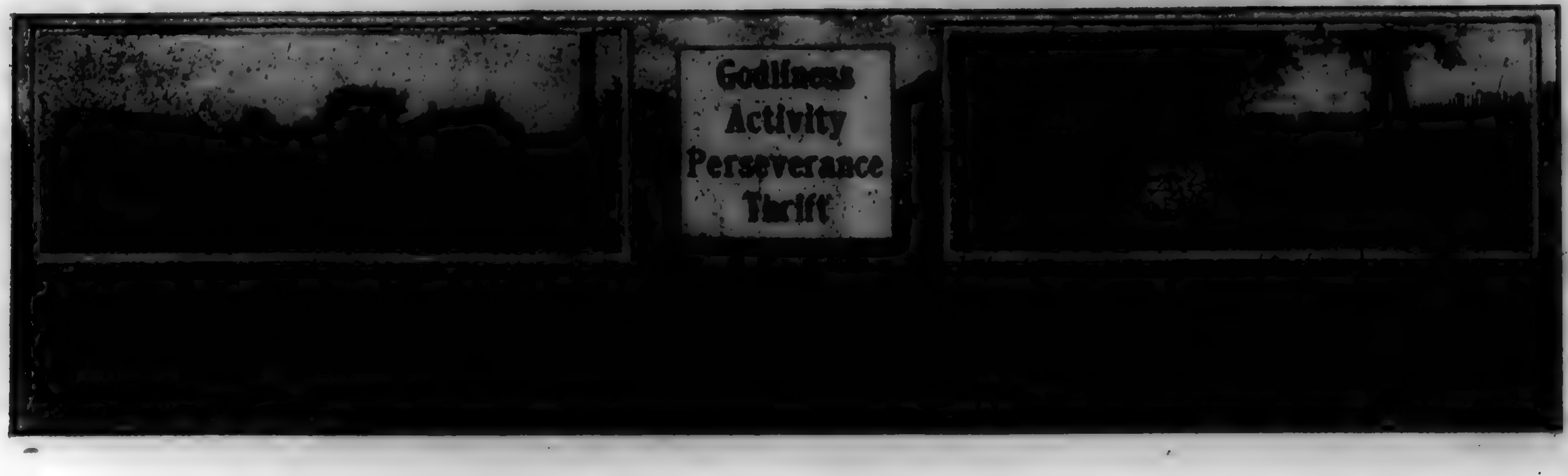
Too often the time of the meeting of the program committee is limited, and each member comes unprepared, expecting the others to be supplied with subject matter. I would suggest that each person appointed on these committees try beforehand to build an entire program, then study it, criticize it, and finally revise it. This will accomplish two things. He will learn some things about the making of a program, and will be well prepared with subject matter to bring to the meeting. Previous planning and preparation are a part of the price of a good program.

The afternoon sessions are often lengthy and tiresome, and toward the close, people will be passing in and out much to the disturbance of the meeting. There are often those who would have to leave to do their chores and then return for the evening session. A good way to relieve these conditions would be to make the afternoon session shorter. Then after a half hour intermission, call those together who remain, and have an open conference for about an hour. For this purpose there should be an active worker appointed to act as chairman of this conference who should beforehand secure about a half dozen or more live topics, and then take a vote of the meeting as to which topics they would prefer to hear discussed, and then ask questions and talk about as many of them as the time will permit.

But should the weather permit of out door groups, or accommodations such as separate rooms be available; then sectional or group conferences might be used instead of the open conference. There might be a teacher's, a superintendent's, a minister's, or a mother's group or section, each discussing subjects of peculiar interest to the respective groups; and the conference conducted much like an open meeting. In this way more could be accomplished and yet the people not at all wearied by long and tiresome sessions.

There ought to be a place provided on the program, especially of the state conferences, for a report of Sunday school statistics. These should be collected beforehand by the secretary, or field-worker where such officer exists, who should formulate and summarize these reports. He should be given at least a half hour to point out and discuss the most striking facts. Reports given in this way can be made very practical.

For the local Sunday school meetings which represent less territory and meet more frequently, more topics could be used and some of the less able talent employed. Reports are not as practical here for they would be gathered from a smaller range of work. Not as much time need be given to the general discussions, as voluntary talks are sometimes more difficult to secure, as there are not so many active workers present as at the state conferences.



THE FARMER'S HEALTH

IV

J. W. Yoder

The most important temporal consideration for every one is health. Wealth and fame and power look attractive to the ambitious, but the most ambitious man would not exchange good robust, rugged, health for any of these. The great aim of life is happiness, here and hereafter, and nothing drives happiness away so quickly as pain and sickness.

It is the purpose of this article to point out a few of the causes of bad health and a few of the principles on which good health is based. It is my opinion that if we knew exactly how to live correctly we should never be sick. Pain and sickness is the outgrowth of ignorance, carelessness and lack of self-control.

Our health depends on the food we eat, on the water we use, the exercise and rest we take and our frame of mind.

As to food, the common error is overeating. We all eat too much and too fast and frequently too often. Over-eating brings on indigestion, headache and colds. The best remedy for these three troubles is to stop eating for a day or two. If you can't stop altogether, then eat once or twice only, and very little—a little toast or an orange. Then drink large quantities of water, hot or cold—whichever you can drink most of. The abstinence of food relieves the body of its cloggy condition and the water washes away the trouble. Eat less, chew it better and drink more and your headaches will flee away.

I've already said, "Use much water inwardly." Let me add, also, use much water outwardly. Take a hot bath for cleanliness just before retiring and a cold bath in the morning. This is a wonderful preventative of colds. Colds almost always come from over-eating or breathing foul air in a packed room. To get rid of it quickly, stop eating for a day or two, induce a vigorous sweat, drink plenty of water, bathe, and breathe fresh air. No cold can withstand that treatment if honestly pursued.

There is no room here to speak of **what** to eat. In fact, people who work in the pure, open air, may eat almost any thing, if they do not over-eat.

Neither is it necessary to speak of exercise for farmer folks. Our work is sufficient exercise, but if we wish to enjoy **luxurious** health we must have some relaxation, a letting down from strenuous work. Nothing brings about this easy frame of mind and body as pleasant out door recreation. A little enjoyable play is good medicine for young and old.

Last of all, let us **think** we are well, **very** well. Let us think of joy, of friends, of the good and the beautiful. Let us never harbor ill will against any one and then sickness cannot approach us. "As a man thinketh, so is he," goes a long way toward making us delicate or robust.

A good short recipe for health is: Eat sparingly, chew well; drink water bountifully, bathe frequently, play occasionally, sleep regularly and let joy and good will fill your mind. This is the best medicine.

Ivyland, Pa.

SANITATION ON THE FARM

IV

J. S. Slabaugh, M. D.

Proper drainage is a necessity to good health. The inmates of a home placed on soil which is not properly drained are subject to frequent attacks of tonsilitis, sore throat, rheumatism, and other ailments. A clay soil holds moisture better than sand or gravel and must accordingly be more carefully drained. The floor of the cellar should always be dry. Where it is impossible to get proper drainage a basement becomes a nuisance in the home.

No surface water should be allowed to stand near the house. And, as stated in the last article, no waste water should be run out on the surface to form stagnant pools. Sinks should be provided to receive waste water and to carry it to a tile ditch if the soil is of a nature that retains moisture. The sink must be provided with a trap to prevent the return of gases or odors. The trap is a simple affair, consisting of a crook in the pipe like the letter S, so placed that a portion of the pipe always contains water.

The question of the proper disposal of sewage is a vital one in every community and should not be neglected on the farm. The earth closet, generally used, is often quite unsanitary. It is especially undesirable if it must be placed near open wells. If this is the only means for disposing of refuse, the closet should be constructed with a ventilating shaft and should frequently be cleaned out and disinfected with chloride of lime or wood ashes. Some times water closets are used in which the refuse is drained into a cesspool. This plan should never be used as it is often allowed to overflow and carries filth over the entire yard. It also contaminates the water of any open or dug well that may be in the community. The cesspool has rightfully been called "the king of nuisances."

Some farmers are awakening to the fact that this problem of sewage disposal can be met on the farm as it is in the cities, and are equipping their homes with water closets connected with water for flushing, and a suitable drain to carry the refuse away. Whenever it is possible to get a supply of water for flushing this is much the best plan yet found. The plumbing must be done by one who is competent and who understands the necessity of giving attention to certain very essential points. The drain pipe must have a trap and ventilating shaft. The shaft may consist of a three inch pipe and should be attached to the drain pipe a short distance below the trap and extend up above the roof of the house. This will carry away all foul odors and gases. The ditch or sewer which carries the drain from a water closet should be made of sewer tile for at least one hundred feet from the house or from any dug well whose water is being used. It should have as much fall as can be had.

The farmer who installs such a closet can easily and at no great expense place a bath tub at the same time. There are perhaps no other improvements that will be more appreciated in the home than these two things. Furthermore they have a tendency to make our boys and girls feel that their home is on an equal with that of their city cousins.

THE OPEN BRIDLE

In the January number of *The Team Owners' Review*, Mr. W. D. Quimby, a large team owner in Boston, has a most excellent article on "The Horse." We are greatly pleased to read the following from this thorough horseman who speaks out of a long experience during which many hundreds of horses have been owned and handled by him:

> A horse should never be worked in a closed bridle. Please notice the next time you are on the street how many horses you will see with open bridles that are fat and sleek and perfectly happy.
>
> A horse wearing a closed bridle and not having a great deal of confidence in his driver, is working in fear and trembling all the time, whereas if he had an open bridle he could see everything around him and would not be frightened.
>
> I have broken a great many pulling horses by putting open bridles on them. If you have a horse that pulls too much, or is frightened, put on an open bridle and see how differently he acts. Soon the confidence which you have in him will increase his value more than one-half.

Mr. Quimby also says, "The horse gets very little consideration. About the only savior he has is the cruelty to animals societies, and they are doing a very great amount of work for the horse."—Selected.

Formerly the merchant class in Japan was looked down upon. Now commercialism reigns supreme.

BE NEIGHBORLY

"Let me help you!" How good that sounded to the little old woman who was struggling along the road with her arms full of boxes and bundles, so tired that she was just ready to drop.

"Get right in and I'll give you a little bit of a lift. My, what a lot of things you have! Regular one-horse load! Here, just throw the things in and I'll help you up on the seat by me!"

A lift when the way gets hard!

And there was that old man, loaded down with packages and satchels, hurrying to get off the train. He was a little hard of hearing, and he did not understand when they called out the name of the station, till the train had started to move on. The steps were slippery and the old man's feet not very sure.

The train man saw him coming and took him right up in his arms, calling to him to wait a minute. Then he stopped the train and saved a life. The strong arm around him kept him from falling.

More people than you and I know of need a helping hand. Haven't you noticed that neighbor down the road who is getting pale and gray before his time? How his shoulders bend as he walks round the farm! Makes the heart sore just to watch him.

But have you ever done anything to make his load lighter? How many times did you ever go down and say, "Let me help you do this work. I can do it just as well as not—not a thing to do just now." How that would make his heart bound. Somebody cares—that's it. Just to feel that somewhere there is a heart full of fellow-feeling.

"What makes John so kind of serious this morning? Wouldn't hardly look up when he spoke to me." Ah, man alive, John's heart is just about breaking for a kindly word, and you did not speak it!

Of all men in the world farmers ought to be the most ready to give; their whole lives are filled so full of receiving. Barns full to the peak; corn-cribs bursting with good things; houses and cellars crammed with beautiful and useful things that never would have been theirs if there had not been a kind Giver.

And I don't believe farmers are really a selfish folk; they simply do not think; that's it. They are so busy. They get up in the morning, do the chores, follow the round of the day's work, read, think, study a while, doze by the warm firelight and go back to bed, with never a thought about the poor fellow down yonder whose heart is sore with sorrow.

"But I don't have a chance to do anythink for anybody else."

Did you say that? One day I overheard two men whose heads were white with the frost of the years as they talked together.

"A man's opportunities come to him." "Mine don't. You've got to make 'em come, or they don't come! I don't know as any opportunities ever came to me; I had to go after 'em!"

My heart leaped as I listened. I wanted to take that old man in my arms and say to him, "Tell that to the world! Write it down; say it from the housetops; send it to the ends of the earth on the wings of electricity!"

Opportunities do not come; we have to go after them.

I know that is not popular. The world today wants to sit by and have chances for winning success brought to it on a platter of gold. "We will not stir unless the chance comes to us!"

Make a chance. Take a basket of nice apples and go down to the home of your neighbor. He may have some just as good as yours——never mind that. Yours will taste a hundred times the better because love brought them. Sit down by the open hearth. While he eats your apple, you eat one of his and tell him how good it is. Snuggle up a bit closer to him, get your arm around his shoulders; whisper in his ear, "Tell me about it, old man. You're in trouble. Let me help you if I can. I'll do it and be glad!"

And the world will take on a brighter look for you both after that. Nothing lights up this old world of ours like love. Nothing brings cheer in dark hours like a kindly word.—Farm Journal.

A NOBLE HERITAGE

I wonder if mothers in general remember some of the things that used to trouble them when they were children. An unremitting surveillance, for instance, which left nothing to which their own sense of honor could spur them on.

I know a mother who gives her child absolute freedom of choice between a right and a wrong action; who puts him upon his honor, and ever after, even though she may see him wavering between the two, holds her peace and awaits the outcome of the struggle.

Whenever a situation presents itself where she thinks advice from her standpoint would prove helpful, she gives it, not in a dictatorial manner, but as one friend might advise another.

Useless nagging is avoided. She seldom approaches her child in a spirit of criticism. But by impressing upon his mind her faith in his integrity, she has gradually led him up to her own standpoint of right and wrong; so that the petty tricks and subterfuges practiced by his companions never fail to receive his condemnation.

Allowing that all children are not alike, and that a rule which applies to one would be an utter failure with another, still, every child has rights which all well-disposed and intelligent parents are bound to respect. And it is safe to assert that many a child's moral nature has been hopelessly distorted by too strenuous efforts to bring about a result which otherwise might have been naturally attained.

Ceaseless nagging usually defeats its aim. To let a child know or imagine that you are continually suspecting him of doing wrong is the surest way of making him a wrong-doer; while a persistent and optimistic belief in his integrity—a loving trust free from all appearance of suspicion, will often win an otherwise rebellious and stubborn child; and when once won over to the right, this very stubbornness, perhaps more rightly named will-power, may prove his safeguard.

The atmosphere he lives in—or, in other words, the moral environment of a child—has much to do with the upbuilding of his character. Surround him with suspicion, and it will not be long ere he will begin to doubt and suspect every one with whom he associates. Place the safeguards of faith and trust around him, and you will find him continually growing more trustful himself; and the manliness he will be quick to discern in his natural guides and protectors, he will gradually absorb into his own character, as the plant absorbs the sunlight.—Selected.

TRAINED TO BE HELPFUL

Train your little ones to be helpful. Teach them to have consideration for the comfort, pleasure and convenience of others—especially of their elders. In this way you will be developing the better side of their nature, and will be fitting them for present as well as for future usefulness.

Every child in the household, old enough to help, should be given some small share in the daily work. In a family where there is but one maid of all work, or perhaps none at all, there are many duties which the children can very well perform, if allowed to do so. Little people, as a rule, like to be busy, and will really enjoy helping mother. At the same time their duties should be light, and should be varied occasionally. It is not well to give them the same thing to do every day. Such a course will afford but little scope for the exercise of their many faculties. When, however, work is varied, they soon learn to do a number of things readily and well.

Of course, it will not do to expect too much of the children. One must remember that by far the greater part of a young child's life should be spent in play. Sometimes, when duty seems irksome to the children, it is a good plan to introduce the play element into their work. A visitor who called one morning on a neighbor, found her and her three little ones busy getting ready for dinner. The oldest child was washing potatoes, and the other two shelling peas. "You seem to be having a jolly time of it," the visitor remarked.

"Yes indeed," the mother laughingly explained. "Friends are coming on the next train, so we're playing that this is boarding house where new guests are expected." That was a wise mother who knew how to transform work into pleasure.

By training the children to be helpful, you increase their sense of responsibility. And a sense of responsibility, we are told, "underlies all true character."—Sel.

Bulgaria was 500 years under Turkish rule.

Current Events

The strike of the textile mill workers of Lawrence, Mass., has gained considerable prominence. At this writing it has not yet been satisfactorily adjusted. A brief review of its cause and progress may be of interest here.,

Recently the Legislature of Massachusetts passed a law reducing the hours of labor from fifty-six to fifty-four hours a week. Before the bill was passed the manufacturers stated that they would reduce the wages of the employees proportionately if the bill becomes a law. When the law became effective the manufacturers made a reduction in wages and the strike was on. The manufacturers defended their action on the grounds that they had previously complied with two reductions in hours of labor without reducing wages and that they could not make another reduction and pay the same wages. Soon after the strike was declared a few notorious strike leaders who are known to sanction violence appeared upon the scene. Many of the mill workers being foreigners not able to speak the English language and much less understand our institutions, were appealed to by strike leaders to stand up for their rights, with the result that there was soon a tendency toward violence manifested. Conditions became so serious that the militia was called to help police the city and suppress all violence. The leaders of the strike then introduced a new element. They arranged to send to other cities companies of children of strikers thereby hoping to awaken national sympathy for the strikers. A few of these companies were sent away and another one was ready to be sent, when the police interfered and would not allow them to board the train. This has given rise to a vital question upon which the public seems to be divided. It is maintained by some that the police exceeded their authority since they have no right to interfere with parents who desire to send their children away. The police maintain that they acted upon the complaint of parents who said their children were taken away from them without their consent and that they were even forced by the strike leaders to give up their children. Indications are that a Federal investigation will be made of the difficulty. At this writing some of the influential companies have offered an increase of wages.

Two earth slides occurred in the famous Culebra cut of the Panama Canal. About 1,000,000 cubic yards of earth were thrown into the deepest portion of the canal. Earth cracks promise a third slide, which may assume more serious proportions. The first slide took place on the east bank of the canal and the other on the west side and is upon the site of the great slide of two years ago.

Dissatisfaction among the coal miners of Great Britain, Germany and France has resulted in strikes. While the situation in the United States, at this writing, is so critical as to cause widespread apprehension. In England there are 2,000,000 workmen on strike as a result of a general tie-up in the coal trade. Daily factories are forced to shut down because of a lack of fuel to operate. It is estimated that if the strike should be prolonged until the 20th of March, that about one-half of Great Britain's workers will be unemployed. As a result of the strike food prices are rising, transportation is hindered. In Germany about 200,000 miners went on a strike, this is about one-half of the total number of miners in the Westphalia district. Here the struggle is not alone against the operators, but also between the unions, the supremacy of the Socialist and non-socialist unions being involved. In France a twenty-four hour strike, in which about two-thirds of the miners participated, was inaugurated to protest against and express dissatisfaction with the working man's old age pension. On March 10th 150,000 miners of Prussia voted to go on a strike unless the employers grant them some concessions. In the United States negotiations are in progress between the miners and mine operators to adjust their differences and come to some agreement. The agreement previously made expires April first. The miners have threatened to strike unless the operators grant some concessions. There is a great demand for coal by manufacturing firms who are storing fuel in anticipation of a strike. It is said that agents representing the British government are in the anthracite regions of Pennsylvania offering big wages to miners to accept employment in Canadian mines, the output of which is to be sent to England, where a shortage of coal is anticipated for half a year after the present English strike is broken. Because of the likelihood of a strike in these regions next month, many miners expect to accept the offers being made. Miners from this district have been in Canada to investigate the situation and are giving favorable reports.

Mexico is again in the throes of a revolution. There is considerable fighting going on in different sections of the country, especially in the northern state, Chichuahua. Some of President Madero's former friends are joining the rebels and fighting against the administration. Among them is General Orozco. Hundreds of Americans are leaving the country until conditions become more settled. President Taft issued a proclamation, warning all persons in the United States to obey the neutrality laws and refrain from action that would disturb the peace in Mexico; and also warning all Americans in Mexico to take no part in hostilities, except for self-defense. Ex-President Diaz, who fled to Europe after the success of the revolution led by Madero, states that he is ready to come back if there should be a strong call for him from the Mexican people.

The grand jury that investigated the dynamite conspiracy brought indictments against fifty-four men connected with the International Association of Bridge and Structural Iron Workers. The government is preparing three kinds of evidence for its prosecution of the indicted men. It is stated by District Attorney Miller that all this evidence is to be corroborated by witnesses whose names are known, and that the evidence chiefly is:

"About 40,000 letters and telegrams taken from the headquarters of the Association, which, accordng to the charges in the indictments, shows that the president and secretary and executive board members corresponded for six years with business agents of local unions about jobs to be blown up.

"Stenographic records of a dictograph which the government had connected with the president's office for more than three months and through which, it is asserted, conversations of the iron workers' officials about the dynamite conspiracy were overheard and transcribed.

"Orto McManigal's confession covering his experience as a dynamiter employed by J. J. McNamara from June, 1907, to his arrest last April."

Captain Amundsen, the leader of the Norwegian expedition in search of the South Pole, has returned to Tasmania and reports that he reached the desired goal. Of the five expeditions in search of the South Pole, Amundsen is the first to return. It was reported that Scott, the leader of the English expedition, had also reached the goal, but these reports were unconfirmed. Amundsen reports that his expedition suffered great hardships because of the high elevation of the southern regions. Much of their traveling was done at an elevation of about 10,000 feet above sea level. He spent three days at the pole but did not find any evidence of any of the other explorers having been there previously. Amundsen expects to sail for the Bering Sea and expects to drift with the ice across the Arctic ocean to Greenland. While doing so he will explore the territory traversed.

The great Jungfrau Railroad tunnel, which is to have a length of 27,900 feet, was pierced on February 21st as far as the new station of Jungfraujach which is at an altitude of 13,000 feet above sea level. The railroad is to mount another 400 feet to the terminal station, which is to be connected with the summit of the Jungfrau by an elevator ascending 244 feet. This is the highest railroad in Europe and the cost of construction amounts to $2,600,000.

The United States is spending $9,000,000 on one irrigation project in Colorado. It is known as the Gunnison tunnel project. The completed project calls for a diversion of 1,300 cubic feet of water per second from the tunnel and is to take in a distributing system nearly four hundred miles long and will water 170,000 acres.

Information coming from Persia states that northwestern Persia is suffering from famine as the result of the sacking of twenty-five towns by rebel troops controlled by Russian influences. Fathers are eating their children and children one another. Forty thousand people are starving, it is declared. Until new crops have been grown and harvested there will be no opportunity for the homeless people to help themselves. Frank E. Cairns, one of the five American financial experts who assisted W. Morgan Shuster in the Treasurer General's Department in Persia in an interview said: "Russia is abolishing the Persian army, for which she will substitute an armed military police, numbering thirty thousand men, under command of Russian officers, in the northern zone. A similar force is to be raised in the southern one under the command of British officers. A treaty is now being arranged for the abolition of the neutral zone, thus virtually partitioning Persia between Russia and England." This appears to be a case of two powerful nations playing the part of a highway robber, stripping their victim of all his possessions and even his life.

It is reported that an organization has been effected with great secrecy and backed by unlimited financial support, for the purpose of conducting a great campaign against the white slave traffic. The work is about to be launched by the business interests of the United States working in cooperation with the Department of Justice. Within the past few weeks, bankers, merchants, philanthropists, educators and other leaders of national reputation have met in New York and Chicago and completed a merger of all the principal organizations fighting this evil into the American Vigilance Association. May the time speedily come when this curse of organized vice will be driven from our land.

The first large building of the group planned to join the new Grand Central station in New York will be a twenty-three story hotel containing 1,000 guest chambers. It will be erected by the New York Central and the New York, New Haven and Hartford railroads. When it is completed it will be possible for guests arriving from any part of the country to pass directly from the cars to the elevator that will carry them to the lobby of the hotel. From the hotel the business man can take a subway train for Wall street, transact business in any of the buildings having an entrance to the subway, return to the hotel by the same route and then leave the city without passing from beneath a roof.

The Mexican government has undertaken a thorough exploration of Lower California. The interior of this region is a blank on our maps, and is perhaps less well known geographically and geologically than any other region of equal area in North America. Last autumn four parties were equipped to explore the northern part and the southern part is to be explored this year.

"Highly interesting discoveries have recently been made in connection with the excavation of the ruins of Pompeii. A street leading to the Forum, which was closed at both ends by stone pillars for the purpose of excluding carriages, now proves to have been one of the chief thoroughfares of the city. It is lined with shops, the walls of which show inscriptions and marble tablets, which are well preserved. In one shop a large terra cotta kitchen range was discovered, on the top of which rested an oval copper boiler in perfect condition, containing water, which the scientists say has been there since the time of the eruption, nearly 2,000 years ago."

"The efficiency and economy movement is showing itself at times in unexpected directions. Thus the Rock Island Employee's Magazine states that the Rock Island lines spend about $6,000 a year for 325,000 pencils which they issue for the use of employees. It is believed that on an average, not more than one-half of the pencil is used before it is thrown away, and it is estimated that if each employee will use another inch or so of each pencil the saving will amount to about $2,000 a year. A suggestion more practical than will be popular, has been made that each stub shall be returned before a new pencil is issued."

A recent consular report on the railway from Arica, Chile, to La Paz, Bolivia, which reaches an altitude of over 14,000 feet above sea level, states that the effect of the quick ascent and great altitude on people having weak or abnormal hearts is to be counteracted by having oxygen compartments in the passenger cars. Passengers subject to mountain sickness or any affectation of the heart may, by occupying these compartments, breathe air having the same percentage of oxygen as at sea level. A description of a ride over this railway is given on another page of this issue by Bro. Shank.

The pulmotor, a new German invention, may be the means of saving many lives. It is designed to resuscitate persons overcome by inhaling gas. The instrument expels the gas from the lungs of the victim and substitutes oxygen and establishes automatically artificial breathing until natural respiration is resumed. According to reports a case is recorded of two miners who had for several hours been given up as dead, and were about to be removed to the morgue, when they were entirely resuscitated by the pulmotor.

The difficulties between Italy and Turkey still remain unsettled. There has been some fighting but no engagement of any importance has taken place. Italy sunk a few Turkish gunboats in the harbor of Bierut. The Turks have decided to confine all Italians in the empire to concentration camps instead of expelling them. Rumors are afloat to the effect that the European Powers are about to intervene in the interest of peace.

The progress that was being made in establishing a republican form of government in China was suddenly halted by a mutiny among the soldiers. The cause of the mutiny is not definitely known, but is supposed to have been due to fear that the soldiers would not receive their pay. The soldiers in Pekin robbed and slew Chinese and Manchus impartially, being concerned about getting the loot. The property loss by fire and robbery is estimated at about $25,000,000. No foreigners were molested. There are enough foreign troops in Pekin to protect the foreigners.

It has been reported that an English syndicate contemplates the building of an electric railway from the city of Mexico to Puebla, with a branch line running to the summit of Mt. Popocatepetl. This volcano reaches a height of two miles above the city of Mexico. At the summit, 17,794 feet above the sea, a large hotel is to be built. This line is not only to be used for passengers, but for transporting the sulphur mined from the crater of this volcano. According to recent estimates, there are 148,000,000 tons of sulphur in this deposit.

"Reinforced concrete telegraph poles are being used by the Postal Telegraph Department of New Zealand on the line between Auckland and Hamilton. Over 1,200 of the poles have been set up. They measure twenty-six feet high and taper from six by eight at the base to six by six inches at the top. The poles are claimed to be only slightly heavier than the wooden poles they have replaced."

According to Dr. Valez, he has discovered in the interior forests of Sumatra a race of people who seem to have no form of religion, no superstitions, and no thought of the future state. They are wanderers through the forest seeking food, have no property and seek merely sufficient food to keep them alive. The words they know are almost as few as the ideas they try to express.

There were 55,000 members of the Corn Club for boys conducted by Uncle Sam. Each one of these boys planted and harvested an acre of corn. A boy in Mississippi carried of the honors, raising 227 bushels on his acre. The average yield per acre by men farmers in this country is about 28 bushels.

"The opening of the Panama Canal will effect a saving in distance, for vessels that choose the new route, of 6,200 miles between Europe and San Francisco, of 1,600 miles between England and New Zealand, and of about 2,400 miles between New York and Australiasian ports."

The United States leads the nations in growth of population for the last forty years. Within that period the increase has been 52,500,000; Germany is next with 24,000,000; then Great Britain, with 13,500,000; while France increased only 3,500,000.

Miscellaneous

FINDING OUT ABOUT DISTANT STARS

Some wonderful things are being accomplished in the field of astronomy in our day. Each astronomer has his own specialty and is engaged in the study of some particular subject, as the field is so immense. Prof. Stebbins of Illinois University is devoting himself to accurately measuring the light of some of the more distant stars. You would not think that much could be found out about a star for example like "Beta Aurigae," which is so far off in the abysmal depths of cosmic space that it takes a ray of light 160 years to come from it to us—traveling at the inconceivable velocity of 186,000 miles a second. Yet Prof. Stebbins has discovered some very interesting things about this star—which appears as a small star near the bright star Capella, now moderately high in the northeast in the early evening. This star, like all of what we call the fixed stars, is a sun—like our sun only much larger. It is so far off that even in the most powerful telescope it still appears only as a needlepoint of light and it would be impossible to find out any of its secrets by merely looking at it through a telescope. A roundabout method has to be resorted to; the quantity and variation of the light is gives off has to be studied. You would not think that much could be told by that, but wait and see.

In the first place, the exact measurements of this star's light showed regular variations in it over a period of about four days. The light would increase gradually about seven per cent, and then decrease, while about half way between the extremes there would be a secondary increase. This sequence is regularly repeated once in about every four days. Now, what was the conclusion from this? It was that the star was not a single sun but a "double"—as many of the stars are that we see. That is, they, are twin suns which go swinging round and round in each other's arms, in an eternal celestial German waltz. They swing round once in about four days and the decreased light is caused by one being partially eclipsed by the other each time it passes behind. The secondary increase of light is caused by the two suns being elongated one per cent in diameter by their mutual attraction as we see them pass side by side. In other words each sun causes a tide to rise 22,000 miles high on the other as they go round.

From the data secured Prof. Stebbins is also able to give other facts about these suns. He has figured their exact time of revolution down to 3 days, 23 hours, 2 minutes and 30 seconds, and their orbits lie at an angle of 12 degrees, 49 minutes. Each are about 5,430,000 miles apart. Their period of revolution is increasing about seven-eighths of a second a year, owing to the brake effect of the tides. They are at a distance from us of about 10,000,000 times the distance from here to the sun—which is about 92,000,000 miles. Each of the pair gives out about 130 times as much heat and light as our little sun, and as they are about twenty times as hot as our sun, it is likely they are younger creations. They are identified also as belonging to the great group of stars which are moving in concert through space toward a common goal—to which group most of the stars of the "Big Dipper" belong. Thus Prof. Stebbins has found out about this double-sun more than is known about any other fixed star. And when we remember that the rays of light from which he has found out all this left those bodies 160 years ago, or twenty-five years before the revolutionary war, the results seem more wonderful still.—The Pathfinder.

WOMANLESS REPUBLIC SOUTH OF MACEDONIA

There is a womanless republic on a peninsula south of Macedonia, in Greece, where 10,000 men live, studying and praying constantly, and where policemen guard the course to keep out women pilgrims and other persons who would make undesirable guests. Prof. Casper Rene Gregory, theologian of the University of Leipsic, student of Biblical manuscripts, who located in Kansas City recently at the Fine Arts Institute, told of this most unique of all countries.

"The place is Mount Athos, classic peninsula of Akte, the easternmost of three little peninsulas below Macedonia," Professor Gregory explained. "It is called Mount of the Twenty Monasteries, and was used in ancient times as a signalling station to Asia Minor. It is a real republic. There are 10,000 monks there, who govern themselves without interference from Turkey, or any other country. There are, however, no government buildings, no president or other officeholders.

"The only police force is composed of men who patrol the coast to keep out women and men who have no permit to enter this most exclusive of countries. Only those who have a letter of permission from the Greek patriarch in Constantinople are allowed to enter the holy place. The holder of the letter must present it in Karges, the village capital of the peninsula."

Some reports have it, Professor Gregory said, that this republic was formed in the ninth century. It is said that the foot of a woman has not touched the soil of the place for centuries. All the monks represent the Greek Catholic Church. They work the soil some, but live chiefly upon contributions from pilgrims. Probably the greatest collection of Biblical manuscripts is in the monasteries of this republic.

"It is the most interesting place in the world for the student of the Bible," the doctor said: "I have been there three times already and I will never tire of going. There are in the monasteries thousands of Greek manuscripts, and hundreds of them are connected with the New Testament. Hundreds of students have studied many of these manuscripts very carefully, but there are other manuscripts that have not yet been read carefully. It may be that great discoveries, valuable to the Bible scientists, will emanate yet from this great storehouse of manuscripts."—Sel.

THE HEATHEN INVASION OF AMERICA

While American missionaries are traveling to the ends of the earth to make converts to Christianity, an insidious "heathen" propaganda, so it is claimed, is undermining our spiritual health. Mabel Potter Daggett, who writes at length of this heathen invasion in the Hampton-Columbian Magazine, finds that women are its chief victims. "Eve," she says, "is eating the apple again." She continues, "Yoga, that eastern philosophy the emblem of which is the coiled serpent, is being widely disseminated here. And before a charm that seemingly they cannot resist thousands of converts are yielding to the temptation to embrace its teachings of strange mysteries."

It was the Congress of Religions at the Chicago World's Fair in 1893, that opened the gates to Oriental propagandists. The results have been startling. Swami Vivekenanda, Swami Abhedenanda, Baba Bharati, and other Indian teachers have gone up and down the land. There is now a flourishing Vedanta Society which claims more than 5,000 women sympathizers in New York alone, and which owns a large estate in Connecticut. Seattle has its Buddhist temple; San Francisco its Hindu temple; Los Angeles its Krishna temple; Chicago and Lowell, Massachusetts, have their Zoroastrian temples. At Chicago also the disciples of Abdul Baha, a modern Mohammedan cult, are building a place of worship.

One of the outgrowths of the World's Fair Congress of Religions was a summer school of philosophy at Green Acre, Maine. Its founder, Miss Sarah Farmer, who gave a fortune to the school, is now in an insane asylum at Waverly, Mass. Another enthusiastic devotee of eastern thought was Mrs. Ole Bull, widow of a world-famous violinist, who died last January, bequeathing several hundred thousand dollars to the Vedantist Society. Her will was set aside by the courts on the grounds of mental incapacity and undue influence. In Chicago, a few years since, Miss Aloise Reuss, a woman of culture and refinement, was taken, screaming and praying, from the Mazdaznan Temple of the Sun to be incarcerated, a raving maniac, in an Illinois asylum. The relatives of Mrs. Ellen Shaw, of Lowell, Mass., recently petitioned the courts that a conservator be appointed to prevent her from bestowing her property on the sun-worshipers. Last spring, Dr. William R. C. Latson, a New York writer and physician saturated in the lore of the East, was found mysteriously dead in his Riverside Drive apartments, and Alta Markheva, a young

Jewish girl who called him her man-god, or "guru," in the study of yoga, attempted to follow him in suicide. Her sister moaned: "This new religion seems to me to be the devil. It has disgraced my sister and taken her from her people."—Current Literature.

FEWER DAILY NEWSPAPERS

Statistics for the past year show that the daily newspapers are diminishing in number. Newspaper census figures for 1911, compiled by the American Newspaper Annual and Directory, published here today, indicate that multiplication of daily papers in the United States has come to a halt. A year ago the number was 2,472; the 1912 Annual lists 13 less, showing that the trend is now in the downward direction. According to this authority, greater mortality than birth rate is explained by suspension or consolidation of newspapers in crowded and unproductive fields. New England has lost four dailies, New York four, middle west states nine, and the western states thirteen less than a year ago. Gains have been heaviest in the southern states, while the middle Altantic section has an increase of three.

Weekly and semi-weekly newspapers also seem to have reached their limit in numbers. The 1912 Annual names and describes 16,229 weeklies, 40 less than in 1911, and 605 semi-weeklies, as compared with 617 in 1911.

The 1912 Annual marks its forty-fourth year, contains more than 1200 pages describing 24,345 newspapers and periodicals, presents ten distinct items about each, including its circulation rating, and gives 1910 census populations for the 11,000 towns in which newspapers are published.

Aeronautics, moving pictures and Esperanto are responsible for new lists of publications devoted to these subjects. There are two hundred of these lists in the book just from the press. Religious publications number 865, agricultural journals total 463, and there are no less than 129 separate divisions of class and trade periodicals. Exponents of more than forty secret society orders are catalogued. Foreign language papers printed in thirty-four different forms of speech are described in a classification of their own.

These statistics are gathered from returns by the press of the country and sifted, verified and arranged by the publishers of this directory, who are engaged in such revision throughout the year. The importance of the newspaper publishing industry, likewise the development and rapid increase of advertising, is impressively illustrated in the magnitude of this work.—Sel.

So long Thy power hath blest me, sure it
still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone.
And with the morn those angel faces smile
Which I have loved long since, and lost
awhile!—John Henry Newman.

THE RURAL CONQUEST OF TYPHOID

Inoculation against typhoid has reached the Farmers'-Bulletin stage. That is to say, the Government's experiments in the army have proved so successful that the Department of Agriculture has felt warranted in explaining the treatment to the farmers and in suggesting advice about it. It may fairly be said, therefore, that this inoculation will now become common in regions where the danger is greatest. But, before the method of inoculation is described, methods of prevention are insisted on—foremost the screening out of flies and the eating of only cooked food in times and places of danger.

In the army, inoculation is compulsory—see the result:

"In 1898, in the Seventh Army Corps, stationed at Jacksonville, Fla., consisting of 10,759 men, there were 1,729 undoubted cases of typhoid fever, and 2,693 additional cases of fever believed to be typhoid, making a total of 4,422 cases, with 248 deaths. In the recent manœuvres at San Antonio, Tex., there were 12,801 men, all inoculated. Among these men there was only one case of typhoid fever and no deaths." The British army in India makes a similar showing. Of 8,754 inoculated men, there were 16 cases and no deaths, while among 7,376 uninoculated men there were 68 cases and 14 deaths.

All persons whose occupations or residence brings them into known danger ought to be inoculated. It is a painless and harmless and simple thing in the hands of an intelligent physician. The very old or the very young are not likely to take typhoid and no ill person ought to be inoculated. But, as for the rest of the population, there will soon be no better reason for contracting typhoid than smallpox.—World's Work.

AN ODE TO THE WIFE

I love you because of an early day,
When your life was kissed with the days of
May;
When your heart was light, and your face
was fair,
That I was the favored suitor there.

I love you now in the rush of time,
Because of our journey through life sub
lime.
Because of the proof the past has brought,
Because of the labors we both have wrought.

I shall love you still in the close of life's
day,
When in evening's shadows we're turning
gray;
When friends and loved ones are lost, one
by one,
And life's work for us is all but done.

So now unto you this token I'm giving,
To weld, day by day, the lives we are
living;
When the journey is done, and earth's ties
are riven,
May your life close as the day and open in
heaven.

—Selected.

Y. P. B. MEETING

(Continued from page 504.)

tions points out among other things the need of putting trust in God to the extent that we do not make our financial problems a barrier to the work and that we are willing to face death if need be. He suggests the usefulness of a mission training school. As young people we need to be responsive to the Lord's work wherever opportunity affords, and this more than anything else will give a chance to lead us where we will be of highest service to the cause. Every congregation as much as possible should become a training school so that if we should have a special one that its attendants might not become a product of a mill—ground out after a certain profession. We certainly need more efficiency in the work, but we need less of the spirit that divides the mission work from all other phases of the church service. Every Christian should be a missionary and be thoroughly interested in the progress of all kinds of work that advances the cause. To this end we should be interested one and all in a properly placed mission training school or some other plan, if more effective in furthering the power for soulsaving.—(Ed.)

FILIPINO SALT WORKS

Salt is very liberally used by the Filipinos, being a very necessary component of their diet. In the days of the insurrection, salt rose to a centavo for a spoonful. Yet this exorbitant price did not prevent the native from buying. On the other hand there is not a modern salt factory in the entire archipelago, and what refined grades are to be had are imported into the islands from foreign shores. This condition should not long prevail, as the raw materials suitable for salt production are very plentiful. During the insurrection, when salt took a rise skyward in price, it was no uncommon sight to see old women, too decrepit to take part in hostilities, busy day and night dipping up sea water and taking the salt therefrom by evaporation. The salt made in the islands is necessarily of a very coarse grade. No better is known to the peasantry. Most of it is made by Chinese who retail it out at their tiendas, or stores, in small quantities, rarely exceeding a tablespoonful, wrapped in a green banana leaf, and selling for a clacker cent, or about one-fourth of a cent in our currency. When American capital invades the islands, if it ever does, a modern salt works will, no doubt, be among the very first ventures.—Technical World.

"The test of neighborliness is in helping the man you dislike most of all. When a certain man fell among thieves it was his bitterest enemy that saved his life."

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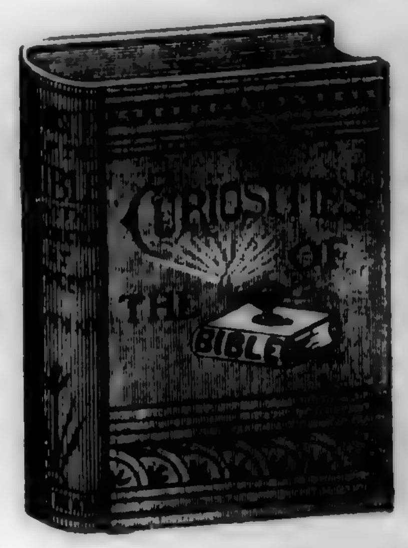

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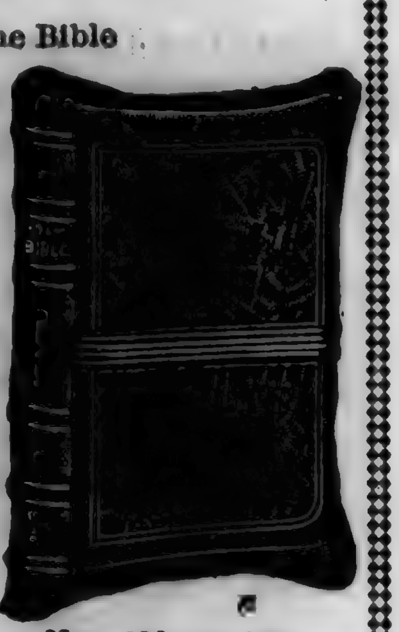

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SPECIMEN OF TYPE.

Posterity of Abraham.	1 CHRONICLES, 2.	*The sons of Israel.*
was divided: and his brother's name *was* Jŏk′tan. 20 And Jŏk′tan begat Ăl-mō′dăd, and Shē′leph, and Hă′zar-mā′veth, and Jē′rah,	B. C. 4004. CHAP. 1. *a* Gen. 11. 10. Luke 3. 36.	*any* king reigned over the children of Is′ra-el; Bē′lá the son of Bē′or: and the name of his city *was* Dĭn′hā-bah. 44 And when Bē′lá was dead, Jō′băb the son of Zē′rah of Bŏz′rah reigned

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CHRISTIAN MONITOR

MAY, 1912

THE CALL

Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

Quit you like men, be strong;
There's a work to do,
There's a world to make new,
There's a call for men who are brave and true—
On! on with a song!

Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another beat in the great world race—
Speed! speed with a song.

—William Herbert Hudnut.

SELECT READING

TAKE TIME TO CONSIDER

A young mother who is given to punishing her children for disobedience more often in anger than in kindness, was told the following incident by an older mother who chanced to be an unwilling witness when the young mother unduly punished her eight-year-old son for a slight act of disobedience. The older mother said:

"When my boy Fred was about twelve years old he had an attack of measles in the summer, which left him weak and fretful. One very hot and trying day a friend called to ask Fred to go with him to the beach. The distance was short and the road shady, and, thinking the outing might do Fred good, I consented to his going, cautioning him, however, not to go in swimming, as his friend intended doing. When the boys returned one look at Fred made me ask: 'Have you been in swimming?' He hung his head for a moment, then looked up and answered: 'Yes, mother. I was so warm and the water was cold, and I couldn't help going in.'"

"Of course, you punished him severely," the young mother interposed.

The older mother smiled gently. "I was tempted to do so in my momentary anger at having my authority ignored. But I held my temper in check and simply bade Fred go to his room, deciding that I would take up the matter with him when I felt calmer. I sent his supper to him, and, when I retired, stepped into his room and found him asleep. About the middle of the night Fred called me, saying he felt ill. For two weeks he was very ill, indeed, and during this time, when I nursed him night and day, not a word was said about his disobedience. One day, when he was convalescent, he looked at me and said: 'Mother, I've been wanting to tell you how good you are not to punish me for going swimming that day, and you're so kind and patient, for all the trouble I'm making you, and I'll never, as long as I live, disobey you again.' He was a little fellow to make such a big promise. But he has kept it faithfully, and he is nearly twenty-four years old." Then the older mother added earnestly: "My dear, if you must punish, never do it in anger, and take time to well consider child-nature before you punish in kindness."—Exchange.

RIGHTS OR PRIVILEGES

Many years ago a girl found herself suddenly denied a pleasure to which she had been looking forward for many weeks. The very morning of the excursion an unexpected relative "dropped in." The carriage, even by crowding, would not hold more than six, and some reason of necessity or courtesy made it impossible for any one to stay at home except the girl. The situation was evident from the first moment.

The girl looked around the group gathered for hasty and secret confidence with stormy eyes.

"It isn't fair!" she cried. "Every single one has been before except me. Because I'm the youngest, haven't I any right?"

A guest entered the room just in time to catch the angry outburst. Clearly he had stumbled upon a "scene," but it was too late to retreat. With the charm that never failed him, he turned to the girl.

"Ah," Miss Peggy, these 'rights!'" he exclaimed. "They are troublesome things, aren't they? How they do dog us all our lives! Really, the best thing I know about them is that, since they are our rights, we have the privilege of surrendering them for others." And then, after taking a book from the table, he left the room.

The girl stood still; she could not understand, but dimly she seemed to catch a glimpse of a wide country of beauty. When she came to herself her mother was speaking:

"If only I could give you my place, dear! But I can't stay when Cousin Betty has come. "You—"

The girl spoke briefly. "I'll stay," she said.

The guest went his way a day or two later, and the girl never saw him again. But all her life after, the giving up of her right came to her as a privilege and not a burden.—Selected.

ON NAGGING

My son taught me a lesson on the subject of "nagging" when he was but four years old, and one that I have never forgotten. He had been guilty of a small misdemeanor and had tried to wriggle out of it by not telling the exact truth. I gave him a mild spanking; and, as has always been my custom, talked the matter over afterward. I began by saying, "Now, Robert, if you had told me the truth, I should not have punished you."

He stood before me, scraping one foot along the carpet, and he looked up at me and said, "What would you have done?" and I answered, "I should have only talked to you." "Well," he drawled, "how long would you have talked?"

He is a big boy in high school now, but when times arise requiring a reprimand, and I get started, I still hear that little voice, "How long would you have talked?" and I go right to the point and say what I have to say on the subject. But, in the boy's own language, I "cut it short" and never rĕfer to it again unless it is absolutely necessary. —Harper's Bazaar.

WHERE MORAL COURAGE COMES

Christiana Dickson, wife of one of the first settlers of Erie Co., Pa., was a small, blue-eyed, low-voiced woman, extremely timid, but she had a horror of drunkenness, says an exchange.

She lived in the days when the use of liquor was universal. But when her sons were born, she resolved to put a stop to whisky-drinking in her home. Her husband being absent, her brothers called for the help of the neighbors, according to custom, to put up a barn, needed on her farm. They all assembled and went to work, whilst she prepared a great dinner. After an hour or two, whisky was asked for. She refused to provide it.

Her brothers, and at last, an elder in the church, came to reason with her, to tell her that she would be accused of meanness. Without a word the little woman went to the barn, and baring her head stepped upon a log and spoke to them.

"My neighbors," said she, "this is a strange thing. Three of you are my brothers, three of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But I would rather see these timbers rotted where they lie than to give you whisky."

The men angrily went home, the little woman returned to the house and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whisky.

This led to the discontinuance of the use of whisky at barn-raisings in the country. Her sons grew up strong, vigorous men, and did good work in helping to civilize and Christianize the world; their descendants are all of a high type of intellectual and moral men and women. If she had yielded this little point, they might have become like many of their neighbors —drunkards.—Exchange.

A MESSAGE OF SPRING

Flora Williams Woods.

A dear little crocus awoke from her bed
And to her friend violet sweetly she said:
"Awake, little flower the spring-time is here,
'Tis spring-time again—again do you hear?"

Then out from the shadow of the dim little wood,
Arose the sweet lily for she too understood.
The buttercups slumbered no more in the dell
But came forth from the mossy bed they all loved so well.

And out of the thicket under the trees
Nodded their golden heads in the breeze,
And down in the meadow the daisies bright
Enfolded their petals in the warm sunlight.

The laughing brook goes rippling by,
The birds take wing in bright blue sky,
"Come out; come out; they gayly sing,
Leave gloomy Winter for happy Spring.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. IV SCOTTDALE, PA., MAY, 1912 No. 5

AT QUEPE FARM IN SOUTHERN CHILE

J. W. Shank

It was before seven o'clock on a damp, misty morning that I stepped from the train at the little village of Metrenco in Southern Chile. A man from Quepe farm was to have met me, but, when the people cleared away from the depot, I stood alone still looking vainly for an English face. In broken Spanish I asked the agent whether he could direct me to Quepe farm, but he professed to know nothing about it. The missionary told me afterwards that, had I asked for "Mission Protestante," he would have told me.

Just as I started to search for other informers, a rancher, dressed in leggins and poncho came galloping toward me. He had an English face and led a saddled pony. That was quite sufficient, so I hailed him as if he were as old friend. (When one travels for awhile he becomes peculiarly bold in the presence of strangers).

As we cantered along over the five-mile stretch to the farm, the mists cleared rapidly away and by the time we reached our destination the sun was shining hot. I cannot remember when I had a horse-back ride that was so enjoyable as this one. It seemed more to me like a story of two adventurers riding among the hills and forests of some far western country. There were the powerful wooden fences enclosing the wheat fields of the Indian farmers, and here and there at the edges of the thickets were the grass-covered Indian houses or "rocas" as they are called. From behind stumps and bushes, shy little Indian children peeped cautionsly at us as our ponies trotted along. Far out on either side we could see the snow-capped peaks of the Cordilleras and coast mountains. Very frequently we came to winding streams of water that were bordered with bending willows, just as nature had left them. On every side innumerable birds fluttered and sang the songs that to me were new and strange. Hundreds of green and red feathered parrots darted about and made their weird calls from the leafy trees.

When we reached the farm a modest Indian farm hand took our horses while we went to the house for breakfast.

Quepe farm is owned by an English missionary society. It was bought in 1896 for the purpose of establishing an industrial school for the Arancanian Indians. It is situated five miles from Metrenco and ten miles from the thriving town of Tumuco, in a community which only a few years ago was heavily forested. The farm, consisting of 400 acres, is divided into two parts by the Quepe river, a stream of exceptional beauty. Its water is perfectly clear and its high banks are everywhere covered with rich foliage. About half of the farm is cleared of forest and is under light cultivation. The rest is a "primeval forest," quite grand enough to please such forest lovers as our poets, Bryant and Longfellow.

On either side of the river the most imposing spots have been chosen for the school buildings and missionary homes. On one side is the girls' school and two homes for missionaries; on the other, the boys' school arranged also for a missionary family, a church, and a number of cottages for Indian helpers. As all lumber used in building was sawed from timber on the farm, the managers have been able to put up very commodious buildings with small cash outlay.

Threshing Wheat in Southern Chile

The plan of the schools has been to give all pupils board and teaching free of charge, but to require a certain amount of manual labor on the farm each day. The two school buildings will accommodate about 150 pupils. Last year there were about 70 boys and 20 girls of Indian families and about 20 Chilean day pupils. Including the assistants, there are ten teachers for the two schools. Practically all of the teaching at present is done in the Spanish language. All Indian parents seem to be anxious to have their children learn Spanish, because it is convenient to them when doing business in the cities. Only the simple subjects, reading, writing, arithmetic, are taught in the literary department, but much attention is given to industrial education. The boys are taught carpentry and farming; the girls, sewing and cooking. One hour each day is devoted to religious service and Bible study.

One of the most interesting parts of the farm is the garden and orchard, where the pupils get their agricultural training. Between the rows of apple, plum, cherry and peach trees are strips used for raising all kinds of farm products. Each strip is then divided into square sections, so that every boy has a part for his own exclusive care. He must do all of the work in the series of sections assigned to him across the field, from the soil preparation to the harvesting of crops. The teacher takes his class to the field, requiring all boys to work in the same strip but each pupil in his own section. Every sort of farm product that will thrive in that part of the country is planted in this garden so that the boys become acquainted with a greater variety of plants than they would on their fathers' farms. Mr. Bullock, the farm manager, is a trained agriculturist from the University of Michigan. He is constantly making side experiments so as to discover the kinds of fruits and plants that are best adapted to the soil and climate of the country. Practically all farm work of southern Chile is done by the Indians, many of which own their own land. But their methods of farming are very crude and are generally harmful to the soil.

The Government, recognizing the value of agricultural education for the Indians, gave 200 acres of land to the Mission. The rest of the land, since it is situated quite a distance from the railway, was bought for a few dollars an acre. The land in this section, however, has risen much in price since Quepe farm was purchased.

Indian Boys at Dinner in School at Quepe Mission

The products from the farm are taken by ox-carts to Tumuco where they command a good price the year round. Each week a cart load or two of vegetables is sent to market. The large orchards are just coming to bearing and will soon be a good source of income. There are several hundred bee-hives on the farm and last year about five tons of honey were shipped to England for the London market. The wheat land does not bring a large income as yet because it is farmed on shares by the Indians, who must be allowed to use their own methods. Later the agriculturist hopes to be able to take that land into his own hands and farm it properly. For an agricultural school, truck farming and fruit culture are best. It is difficult to handle classes of boys in large fields of wheat and corn. Another source of income from the farm is the saw-mill and threshing outfit. The saw-mill is kept in operation the year round.

The method of clearing land in these parts is quite as extravagant as it is in many sections of the United States. Practically no value is placed upon the timber unless it is suitable for the saw-mill. The first thing the Indian does is to deaden the trees by cutting through their bark at the base. Then he cleans out all of the small brush and fallen timber, leaving all of the large trees stand. With a rude wooden plough he then scratches the surface of the ground and harrows it with a brush or wooden-tooth harrow. The wheat is then sown broadcast and is left to grow among the tree sprouts until harvest. It is then cut and bound by hand and is generally threshed by horses on a threshing-floor. As the dead trees in the field fall they are dragged out and burned or piled up for a temporary fence. No effort is made to cut them down or to dig out stumps. All of the field work is done with oxen.

The Indian has ways of doing things that are peculiarly his own. When he is ready to cart the wheat from the field, he places the cart in the center of the field and carries the bundles to it from all of the far corners. The more convenient way of driving the oxen from place to place never occurs to him. Instead of rotating crops and fertilizing the soil, he plants the same thing year after year and then allows the ground to lie idle for several seasons.

Cutting Wheat with Sickle, Each Pile Represents a Sheaf

Depending, as they must, on Indian labor for the farm and having their hands full of work in the school, the missionaries have not been able to apply their own methods on the greater part of the farm. For that reason their land has mostly been cleared and farmed by the methods described above.

During my stay at the farm Mr. Bullock took me for a ride all over the farm. We went through the woods pasture to the farthest limit of the farm, where another river flowing into Quepe formed a natural boundary. We saw the large droves of cattle and sheep belonging to the farm, and the strong corrals where they were kept from thieves at night. We saw the wheat fields growing yellow for harvest and the young orchard trees laden with tempting cherries and plums. We heard the familiar buzz of the saw at the mill and noticed the Chilean boss directing his slow-moving Indian helpers. We visited the apiary where millions of bees were busy collecting their stores. We led our ponies across the little home-made suspension bridge that spanned the deep river and, although we were told it was safe, its swinging made us hold our breath. We felt the soft breath of the mid-summer wind and the piercing rays of the noonday sun, even if it was the middle of January. We returned to a good supper that was prepared under the direction of an American woman. Cherry pie was served—the first pie I had eaten since I left the United States. Mrs. Bullock said she prepared it because she knew all Americans are fond of it. Is it a wonder that one should wish to stay at such a pleasant farm for awhile?

I was very much interested in Mr. Bullock's museum collection. He is a lover of field and forest, of bird and beast, and, in fact, anything of Nature. He knows the names and notes of hundreds of birds that are found in Chile. He has collections of the skins of every kind of bird, fish and animal in the neighborhood. He has studied and collected specimens of every kind of tree, plant and flower and has also studied the stones and Indian relics of the whole country. He has discovered several varieties of fish that had never before been known to science. He is not the sort of a man that wastes his time in such matters, but he has learned the secret of observing the life around him while he works.

Quepe farm has so far been an experiment. The aim has been to reach the Indians that had so long been debauched by the Spaniard and to help them to better living. This they wished to do by teaching morals, religion and industry. The experiment is not without its drawbacks, however. Some pupils are glad to get free teaching but are not willing to do their share of work in the farm garden. Some of them do not know how to value this privilege, simply because it costs them so little, and do not stay long enough to get the real benefit. The scheme has not yet become self-supporting but the manager thinks it could be made so with more actual attention to the farm. The difficulty now is that the farm manager must give too much of his time to the school.

But I have no doubt but that the schools are doing a good work which will tell in the community. They are gaining in influence and all of their graduate students are most ardent supporters.

I shall always remember Quepe farm as the most beautiful spot in Chile. After spending a day there with the kind missionaries I was loathe to go away. In company with several other workers from the farm, I took another pony ride of ten miles across the hills to dusty Tumuco where I enjoyed the hospitality of brother Zook of the Missionary Alliance Society.

Suspension Bridge Made by Mr. Bullock of Quepe Mission

GROWTH OF MORMONISM

The increase in membership in the Mormon Church since 1890 has been over ninety thousand, equaling thirty-eight per cent. of the religious growth in the entire population, against twenty-eight per cent. in the Protestant denominations and twenty-one per cent. in the Roman Catholic bodies. The Mormon organizations have increased from 856 in 1890 to 1,184 in 1906, and are still increasing rapidly. Their followers are to be found in Utah, Idaho, Wyoming, Arizona, Nevada, and Colorado. "Conservation of National Ideals" says:

"The practice of polygamy, growing each year more open, is so fundamental in the constitution and creed of the church that it can be intermitted only during the storms caused by aroused public opinion. It can never be permanently discontinued without setting at naught the very foundation principles of Mormonism. This practice, so contrary to all decency and morality, renders this church a menace to the moral life of the community and the nation."

A Mormon paper giving a report of the Northern Illinois Mormon Conference, says: "In the city of Chicago we have been very successful in getting the Book of Mormon catalogued in several of the largest mail-order houses of the city, through which we are receiving at the present time good return for our labors, and we look forward to see the time come when the Book of Mormon will become as common in the homes of the people as the Bible is today."

In a recent number of "The Record of Christian Work," we note: "Swiss Christians are embittered at the operation of Mormon missionaries in Switzerland. In the last five years about 750 Swiss women and girls have been sent to Utah, and the number increases from year to year. - - - The Book of Mormon has been published in Japanese, and now appears in the shop windows in Tokyo."

Mormon missionaries have been told to get out of Germany, and the English parliament has taken action against them.

Eighty years ago there was one Mormon to every 1,125,000 people in the United States, now there is one to every 180. Their numbers and influence are strong in more than one-third of our territory. They concentrated in the West, where population has been sparse, and have built up unobserved a political power which threatens our religious and our national life.

The missionary forces of the Mormon Church are the most developed, aggressive, and well organized in the world. They serve absolutely without pay or reward and yield unquestioning obedience to any command of the church, whatever of sacrifice or effort it may entail. Over two thousand missionaries are sent out each year to visit every city, town, hamlet, and house, and to talk with every person if possible at least twice. Two by two they go forth through this and foreign lands, even to Japan, Hawaii, and Australia.—Sel.

CONSCIENCE: SELFRESPECT: HOME ALL FOREIGN TO PERSIAN THOUGHT

"The effects of Islam upon a nation is shown in three words, the equivalents of which are not found in the Persian language. The first is the word **Conscience.** Henry Martyn, in translating the New Testament into the Persian language used fourteen different words in an effort to translate that word. With the whole fourteen he did not succeed. There was no such term in the Persian. Because Islam so sears the conscience of men the very word was lacking in their language. It is only recently that the Persians have begun to use the equivalent for the word conscience.

"About ten years ago I was teaching a class in Ethics in the Teheran High School. When we came to the chapter in the American Text Book on **Self-Respect,** I knew no Persian term by which to translate it, and could find none in the dictionaries. Nowhere could I learn of a Persian equivalent for the English term self-respect. Even the quality for which it stands is largely lacking from the Persian characters.

"Another word not to be found in Persian is the word Home. The Persians have no 'homes;' they have 'houses,' some of which are very fine, and are furnished with beautiful Persian rugs, and Persian tapestries, but 'home,' in the sense in which we use the word, does not exist among the Mohammedans of Persia. The great inequalities of the sexes destroy home life, the wife is either the slave of a poor husband or the toy of a rich one; a mother must perhaps stand in the presence of her son till he gives her permission to sit down! The men live in one part of the house, and the women in another, so that there are apartments and palaces, but no homes." H. C. Schuler in The Missionary Review of the World.

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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OUR RURAL MISSION WORK:—When the question as to which is the most needy mission field is raised we find great difference of opinion. Our familiarity with the needs of a particular field will naturally lead us to consider it of first importance. Our conviction of need is commensurate with the knowledge of, and interest in that need. However if we are equally familiar with the conditions in a number of fields we will likely hesitate before we declare one more needy than another. That there is need in every nook and corner of the world where humanity dwells is evident to the Christian worker. It is not our intention to consider the question of the most needy field, but call attention to a field that, we believe, is neglected; a field specially suited for cultivation by our Church, and yet in which we are doing very little definite organized work. We refer to the rural districts of the United States and Canada.

This is a real field having real needs, and is an important factor in the problem of the evangelization of America. Its problems are becoming more and more complicated and constantly assuming new aspects as a result of modern progress and civilization, and the settlement of the frontier by new arrivals from European countries. It is a field that will tax the abilities of the best trained minds to solve its problems successfully.

This field has urgent religious needs. A perusal of the article entitled "Work," in the Mission department of this issue, presents the appalling needs of the frontier settlements. Are there some sections of our country as truly heathen as India? As far as a knowledge of God is concerned many know no more than the Bushman of Africa. A home missionary worker in one of the Pacific Coast States, found some mothers who had not heard a sermon since their childhood; young people who had never been inside a church or attended a Sunday school. An eighteen year old girl when shown a picture of Christ, said: "Who is He? I thought that was only a cuss word." In some of the western states are practically entire counties without any religious privileges whatever. There are thousands of communities in the United States and Canada that enjoy limited privileges, having perhaps an occasional service by some itinerant minister. Many such communities are ripe to harvest where an effective work could be established if some active, wide-awake worker would be located there to give time and energy to the work.

Then there are not a few sections where once we had a flourishing congregation, but because of a lack of workers the congregation dwindled until it became extinct or almost so. There are perchance a few members left and an occasional service is probably held, but it will only be a matter of time until the work will have entirely ceased unless speedy efforts are made to revive it. It is a sad sight to see a congregation going to nought because there is a lack of workers and organized effort to keep the work going. Most of us are familiar with such fields and also fields in which practically no work is being done.

We believe that since we are decidedly a rural people, familiar with rural life and its problems; because our faith and practices appeal more strongly to country than city folks, and that our teachings and practices of simplicity can be maintained better there, that we are especially fitted for the work of evangelization in the rural districts and that it is peculiarly our field. It is evident that our work is not as effective in the towns and cities as it is in the country. We do not want to be understood as advocating retrenchment in our work in our towns and cities. Not by any means, push the work there with vigor, but not at the neglect of other fields for which we seem to be especially adapted.

The conviction has been growing upon us for some time that as a Church we are neglecting a great and promising field of work at the expense of developing another less promising field for which we are not so well fitted; a field that requires a greater expenditure of life and means to produce result, that, we believe, would not make a favorable comparison with the results in some rural districts were the same life and energy expended upon it. True, we have mission churches in the country, we have our frontier colonies, but each one is struggling along as best it can without any official recognition or support and direction from our Mission Board. The Board has not assumed any responsibility for the general supervision of this work similar to the supervision exercised over our city mission work; no organized efforts are being made to supply workers for these needy fields; no financial support is given for the erection of suitable places of worship; no provision made for the development of this work by arranging so that the workers can give at least the greater part of their time to the work.

Would it not be possible and expedient for our Mission Board to devise some way of assuming the general oversight and supervision of this work and put it on an equal footing with our other missionary enterprises? The constant plea for workers for the institutions under the control of the Board has the tendency of creating the idea that the giving of service to any of these institutions alone constitutes mission work, and that the dedication of life to the establishing of a work in the rural districts is not mission work. We fear that this idea has already found lodgment in the lives of some. Should not the Board be as deeply interested in securing workers for the rural fields as for any other work, and be as ready to lend financial assistance when needs justify?

Because of our adaptability to rural work; because of the conditions of many sections where we once had a flourishing congregation; because of the great spiritual need generally and the marvelous possibilities of rural evangelism; because of the vital relation of the moral and spiritual conditions of the rural communities to those of the city and the country generally; this field of Christian endeavor should especially appeal to us as a Church and should receive equal recognition with other lines of mission work conducted by the Board. It is our conviction that our Mission Board should consider this field and if possible assume the general supervision and place it on an equal footing with its other activities.

THE BAHAI MOVEMENT:—During the second week of April there arrived in this country a Persian, Abbas Effendi, the leader of the Bahai Movement. Despite the fact that little is known of this Movement it is claimed that in practically every large American city there is an active Bahai assembly. The propaganda is conducted very quietly and does not have any sensational features connected with it. Among its adherents are people of many classes and races. It welcomes Jews, Christians, Hindus, Mohammedans, Buddhists, etc., into its ranks. Its creed is wide enough so that all mankind may unite to worship God and regard each other as men and brothers. The movement is heralded by some as the one thing which will bring about the "religious emancipation of the world."

The essence of his teaching is expressed in a statement made by the leader to an English scholar who went to visit him:

> "We desire but the good of the world and the happiness of the nations. Yet they deem us a stirrer up of strife, worthy of bonds and banishment. . . . . That all nations should become one in faith and all men as brothers; That the bonds of unity between the sons of men should be strengthened; That diversity of religion should cease and differences of race be annulled. . . . . What harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars, shall pass away and the most great peace shall come. . . . . Is not that that which Christ foretold? Do not you in Europe desire this? Yet do we see your kings and rulers lavish their treasures more freely on means for the destruction of the human race than for that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men become as one kindred and one family. Let not a man glory in this, that he loves his country, let him glory rather in this, that he loves his kind."

His is a grand moral and ethical conception. To conceive of the whole world bound together as one family in fellowship and love, without any more strife and dissension, is inspiring indeed. Such a state would be akin to heaven itself. This is a high ideal, and, from a purely moral standpoint, worthy of support, but we question seriously whether it is based upon facts that give sufficient grounds to hope for its realization. The past history of the world gives no grounds for such an ultimate hope. While it is true that the world is being brought closer together and various ties are linking the nations and giving them common aims, nevertheless practically all these movements contributing to this end have either a purely financial or moral stimulus or perhaps both. The human heart is still swayed by practically the same passions and emotions as in the distant past.

Any movement for the moral uplift of mankind is worthy of recognition insofar as it serves to bring to men a knowledge of their greater need and that which will supply the need. But to support any purely moral movement and herald it as that which will bring to man his spiritual needs is not within the province of the Christian. The great danger of such purely moral and ethical movements is that men will mistake it for Christianity. Everything that tends for the social, industrial and moral uplift of mankind is too frequently proclaimed as genuine Christianity, while the fact is, that it accompanies genuine Christianity, but itself is not necessarily Christianity. The real essence of Christianity, the definite acceptance of the finished work of Christ, is lost sight off, while our zeal, earnestness and activity, has only a moral basis.

This movement claiming to be wide enough to admit all mankind regardless of religious beliefs, and without requiring men to discard those beliefs which are erroneous and accept the truth and meet its conditions, has no scriptural foundation. Any movement that attempts the unification of all mankind on any other basis than the foundation laid down by God in Christ, is doomed to certain failure. Only as the individuals of a nation are drawn to the Christ and make Him their mainspring for all action is there hope of the realization of this ideal condition upon the earth advocated by this Persian philosopher.

This movement is simply an outgrowth of the philosophical and religious trend of the last century. It advocates a high standard of morality; exalts the divine in man, and minimizes the divinity of Christ; it emphasizes the doing on the part of man, making him his own savior through his works rather than depending upon the work of Christ; reason and the individual conception of what truth is, determines the absolute truth for the individual; it ignores and denies the authority of truth, declaring that there is no absolute truth for all mankind. Thus we find the religious world in a state of chaos. There is much nowadays that is called Christian bearing some of the marks of genuine Christianity, which is not based upon the foundation rock of genuine Christianity. Because men fail to distinguish between the two, thousands are being deceived, thinking they are believing the truth while in fact they are believing a lie. Nothing short of an acceptance of the finished work of Christ can ever bring about a permanent unity and solidarity of man. Any other basis is faulty and will not endure the test. So the Bahai Movement may appeal to reason and our moral sense, may be a captivating moral and ethical movement, but as a spiritual movement that can bring about definite and permanent results for the eternal welfare of humanity, it cannot be otherwise than a dismal failure. Its foundation is not laid deep enough.

CHRISTIAN LIFE

AN UNDISCOVERED OPPORTUNITY

A speaker at a Sunday school convention was the guest of an old schoolmate whom she had not seen for years. As she entered the home of her hostess she said: "I have been hoping and praying that you might show me how to reach my boy's heart. 'He ought to be a Christian, and he is not. When he was younger, I could talk to him of these things, but he will not listen now."

A little later the boy came from school. For a few moments after he was intoduced to the guest there was an embarrassed silence. Presently he blurted out: "Say, Mrs. R., do you know anything about pigeons?"

"No, Joe," she said, "I don't know much about them, but I would like to know."

"Well," said the boy, "I'm just the fellow that can tell you. But,' he added, "I could do it better if you would go out to the barn where they are."

As they passed through the dining room the mother said: "Is that boy dragging you out to see those pigeons?" Don't go into that dirty place!"

"But I want to see them," said Mrs. R., "and Joe is going to tell about them."

As the pigeons were discussed it presently developed that there was only one pair of the choicest kind. Joe and a boy friend were joint owners of the flock, and they were about to dissolve partnership. As neither wished to separate this pair and neither was willing to relinquish them to the other, the matter of an equitable division offered some difficulties.

"I tell you," said Joe, "I don't see what we are going to do about that pair of tumblers.

"Joe," said Mrs. R., "what do you think a Christian boy would do?"

"I don't suppose I am a Christian," he said.

A very few words finished the conversation and left the boy thinking.

Each day that Mrs. R. spent in the home she had a talk with Joe about being a Christian, but every time the subject was introduced by the pigeons. When the visit ended, the mother said, as she wept with her head on her friend's shoulder: "You have taught me the lesson that I needed to learn. I think that my boy was more interested in pigeons than in anything else in the world. Because they bored me I lost every opportunity that I had been looking and longing for."

A strong interest is an open doorway to the child's mind and heart. Can a parent afford to be bored by that which interests the child?—Westminster Teacher.

THE VALUE OF METHOD

The kingly life must be distinguished by method and order. A fine business man must have method in his work. He has not only principles; he has rules. He has not only a general system; he has a detailed order. Men who have no method are soon compelled to close their doors. And so it is in the life of the kingdom of heaven. We do not stroll carelessly up to the pearls and find them in some haphazard and vagrant loitering. No man lounges into any treasure that is worth having. And that is why so many of us are very poor in the things of the kingdom. We have no order and method, and the work of one hour is undone by the hour that succeeds it. Look at our prayers. How unmethodical and disorderly! Are they likely to find any pearls? Look at our worship. How little intelligent quest is in it! Is it likely to discover any pearls? Look at our service. How careless and unprepared! There are abundant signs that even our Lord Himself regulated His life and refused to allow it to frivol away in indefinite purpose and desire.

Lastly, the man in search of goodly pearls must be distinguished by decision. A competent merchantman knows when to act, and at the decisive moment he acts with commanding promptness. He watches circumstances when they are ripening, and at the proper moment he plucks the fruit. There are times in a business man's life when promptness requires great courage. There is a demand for risk and speculation and untried enterprise, and timidity would let the promising circumstance go by and lose its bounty. So is it in the kingdom of heaven. Here, too, there are "tides in the affairs of men which, taken at the flood, lead on to fortune." It is a great thing to know when the hour is ripe for decision. It is one of the fine arts of living to know when to act upon an impulse and when to accept the hints of emotion as the signs of a favoring gale. Here, again, our Lord is our example. He was very patient, but he was always very decisive. No one could move him before the appointed time. No one could stop Him when He said: "The hour is come." Such is to be the quality of our quest. We are to be like the merchantmen—broad in outlook, vigilant for detail, intelligent in method, and decisive in action. With such a spirit we shall undoubtedly discover the goodly pearls, and we shall discover the best of all, "the pearl of great price." But for that pearl we may have to sell many others. What are we prepared to give for it? What are we ready to surrender?

Were the whole realm of nature mine,
  That were an offering far too small.
Love so amazing, so divine,
  Demands my life, my soul, my all.

—Rev. J. H. Jowett.

OUR TASK NOW

God may have some other task for us in eternity, but this is our task now, to devote our lives to the fulfilling of Christ's prayer, "Thy kingdom come; Thy will be done in earth." "Go ye into all the world, and preach the Gospel to every creature," was His definite command. No other group of men ever had such a task upon them as Jesus laid upon His disciples in these words and upon us. The bigness of the purpose of Jesus is one of the things that made Him unique among men. Other men dreamed of world empires, but they are insignificant beside the one to which Jesus commands allegiance. When this command is fulfilled, He may have other commissions for us; He certainly will give us no new instructions until we have got to the end of those in hand. Our task now is set before us as an open road, unmistakable; and if we leave it and turn into byways, it must be with conscious disloyalty and disobedience.

"Preach the gospel to every creature." Christ has not yet nor ever will absolve us from that prayer, "Thy kingdom come; Thy will be done in earth as it is in heaven," because the purpose of it has been abandoned as incapable of accomplishment. We shall cease to use it when it is fulfilled. The fulfilling is our task now.—Pacific Presbyterian.

"Childhood is defrauded of half its inheritance when it has no acquaintance with animal pets."

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE MISSION FIELD

The two fields of mission work, home and foreign, find their logical division only for the sake of convenience in carrying out the plan of evangelization. There is a danger of carrying this distinction too far and find abundant reasons for limiting the efforts of the Church to the home field. It has been reasonably urged that since there is more work in the United States of America than the Church has been willing to accept as her own, and until this is accepted, we have no duty across the waters. If these objectors were among those most interested in the Home work there might be sufficient reason why the Church should consider plans for readjusting her policy to be in harmony with such a suggestion but it is found to be quite the contrary. Usually when there is interest in one there is equal interest in the other. There are exceptions, but this is the rule. If our own country is not supplied with a sufficient working force, it is because of a lack of interest in any field, for there is no country in all the world that is so latent with movable, available Christian forces as the United States of America. It has also been found that the Christian spirit of the community cannot be most permanently revived by concentrating its attention upon itself, and then help others later. That this message is world-wide is also shown by the fact that it is most vital to the human need and very readily responds to the "make disciples of all nations."

We now believe in world-wide missions; first, because it is the spirit of Jesus Christ and His message to the world; second, because of the large results that have come directly from the efforts of the missionaries in countries where other religions have been holding sway for centuries as well as in the countries where the people have had very little appreciation of a system of religion. Christianity has successfully adapted itself to any country and therefore has no limitations geographically. This cannot be said of other religions.

It is true that the masses or lower classes in the foreign fields have been responding more readily than the leaders, but this is also true in our own country. The forces against which Christianity has met with the least success are perhaps Judaism and Mohammedanism. Individuals have been drawn from these religions, but there has never been any general movement or sign that would indicate a breaking down of the solid front they have always presented to Christianity. This may be due to two things; one the early contact with Christianity, and the other the character of the religions that have created a deep antagonism to other religions.

MEMORIES FRESHENED BY DIARY LEAVES

II The Pandit

LINA Z. RESSLER

Memory does not always recall events in exact order of time. Related incidents follow each other more naturally when the exact time of the incident is left out of the question. These memories may not follow each other in order of their occurrence. We believe they will be more practical and helpful if we permit their naturalness to dictate their order of succession.

An event of great importance in the life of every new missionary is the procuring and advent of the pandit, or language teacher. We know long before we reach the shores of the foreign land to which we are going that we have a foreign language to conquer, and so we wait with impatience the coming of the native of that land to help us in this task. The other missionaries move familiarly among these, to us, strange scenes, talk glibly at the dining table with our own language so mixed with foreign words and phrases, that we become all confused and impatient, and want to learn quickly the mysteries of the wonderful unknown tongue. We even forget, sometimes, that the learning of habits and customs must of necessity go with the learning of the language. Nevertheless the advent of the teacher cannot help but impress us with the truth of this fact.

A few days after our arrival at Dhamtari, I began the study of the alphabet and primer with a professed native Christian, who seemed so anxious to please the missionaries and so weak in any teaching qualities or judgment of his own, that his teaching or his work left but little impression and memory can hardly claim him as a teacher.

A few weeks later, however, I made my first real acquaintance with a real teacher of Hindi. He was an old man, grown gray in the service of his heathen gods, and the teaching of his heathen fellow beings. He was short of stature, and his form was very much bent, so that old Muni Lal could be recognized at a long distance. He had about him an air of culture and refinement such as education and much intermingling with his kind alone could give him. The shoes slipped off from his feet very naturally before he entered the door of his pupil's home, but the round black velvet cap remained untouched on his broad intelligent forehead. Those were interesting recitations. He knew Hindi and knew it well, but not a word of English. He had one primer from which he had taught likely for years. I had a primer the same as his, but to me it was a labyrinth of strange sights and sounds. I shall never forget those mornings. How helpless I felt and how the black eyes of the old man twinkled as I blundered through the maze of strange letters and words.

I have often wondered whether the pupil was as interesting a study to the teacher as the teacher was to the pupil. An old man wrinkled and gray, educated and cultured, serving heathen gods, and satisfied with them because he knew no better. He, a Brahmin, was teaching Christians, not that he believed in them or their doctrine, but because he was paid for doing so. What could we do for him? How could we tell him the wonderful story? Alas, how could he and the thousands like him, in this sunny land ever be reached? The little bent figure curled up in the big cane arm-chair, twirling his brown toes with his jeweled fingers, while waiting for my blundering Hindi sentences, will always remain a pathetic picture in my mind.

The words, the sentences, of a strange tongue are not more strange or difficult than the people, the habits, the customs. How awkwardly we must come before them. How clumsy and ridiculous must seem many of our ways. New missionaries sometimes feel that everything about a heathen country should be reformed and readjusted at once. Many of these radical ideas change very decidedly in course of a few year's experience. Climate and environments have formed many of the habits and customs of this as well as other lands, and it is very apparent that mere advocating of reform and change would never help the heathen to accept the Gospel of Christianity. Neither would the mere telling of the story of the cross of Christ do this. Jesus Christ must be exemplified in real human life very definitely, before men like Muni Lal would condescend to notice the Christian and his message.

Scottdale, Pa.

A Blind Woman's Gift

A poor, blind woman in Paris, we are told, put 27 francs into a plate at a missionary meeting. "You can not afford so much," said one. "Yes, I can," she answered. On being pressed to explain, she said: "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."—New York Observer.

INDIA

X The Field

J. S. HARTZLER

India as a mission field is a subject which is almost too great for the ordinary American to grasp, especially one who lives in the country where the population averages from twenty to fifty to the square mile. Think of Pennsylvania with numerous large cities and thickly populated country having an average of less than one hundred seventy to the square mile and California with three and two-thirds times as much area and a population of less than fifteen to the square mile. Count those on a single section in your own neighborhood then think what the conditions must be in India where a territory larger than the state of California has an average of four hundred to the square mile.

Drawing Toddy

There are about two million people in the territory which the American Mennonite Mission is expected to evangelize. There are sixteen missionaries at work there including those who are at home on furlough. If each one of them including the women were to preach two sermons a day and have a different audience of one hundred seventy-two each time it would take them one year to have all of the people assigned to them to hear the Gospel once. None of the missionaries can preach two sermons each day in the year and they can not all devote their time to preaching. Even native helpers are too few to make it possible for all of the two million to hear the Gospel once each year. Do you think that you would have been converted under such circumstances? Even now would you continue to live a Christian with one sermon a year? Have we a right to expect from the heathen what we are confident that we would not do?

Look at the cuts in the March number of the Christian Monitor and in this one. The Machine Shop at Nadiad shows that the native can do some thing when he is properly taught, the Village Well shows the kind of people that they have to deal with while the Prayer shows that they are woefully ignorant of the object and power of real worship. Drawing Toddy shows that the curse of strong drink has a foothold on the people who are not prepared to withstand the onslaught of that monster evil. This is the **field.** Its darkness and as well as its light suggest that it greatly needs the Gospel.

One very encouraging feature which recommends India as a mission field is the great number of conversions. The results in this particular during the last ten years have been nothing short of a marvel. The climax of this period of ingathering seems to have been the last year. Reports of accessions by the hundreds have come from nearly every evangelized field in India.

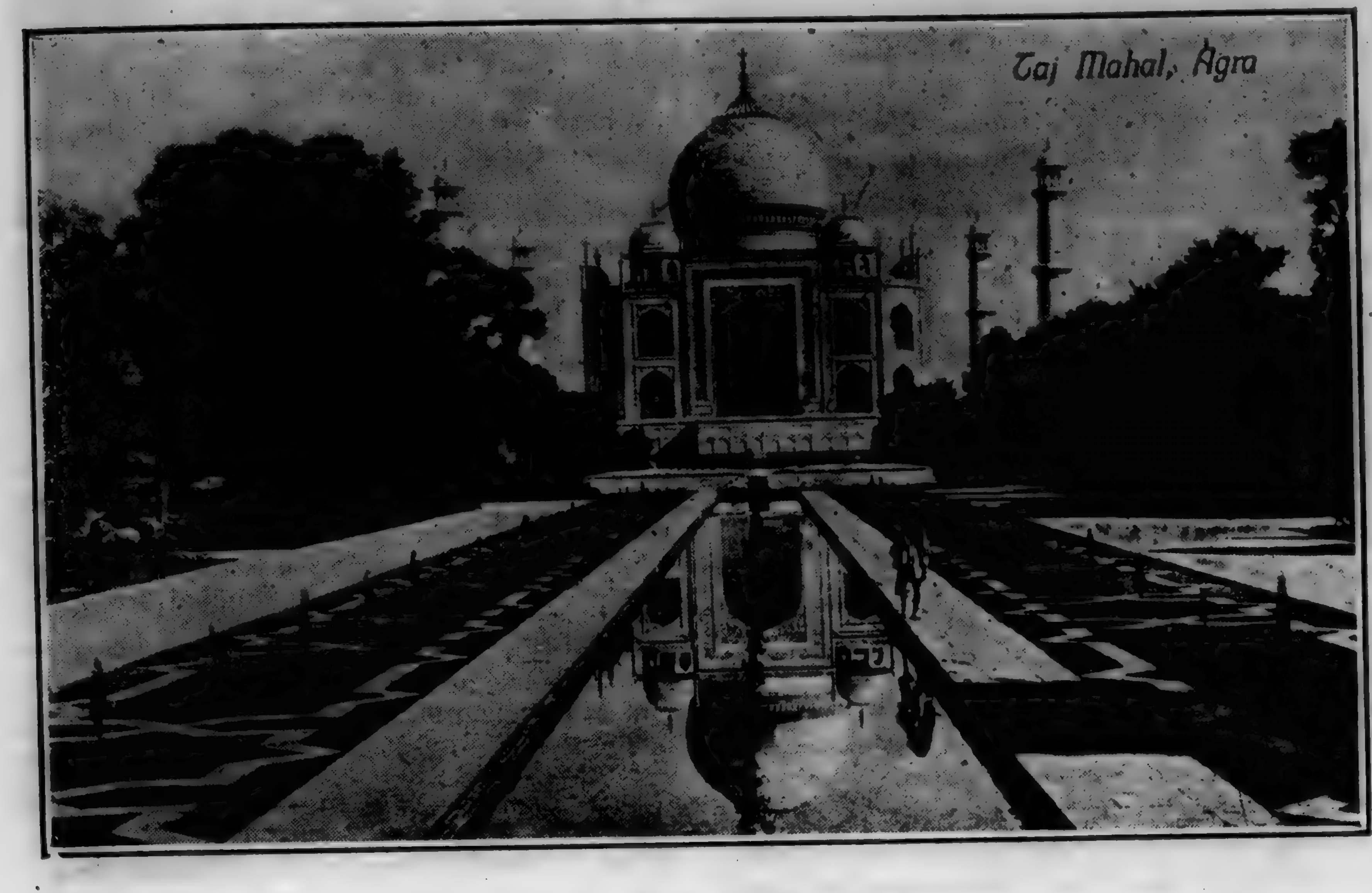
The almost universal cry of North India is, "Oh, for more workers, not so much to carry the Gospel out but to instruct those who want to come in, and to take care of them after they are in." One missionary said, "I baptized two hundred people during the month of August and about one thousand in the last year. I might just as well have baptized twice that number if we had the workers to instruct them and get them ready for baptism and to take care of them afterwards." Dr. Buck, a passenger on **S. S. China** (the steamer on which we came from China to the United States) said, "The district assigned to me is about twenty miles wide and possibly twice that long. The only missionaries in it are my wife, daughter and myself and we have twenty-seven native workers. We received into church fellowship two thousand seven hundred forty people last year."

It is very interesting to notice how some of those who do come in, work among their fellows. A farmer converted two years before, a man who could neither read nor write, had by persistent personal work been instrumental in bringing one hundred men to Christ. This is certainly wonderful considering the fact that only so short a time before he was a heathen himself.

John R. Mott in his "Decisive Hour" says, "A prominent worker among students in India pointed out recently that there have been more conversions among the educated classes in India in the last ten years than in any previous decade in the history of Christian Missions. The principal of one of the leading colleges in North India has expressed the opinion that the student class was never so accessible to Christian influences as now. A proof of this statement came under our observation while traveling in that part of India. In the high school at Ludhiana both of us addressed the school. I took the motto of Goshen College, "Culture for Service," as a subject. The principal seemed to be much interested. After that we were shown the rooms in which the boys lived. In nearly every room there were mottoes, the letters being cut out of paper of different color, expressing much the same sentiment as the one discussed before the school. Many of them were taken from the Bible. I asked, "Do you put those into the boys' rooms?" "No, nor did we even ask them to put them in. They did it of their own free will." About sixty per cent. of these boys are heathen but they had even chosen texts like the following, "My God shall supply all your needs according to his riches in glory by Christ Jesus," "Jesus Christ the

Prayer, Their God on the Stand

righteous," "I am the bread of life." These are quoted to show what their idea of Christ is.



The Taj Mahal, Agra, India

Another paragraph from the same volume quoted above shows a professor of the Presidency College of Madras giving the reason for this state of affairs. He says, "It is those very classes, depressed, trampled down, and looked upon as utterly incapable of improvement of any kind, that now with the enlightening influence of Christianity, compete successfully with the highest castes and classes of Indian society in every direction. In my opinion even if there had not been a single convert from the higher classes of Hindu society, the transformation which Christianity has wrought among the lower classes it has won over to its fold, is itself a clear evidence of its unique triumph in India."

Mr. Mott says, "The inhabitants of a Telugu village composed almost entirely of the depressed classes and outcasts had become greatly dissatisfied with their state of degradation. . . . . They sent a deputation to the missionaries at a mission station some distance away and urged them to send a Christian teacher to the village expressing their willingness to place themselves under Christian instruction. Later a catechist was sent. . . . . The whole community had been appreciably raised in its social and economic status. The change in disposition and character of many of the people had been so marked as to impress deeply the Brahmin landlords, who at first opposed the coming of the catachist, and on one occasion had driven him out, but now begged him to visit other villages to carry on a similar work. They testified that the practice of stealing had been done away, and that the whole moral tone of the village had been raised."

When the Brahmins, one of the highest castes in India, see that Christianity has such an uplifting influence that they ask for Christian teachers to come to their villages it simply means that they are to a certain extent breaking away from caste. If they are not very careful they will be out-castes and practically the only open door for them will be Christianity.

Illustrations like the above could be given by the scores but these will suffice to show the conditions. With the fact that we are under obligations to give the Gospel to the people of India regardless of whether they are converted or not, and seeing how ready they are to be instructed—so ready that at least in a few cases they actually ask for it—it should stimulate all the latent powers of the Church with a resolution to act unitedly and powerfully and to act NOW.

But there is another thought to be taken into consideration. This condition left to itself can not continue. The pendulum had been held to one side for a long time by the religious prejudices and caste systems. It has swung to the other side. Only one thing will keep it there and that is an adequate force of missionaries and native workers to evangelize the country. To wait until the caste systems are so adjusted as to fit the conditions and the religions are modified by more consistent forms of worship and renovated from many of the superstitions means that the "mass movement" will be a thing of the past and the hearts of the people will be as completely closed to Christianity as they were twenty years ago. An opportunity will be lost forever and eternity alone will reveal how awful was the sin of neglect.

Goshen, Ind.

WORK

KATE BLOSSER

In connection with our subject I like to read a part of the first chapter of John, because it has in it three steps that begin all service.

First, we read that the disciples looked upon Jesus; second, they talked with Him; third, they entered into active service for Him.

First they looked.

This was the beginning in their lives of a great work for Him. As they looked there seemed to be something at once that drew them a step farther and that was to talk with Him. As they talk with Him they are prompted to still farther action and that is service for Him.

Now what was there about the Master, as these disciples looked upon Him, as they talked with Him, that influenced them to live for Him as they did? What prompts men and women today, who look upon Him, who study His work, who commune with Him, who learn to know Him, to want to become like Him, to want to serve Him and live for Him?

Is it not His great love, His compassion, His dying sympathy, His unselfishness toward mankind? His chief aim in life was to win men. "He came that we might have life and that we might have it more abundantly." "He came not to be ministered unto but to minister and give his life a ransom for many."

He saw the great need of salvation to mankind. When here upon earth He continually went about doing good. As we study His life in the gospels how often do we find that He was moved with compassion. How the sight of distress and suffering moved Him!

S. D. Gordon says, "There never lived a man who had such a passion for men as Jesus, He lived to win them out of their distressed, sinful, needy lives up to a new level."

He died to win them. His last act was dying to win men. His last words were, go ye and win men, and His first act when He got back home all scarred and marred by His contact with earth, was to send down the same Spirit as swayed Him those human years to live in us that we might have the same passion for winning men as He. As the disciples looked upon Jesus, as they talked with Him that day and learned the secret of His life, how could they help but want to help Him out in His great plan? How can we today as we look upon Him and the great purpose of His life, help but want to be workers with Him and help in this great loving plan?

Do you know He is counting on us? His Word is full of proof of this fact. As we have already stated, His last words were, **"Go ye,"** and again we have a direct command from Him in John 20:21, "As the

Father hath sent me even so send I you,." We are His commissioned ones to continue and complete His work. Perhaps a glimpse of the work as it really exists (right at your doors) at the present time will also verify this statement.

In southeast Oregon there is a territory in Malheur and Henry counties outside of Burns and West Fall, as large in area as the state of Vermont, without a church or denomination of any kind. And in this territory there are 20 different communities varying in size from 10 to 100 families each that not only want, but are eager for a church. This is the report given by Rev. G. G. Haley, who is now district Supt. for the M. E. Church of the Lagrande district, comprising six counties in eastern Oregon.

A personal friends of mine who had been living at Burns and just came from there recently, says they have a church there, but everytime they wanted to go had to pay an admission fee of ten cents a piece for the children and fifteen apiece for herself and husband. Such admission would not appeal very readily or very long to professing Christians let alone the outside world.

From another field in Oregon comes this report that "across another mountain range are other great rich valleys rapidly being settled and developed, but where there is not one sermon in a year. They are hungry many of them for the Gospel but we cannot give them any promise under the existing circumstances. We cannot get sufficient money to rightly develop the fields we are occupying. What can we do with the Macedonian cries? We can only pray and wait."

In southwestern Oregon is a county of about 1500 square miles in which live at least 2500 people, mostly Americans, and no denomination, according to reports several years ago, is doing any work whatever in this whole country. They are absolutely without church privileges.

One in charge of a large field in western Washington does not attempt to enumerate fields that should be occupied. He declares the religious destitution of western Washington to be appalling, that, outside of larger towns, very little religious work is being done by any denomination.

In his division only 290 towns out of 1146 have church organizations, leaving 937 towns and villages without any religious privileges whatever. Over half the children in western Washington have never been enrolled in a Sunday school.

In the mountains of Idaho are young people of eighteen who have never heard a sermon. These facts we have given are only a few as they really exist right at your doors. We might mention many other places all over the land. Can you imagine what the condition of such places where they have not the Gospel must be?

Not so long ago our service was called for in the home of a fallen girl. As she told us of her past life, the environments and circumstances under which she grew up, in a country where church and Sunday school were almost unknown, and dancing and such like were the only places of attraction, our hearts filled with pity for her and we pondered the question, What would we be had we had the same opportunities?

As we read and hear and see how sin is over-ruling our land, our hearts are saddened. Go where we will in our cities, on the frontiers, in the mountainous districts, everywhere the enemy with his agents is very busy. He has many allurements and ways of trapping his victims.

Impurity is one of the greatest evils that today is drawing our boys and girls the downward road. It is almost heartrending to know some of the devices that today are put out to trap boys and girls and cause them to lead impure lives. Many other evils might be mentioned if time permitted.

As we look over the field, and we need not look far, **work, work, work,** confronts our eyes on every hand and in every form. So much to be done and so few to do it. How true the words of the Master are, "The harvest truly is great but the labourers are few."

You say, well what can I do to help in this great work? First of all live a willing and obedient consecrated life to the Master that He may use you. The nearer we get to God, the nearer we will find ourselves getting to our fellowmen. We will become filled with His Spirit and His love and passion for lost humanity, then there are many ways in which the Master can use us in this great work.

One thing we can all do is pray, and this is a direct command from the Master to His disciples, "Pray ye the Lord of the harvest that he send forth labourers." How many of us are praying for the great work. I mean not only in our general places of worship, but how many of us are so consecrated and interested in the great multitude who are going the downward way that we take special time to talk it over with Jesus?

He may ask you to help answer your own prayers. Perhaps He has given you the talent to earn money easily and will want you to give freely. Others He may ask to give their full strength and time to going and telling. Some of us may be able to do personal work.

Perhaps there are lonely hearts to cherish, or a motherless girl to help out, or sad hearts to lift up. We are not able to name all the various ways in which the Master may want to use you and will use you if you give yourself voluntarily to His service and are willing to do or be just anything for His service.

If we withhold in any way He may allow us to go through a preparation as the poet says:

My hands were filled with many things
Which I did precious hold
As any treasure of a king's,
Silver or gems or gold.
The Master came and touched my hand,
The scares were in His own;
And at His feet my treasures sweet
Fell shattered one by one.
"I must have empty hands," said He,
"Where with to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth;
And I my work did oftimes soil,
And render little worth.
The Master came and touched my hand,
And crimson were His own;
And when amazed on mine I gazed,
Lo! every stain was gone.
"I must have cleansed hands," said He,
"Where with to work my works through thee."

My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
With healing in His own;
And calm and still to do His will
They grew, the fever gone.
"I must have quiet hands," said He,
"Where with to work my works through thee."

My hands were strong in fancied strength,
But not in power divine;
And bold to take up tasks at length,
That were not His but mine.
The Master came and touched my hands,
And might was in His own,
But mine since then have powerless been
Save His were laid thereon.
"And it is only thus," said He,
"That I can work my works through thee."

Nampa, Ida.

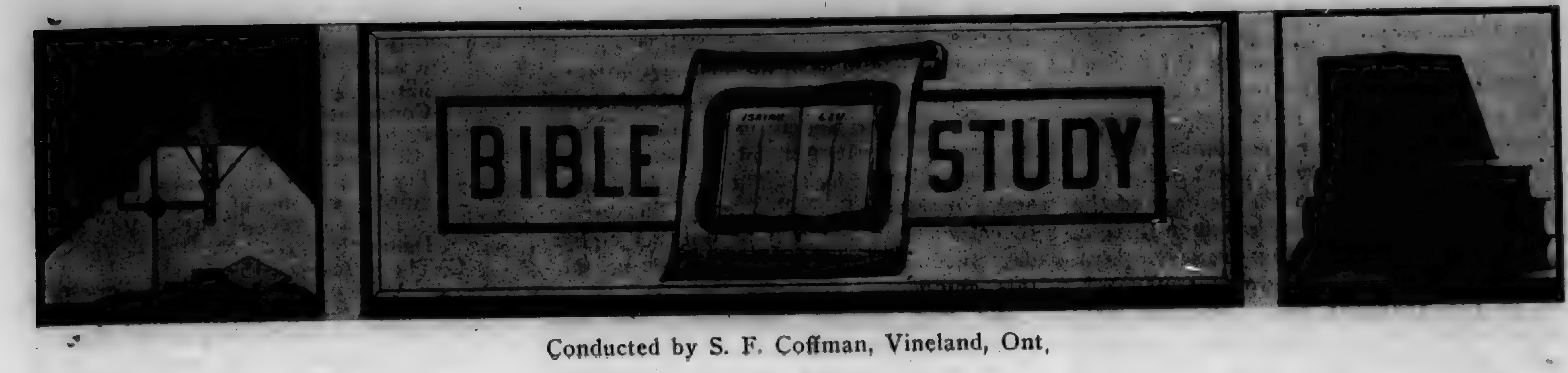
NOTES

An Emir Almost Persuaded

One of the earliest converts of the Church Missionary Society in northern Nigeria, Mallam Fate, maintains himself by means of a sewing-machine. Last fall the Emir of Katsina, a Hausa State, invited him to his palace, and Fate worked his machine daily in his presence, surrounded by princes and courtiers. The faithful Christian daily spoke of his faith, and used his Arabic Bible diligently. He also visited the mallams in the city, and he taught some to read the Gospels in the Hausa Roman character. When the Emir went on a five days' journey he took Fate with him, saying, "I dare not leave you in the city lest you should convert others." But Fate found many opportunities to speak of Christ, and new the Emir himself has become a diligent inquirer, and frequently asks the Christian to tell him more of God's Word. But he hesitates and halts, when he sees others about to accept Christ, and his people approach him with complaints and fears concerning the spread of Christianity.—Sel.

Once a Savage, Now a Saint

Stewart White, who pioneered English missions on Lake Tanganyika, tells of a chief in his neighborhood, who, in order to vex the missionary, cut off the ears, nose and lips of an old woman and sent them into the station with his compliments. Later his headsman, with a raidng band, descended upon the mission garden and beheaded three of the men peacefully working there. This headsman is now a Christian, and sits at the Lord's table with those he once persecuted.—Sel.



Conducted by S. F. Coffman, Vineland, Ont,

THE PROPHETIC ELEMENT IN THE JEWISH FEASTS

While the Bible is a record of the deeds of men and of God for men, to be a source of instruction both by precept and example, it is also a book of prophecy, foretelling by the Holy Spirit some of God's purposes for man. The Bible is neither all history nor all prophecy. The words of Jesus indicate that there is a spirit of prophecy in the Book, since Moses testified of Christ.

The suggestion of the Jewish feasts being a series of prophecies comes from the fact that they are arranged in order and cover only a period of seven months, and are either feasts of seven days or connected by periods of seven, or are feasts of one day which are called Sabbaths, and those Sabbaths are to be observed as the weekly sabbath. The regular Sabbath day is a prophetic day. It points to the rest that remains for the people of God.

The first feast to be observed is the Sabbath. It is the period which closes the week. It signifies rest from labor and worship to God. It was the first day of man's fellowship with God in the beginning. The Sabbath with the Jew had in it a series of offerings, the morning and evening sacrifices. While no servile work was done the priest was allowed to serve the Lord by the offering of the daily sacrifices. It was a particular day for the Jew—the seventh day. It points to the day of the Lord in which the Jew will offer his sacrifices to God in an acceptable manner. It points to the day which the Lord shall have when He shall proclaim and maintain His Sabbath in the world. The world may have its six days for its own pleasure, but the Lord will also have His seventh day in the world and all nations shall keep His Sabbath with Him.

The Passover is a sacrifice and feast that stands by itself. It is related to the feast of Unleavened Bread, but as an offering it is alone. It is neither connected with tabernacle, temple nor altar. Each house had its own priest and each door its token of redemption. In this respect, it pointed to Christ the Redeemer of the world. But as the Jew alone was redeemed from his Egyptian bondage, and the purpose of God at that time was the redemption of the Jews, the prophetical allusion must be for him also. The feast that follows the Passover and is in connection with it is that of unleavened bread. Israel alone left Egypt and left the leaven of sin behind them. Some mixed multitudes went with them but they were not of them. "I have chosen you out of all nations of the earth."

The offering of the firstfruits was made on the second day of the feast of unleavened bread. It was green grain, dried and threshed and pounded and roasted and offered to the Lord as a wave offering. The first day of this feast was a sabbath; the day a day of service. Israel gave his early service unto the Lord. A part of the fruit thus waved before the Lord was mingled with oil and incense and offered as an oblation to the Lord upon the altar. It is strangely significant of the fact that if the firstfruits represented Israel offered to the Lord through the priests, there was a part of that Israel that was offered unto the Lord as a sweet savour, a perfect sacrifice with holiness and grace that was acceptable unto God and that part was one of their own brethren, Jesus Christ. He was also offered up as a firstfruits of the resurrection, and on the third day after the offering of Himself as a Pascal offering.

The first and the last days of the feast of unleavened bread being sabbath days and the feast itself being particularly symbolical of the Jewish nation signifies two periods of fellowship for the Jews in the one complete world age or week. Christ had His beginning with the Jews and will have his final earthly feast with the same people. This week of feasts is the only one that has two sabbaths in the same week.

The following days, beginning on the day of the offering of the first fruits and completing seven weeks, are a continual harvest time. They include the greater part of the week of unleavened bread, and hence were closely affiliated with it. They represented a Jewish earthly period of gathering. They ended even after Christ had come to His servants in order to get a share of the fruit of His vineyard and was rejected. But there had been a harvest and the fine flour of the Meal Offering had been made and a remnant of faith had been gathered from Israel. But those who were received and compared to the two loaves were not received on the grounds of their being the holy people—the unleavened bread—Abraham's children; for all had been made sinners—the two loaves being the representation of the Jews and Gentiles, and the leaven the sin that was recognized in each. Also, the leaven mingled with the fine meal would represent the Gentile element mingled with the holy seed of Abraham.

Note that this new meal offering was made outside of the seven weeks period. It was the beginning of a new period. Along with this offering was a complete series of sacrifices—burnt offerings, peace and sin offerings, thus inaugurating a complete redemption system for a new age. This is the representation of the Gentile age, which was begun on the day of Pentecost, and corresponded with the events of the feast in apostolic times at Jerusalem. There was only one day required for this feast. These conditions of grace will not change. If Israel will again be received as the people of God they will be more or less related to and affiliated with the Gentile Church and conditions of salvation. God has made both one, and thus will they be through eternity. They may have their individuality as a nation but must share the glory and blessing of salvation with their Gentile brethren.

The feast of Trumpets, marks the beginning of the ending. No special sacrifices mark this day. The day is celebrated by offerings, as beginning a new purpose, but not a new plan of redemption. Trumpets announced the opening of a seventh period, and last period. It is significant that it is the time of the celebrating of the Jewish civil New Year. It certainly indicates a new era of history for God's people. Each month of the year had a feast to mark its beginning. God marked the time, and the Jews kept the months by the new moon, an earth sign. The first and seventh months were all that were mentioned in the ceremonies of the law, hence they stand for a prophetical fulfillment of God's plans, in order of time.

In the seventh month there are several events that point very strongly to the Jewish family and their hopes. The day of Atonement is the time of the putting away of sin. "To them that look for him shall he appear the second time without sin unto salvation." Two of the feasts make much of the sacrifice for redemption—the Passover and Atonement. The first signifies redemption for Israel, the second atonement and reconciliation for Israel. The feast of atonement puts away sin and brings forth the High Priest in His garments of glory with uplifted hands blessing the people for whom He has made an end of sin. It is the time of the turning away of unrighteousness from Jacob.

In the same seventh month the second remarkable feast for the Jews is presented. The week of dwelling in tabernacles in the city of Jerusalem. It is the signification of a temporal dwelling with the Lord. The Lord is in their midst as in the days of the wilderness journey. They continue to worship and serve Him during the seven days, or week. Their perfect loyalty is manifested in the abundant burnt offerings presented—the seventy bullocks, fourteen rams and ninety-eighty lambs, besides the sin offerings and peace offerings. The age closes with this condition of loyalty on the part of His people.

The last day, the eighth day changes the whole scene again. The booths are put away, the sacrifices change and the one day is observed in rejoicing in the house of the Lord and in dwelling places of a more substantial character. It is the last day and the last feast required of the Lord. This would indicate that the condition which it represents would continue ever. It is the symbol of the eternal day of the fellowship of the Lord with His saints, both Jew and Gentile. When the periods of the earthly pilgrimage symbolized by measures of time are ended there will be ushered in a period that is only day, the eternal. There will be no day and night, but only a day. It will not be measured by a night at its beginning and a night at its ending, as in the day of the atonement, but will be only an **eighth** day, an eternal period which needs no further numbering.

We may wonder sometimes why our Lord arose from the dead on the first day of the week, and why the Christian Church worship the Lord on that day? Christ inaugurated a new period of time and the Christian Church celebrates and has a right to celebrate the glory of the eternal kingdom the great eighth day of the feast. The Jewish family still have their hopes in the seventh day kingdom and glory, the end of a dispensation; but let the believer in the greater glory of Christ and His Church set their eyes of faith steadfastly on the last great day and the last great feast of God's revelation, the eternal eighth day.

GRACE OF THE LAW

XVII Leviticus

After the directions had been given to the priests of Israel with reference to the nature of the sacrifices required by the law, the Lord gave to the priests the laws regarding the Feasts, the occasions when the sacrifices would be required to be used.

We have observed the kinds of offerings and the manner of their offering, the Priesthood and their consecration, the people and their purity, and the separation of the people unto God, and the symbols of this separation. During this general study of the special conditions of priest and people we have learned the use and the application of the many kinds of offerings and the benefits of sacrifices. It is evident, then, that the previous chapters have been somewhat preparatory to the occasions mentioned in the twenty-third chapter of Leviticus. The feasts were the most important events in the national life of Israel. Over these the priests had the direction, and since all were especially connected with some special form of sacrifices the special directions for the same were given to the priests in their code of the law.

In order to get a full account of the feasts it is necessary to refer to the twenty-eighth and twenty-ninth chapters of Numbers and to the sixteenth chapter of Deuteronomy. Reference is also made to the feasts in the book of Exodus, but no details of the ceremony of conducting them is given there. In the book of Leviticus there are given the general directions which mark the special features of the different feasts and over which the high priests have especial direction. The record in Numbers has especial reference to the sacrifices to be supplied for the various feasts, while the account in Deuteronomy seems to indicate particularly the time and place of the Feasts and the manner of their observance by the people, without giving the details of the ceremony. Each account has some special feature distinguishing it from the other. In order to get the full import it is necessary to view the feasts from these three points, the time and place, the offerings to be made and the ministrations of the priests.

THE FEASTS OF THE JEWS.—Lev. 23

A. A COMMAND OF THE LORD THROUGH MOSES TO THE CHILDREN OF ISRAEL.—V. 1.
  I. To be proclaimed.
  II. To be holy convocations.
  III. They are the Lord's feasts.
B. THE FEASTS WHICH ARE TO BE OBSERVED.
  I. The Sabbath.—V. 3.
    1. Six days for labor.
    2. The seventh day of the week a Sabbath.
      a. A holy convocation.
      b. No work to be done.
      c. To be generally observed.
  II. The Feast of Unleavened Bread.
    It should be observed that the Passover feast is included in this period of festivity. The feast thus becomes one of eight days instead of seven. The Passover was slain on the evening of the fourteenth day at sun-set and eaten on the fifteenth day which began at that time, it being also the beginning of the Feast of unleavened bread.
    1. The Passover. Beginning on the evening of the fourteenth day of the first month, Nisan.—V. 5. This first month of the Ecclesiastical year began on the first new moon after the Vernal Equinox. From this it is evident that the day of the Passover as also the first day of the month could not always fall on the same day of the week. Hence, the Sabbath mentioned in verses 11, 15, 16 would not refer to the regular Sabbath day—V. 3, but to the "Holy Convocations" of the first and seventh days of the feast.—Vs. 7, 8. (Cf. Num. 28:18, 25).
    2. The Feast of Unleavened Bread beginning on the fifteenth day.—V. 6.
    3. Continued seven days.—Vs. 6, 8; Deut. 16:3, 8.
    4. The nature of the feast.
      a. A holy convocation on the first and seventh days.—Vs. 7, 8.
        (1) No servile work to be done.
      b. No leaven to be eaten or to be had in their midst.—Deut. 16:3, 4.
      c. Special offerings each day for seven days.—V. 8; Num. 28:19-25.
        (1) A burnt offering consisting of two young bullocks, one ram, and seven lambs of the first year. These were offered with the usual meal offerings.
        (2) A male kid of the goats for a sin offering.
        (3) The regular daily burnt offerings.
    5. The offering of the firstfruits of the harvest.—Vs. 9-14.
      a. On the day after the first holy day of the feast.—On the sixteenth day of the first month.
      b. The offering, a sheaf or omer of the first fruit of the harvest. This was the earliest or barley harvest, a sheaf of which was cut, dried and the grain beaten out and parched and brought to the priest.—Lev. 2:12-16.
        (1) To be a wave offering. It was waved before the altar by the priest, a handful burned as a memorial upon the altar and the altar and the balance kept by the priest and consumed by him.
        (2) A burnt offering of a he lamb of the first year, with the usual meal and drink offering.
          This part of the offering and feast had especial reference to Israel's entering into the land and partaking of the firstfruits which were thus hallowed unto the Lord and purified for themselves.
        (3) To be a perpetual memorial.—V. 14.
          In a very remarkable manner the Lord had combined in the feast the first great feast of the year, three very important feasts. By them the redemption of Israel was perfectly portrayed.—The Passover, Israel's redemption from Egypt; Unleavened Bread, the journey in the wilderness; Firstfruits, their entrance into the land of promise.
  III. The Feast of the New Meal Offering.—Vs. 15-21.
    1. This was an offering of the first loaves made of the fine flour or the fruits of the wheat harvest.—Ex. 34:22.
      a. An offering of wave loaves.—V. 17.
      b. An offering of firstfruits.—V. 17.
    2. The time.—Vs. 15, 16.
      a. Fifty days from the offering of the wave sheaf (Cf. V. 11; Deut. 16:9.) It is evident that these feasts began without regard to the seventh day Sabbath, but the law required that special days of the feasts should be observed as Sabbaths. Seven weeks of days must elapse between the Sabbath of Unleavened Bread and the Sabbath of Pentecost. The Wave of-

fering of Firstfruits, the barley harvest was offered on the first day of the period of weeks. The New Meal Offering was made on the first day of a new period, on a fiftieth day.
b. On the morrow after the seventh Sabbath.—V. 16.

3. The offering of the New Meal.
a. Called a new meal offering.—V. 16.
b. Called firstfruits unto the Lord. —V. 17.
c. Consisted of two **Wave Loaves.**—V. 17.
(1) Made of fine wheat flour.—V. 17.
(2) Baked with **leaven.**—V. 17.

The Firstfruits of the harvest was offered during the feast of unleavened bread, and the offering was anointed with oil baken with leaven. Part of the first fruits was offered on the altar as a burnt offering, a sweet savor, while the New Meal offering was only waved before the altar. It could not be offered on the altar on account of being mingled with leaven.—Lev. 2:11, cf. Lev. 2: 14, 15.

d. A part of a free will offering.—Deut. 16:9-12.

4. Accompaniments of the offering.—
a. To sanctify the offering.—Vs. 17-20.
(1) Burnt offering of seven lambs, one young bullock and two rams with meal and drink offerings—a sweet savor offering.
(2) Peace offering for a wave offering of two lambs.
(3) Sin offering of one male kid of the goats, this also a part of the wave offering.—Vs. 19, 20.

By the blood of the peace offering that was sprinkled on the altar and the part of the flesh that was burned on the altar, also by the blood of the sin offering touched on the horns of the altar, the leavened loaves were made acceptable to God and were made to partake with the altar. The loaves, peace offerings and sin offering were waved together on the hands of the priests and also became the portion of the priest, who ate them, thus taking upon themselves the offering of the people to minister before God for them.—Num. 18:8-14.

b. To commemorate the day.—Num. 28:26-31.
(1) Burnt offering of two bullocks, one ram and seven lambs with their meal and drink offerings.
(2) Sin offering, one male kid of the goats.
(3) The daily burnt offerings.
c. The free will offerings.—Deut. 16: 10.
d. The gifts to the poor.—V. 22.

IV. The Feast of Trumpets.—Vs. 23-25.

1. On the first day of the seventh month.
2. A blowing of trumpets. It is said that the trumpets were sounded thirty times in order to announce the beginning of the ancient civil year.—J. F. & B. This month is still the first of the Jewish year. It being a seventh month corresponds to a fulness of time in which month we find the feasts which designate the completion of redemption. There were no great feasts of the Jews following those of the seventh month.
3. The offerings were only those commemorating the day.—Num. 29:1-6.
a. Burnt offering of one bullock, one ram and seven lambs with their meal and drink offerings.
b. Sin offering.—A male kid of the goats.
c. Freewill offerings.—Deut. 16:10.
d. The usual sacrifice for the beginning of each month.—Num. 29: 6; cf. Num. 28:11-15.
e. The usual daily sacrifices.
3. A day of holy convocation, a Sabbath in which no servile work was to be done.

Note that on this day there were three separate offerings to be made for the one day. The daily morning and evening offerings. The burnt offerings and sin offerings for the first day of the seventh month, which was the day of the holy assembly and the Sabbath or special feast day.

V. The Day of Atonement.—Vs. 26-32.

1. On the tenth day of the seventh month.
a. From the ninth day evening until the tenth day evening.—V. 32.
2. A holy convocation, with no work to be done—a Sabbath.—Vs. 27-31.
a. Neglect of this day punishable with death.—V. 29.
b. A perpetual Sabbath.—V. 32.
3. The offerings.
a. For atonement.—Lev. 16.
(1) One bullock and two kids of the goats for a sin offering.
(2) One ram for a burnt offering.
b. For a memorial of the day.—Num. 29:7-11.
(1) Burnt offering, one bullock, one ram and seven lambs with meal and drink offerings.
(2) Sin offering, one male kid of the goats.
c. The daily offerings.

VI. The Feast of Tabernacles.—Vs. 33-44.

1. On the fifteenth day of the seventh month.—V. 34.
2. At the end of the harvest.—V. 39; Deut. 16:13.
3. Continued seven days, followed by an eighth day.—Vs. 34, 36.
a. The first and eighth days, holy convocations or sabbaths.—Vs. 35, 36, 39.

4. The ceremony.
a. Dwell in booths made from the branches of trees, for seven days. This was the special feature of the feast.—Vs. 40, 43.
b. The offerings of the seven days. —Num. 29:12-38. During these days the offerings were the same each day excepting the bullocks of which 13 were offered the first day and one less each day until the seventh day when only seven were offered. The total number of bullocks offered during the seven days was seventy.
(1) Burnt offerings, bullocks, two rams, fourteen lambs with meal and drink offerings.
(2) Sin offering, one male kid of the goats.
c. The eighth day offering.
(1) One bullock, one ram, seven lambs with meal and drink offerings.
(2) Sin offering, one male kid of the goats.

Note the difference made in the offerings on the eighth day. The people had moved out of their booths and the offerings were different, making the eighth day practically another feast. In the feast of Tabernacles we have then two feasts combined in one. The eighth day corresponds to the "Last great day of the feast"—Jno. 7:37.

d. The offering of the daily sacrifices.

Looking over the numbers of the "Holy" days of the people of Israel we note the Sabbath day; First day of the month or feast of the New Moon, although this was not a feast celebrated with special offerings; Passover; Unleavened Bread; Firstfruits; New Meal Offering or Pentecost; Feast of Trumpets; Day of Atonement; Feast of Tabernacles; Day of Jubilee, which was observed every seven years and celebrated on the day of Atonement.

The Significance.—One of the first features we recognize in the description of the feasts is that there is to be a Sabbath, requiring a holy convocation and sometimes called a solemn assembly. All of the attention of the people was to be given only to the worship of the Lord and to enjoy that fellowship with Him in a pure and solemn manner but not without the element of joy. Deuteronomy 16 places emphasis on the fact that the Lord desires His people to come with rejoicing and to that end they shall appear before Him with free will and peace offerings abundantly. There shall be none that appear before Him empty, without offerings of some kind. We note that in some of the offerings there is no mention made of the Peace offerings. These were supplied by the people in their sacrifices and the altar as well as the priests had their share of each peace offering that was presented. The assembly of the saints is the expression of a continual holy day in the service of the Lord, with a sufficient sweet savor offering in Christ, with a fulness of peace and fellowship in the presentation of the free will service of the Church and the complete sin offering found in Christ. The sin offerings of the feast, excepting the one on the day of the atonement were such that their blood was not taken into the holy place, but poured out, touched on the horns of the altar and poured under the altar, the flesh thus being required to be eaten by the priests. It is an expression of the present service of our Priest bearing our sins upon Himself.

In the Passover Christ is represented as the First-born, the Redeemer of His people from sin. The Unleavened bread represents the holiness unto which they are redeemed. The Firstfruits is the presentation of the results of redemption to God, from that which is holy, while the offerings of Pentecost represent the human side mingled with leaven, presented to God at the end of a period of grace begun in the Passover.

Christ's death and resurrection is portrayed in the Passover being followed by a Sabbath and the offering of the Firstfruits on a third day. The feast of Pentecost being only a one day feast, as far as the Scripture teaches, represents an unchanged condition of as far as the leavened loaves is connected. The Passover people were unmixed; they were the holy nation of the Lord. The Pentecost people were mixed, the holy Jew with the unholy Gentile.

Trumpets are symbolical of coming judgments. They proclaim conflict; they sound an alarm. The seventh month proclaims the ending up of God's judgments and the hastening on of His complete redemption. In the midst of the month the Day of Atonement and the Jubilee feasts take place. All sin is thus removed from the camp and the people are free from every defilement. They are set free from every obligation and their inheritances are restored. The Feast of Tabernacles represents a short period of sojourning, with lessening duties until the eighth day when the booths are put aside and the memorials of sacrifices are presented, one of each only except the lambs, and with no days following and no feasts following, there is every indication of the eternity in which all the saints of God shall dwell with Him who has perfected their salvation and translated them from a tabernacle made with hands and temporal unto a building of God in the Heavens.

The Bible Class

STUDYING THE BIBLE IN THE HOMES

Home Mission—Chicago

The real value of conducting Bible classes cannot be estimated. We know by past experience that the reading of God's Word in homes we visit, has left lasting impressions upon the lives of some people. A few have turned from their sinful ways, because at some time or other a passage of Scripture was read that appealed to them, and convicted them of sin.

We do not discourage work of this kind, but believe more should be done, with perhaps more earnestness and zeal on our part, for God said, "My word shall not return unto me void, but it shall accomplish that which I please" (Isa. 55:11).

Yet we have the need of a systematic way of studying the Bible with some of the people, especially those who show interest in the Word of God. Thus they would be made to feel that they too, are responsible for knowing God's will, and what He requires of them. "Search the scriptures; for in them ye think ye have eternal life" (Jno. 5:39).

A number of weekly Bible classes are being conducted in as many homes. The Bible is studied by books. The Gospel of Luke was chosen as our first Book, because Christ is viewed, not as the Messiah, but as the Savior of the world, manifesting the Man, tender, sympathetic, drawing to Himself all mankind. "Behold I bring you good tidings of great joy, which shall be **to all people**; for unto you is born, this day in the city of David, a Savior" (Luke 2:10, 11). Also, a full account of the life of Christ is given by Luke, including the ascension and promise of the Holy Spirit. After the study of this book, the Acts of the Apostles were considered, and studied as a continuation of Luke's writings. Acts shows the promise of the Holy Spirit fulfilled, and the earnestness on the part of the apostles to carry on the great work.

The members of the Bible classes, with a few exceptions, are interested in the lessons, and take an active part by reading the Word, asking questions, etc. Some have become very confidential, and have told of struggles ad difficulties, in a way they had never dared tell before, and we have had the privilege of pointing them to the One who said, "The Son of man is come to seek and to save that which was lost."

Some as a direct result of this work have made the good choice, are living noble, consistent Christian lives and are not satisfied with the thought that they are saved, but are earnestly endeavoring to bring the loved ones in their homes to Him who has proved to be their all and in all. Others have not fully yielded their lives to God, but are considering the matter seriously. Studying the Word with them affords us a splendid opportunity to help them solve the difficult problems.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4;2).

Emma Oyer.

Scottdale, Pa.

Our Class began the study of the book of Acts the first week in March. To develop individual study we are making a chapter summary study of the book. For this purpose we have adopted a slightly modified form of the one used by Grace Saxe in her Bible study work. It is as follows:

BOOK -------- CHAPTER-----

After Careful and Prayerful Study of the Chapter, Write Out Answers to the Following Questions:

1. Principal subject.
2. Leading lesson.
3. Best verse.
4. Principal persons.
5. Any teaching concerning Christ.

For Daily Growth ANSWER and ACT UPON the Following:

Is there in this Chapter any:

1. Example to follow?
2. Error to avoid.
3. Duty to perform.
4. Promise to claim.
5. Prayer to echo.

We had blanks printed with the above outline on one page and a blank page opposite for notes on the chapter. A sufficient number of leaves for the entire book of Acts were then bound together, making a convenient note book. Each member is expected to fill out the above form themselves, with the exception of the Principal subject, which is selected by the Class in order to have it uniform for the sake of review. We try and select the Principal subject so that it will suggest at once the principal contents of the chapter. We named the first chapter, Ascension; the second, Pentecost; the third, Beautiful Gate; etc.

In connection with the chapter summary work we note the development of the early Church as to its growth, organization, methods, etc. The conditions extant then are compared with the present conditions in the Church, contrasts and similarities are noted. We will try and determine as nearly as possible at what periods of the early church history the different epistles were written. The emphasis in our work is laid upon the historical setting rather than a thorough study of the great doctrines and spiritual teachings of the New Testament. These are touched upon in our studies as also are many practical truths that are applicable to our own lives and to the Church of today. We seek to become more familiar with the Book in order to be able to "rightly divide" the Word.

What is Hinduism?

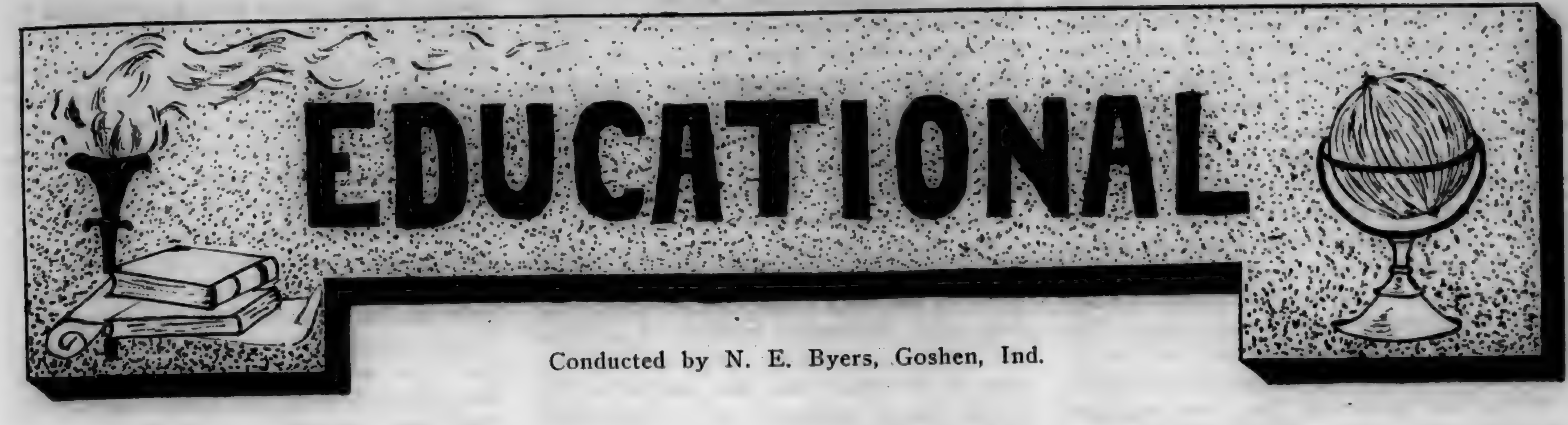
The Leader, of Allahabad, recently published the replies of more or less representative Hindus to the question, "What is Hinduism, and what is essential in it?" One an authority in himself, said, "A Hindu is one born in India, whose parents, as far as people can remember, were not foreigners, and did not profess a foreign religion like Mohammedanism or Christianity or Judaism, and who himself has not embraced one of those religions."

Another intelligent writer said, "There are no dogmas in Hinduism. You may believe in any doctrine you choose, even in atheism, without ceasing to be a Hindu."

A third writer stated, "Hinduism is adherence to certain practices imperatively demanded and prescribed by it."

The last answer comes near to the root of the matter, for "practice" founded on caste is the stronghold of Hinduism. Though Hinduism holds to the theory of "maya," viz., that things are not what they seem, and that the external aspect of the world and human life is only an illusion, yet the practices of social and socalled religious life (chief among them caste) are its very center. With the falling of caste Hinduism will quickly surrender to the attack of the messengers of the Gospel."—Sel.

Iodine Stains—Soak the spot in alcohol, then in soapy water. If powdered starch be applied immediately and allowed to remain until dry, then brush off, the stain will leave.



EDUCATIONAL

Conducted by N. E. Byers, Goshen, Ind.

LEARNING OUT OF DOORS

School rooms and books have played a large part in our education, and rightly so, and yet if they keep us indoors to such an extent that we lose interest in the world of nature all about us then we must conclude that they hinder rather than promote an important part of our education.

Practically, we must know nature in order to use all its resources and mankind has profited largely by the use of applied science. But this world is not simply to be used but should be understood and appreciated. The value of life depends in large measure as to how we are able to enjoy our surroundings. To be at home among the birds and flowers, to associate with animals in the fields and woods enlarges life and enables us to know Him by whom all things exist. May we then in these spring days make special effort to observe, understand and enjoy the many things old and yet ever new, out of doors. Earth is not a place merely to stay and get a living. It is very evident that it is not made according to that meager plan. The Creator has been lavish in furnishing it for calling forth the best life in man. May we not pass this way and miss the great values for the best life placed all around us.

THE CONSERVATION OF HUMAN RESOURCES

I

J. FRANK EBERSOLE

The happiness and efficiency of the people of any nation are dependent upon three things:—their **physical environment,** or the abundance of land, forests, minerals, and water; their **social environment,** or the systems of government, of economic life, and of religious organization under which they live; and **human nature,** or the physical, mental, and moral characteristics of mankind itself.

The discussion in recent years of the conservation of natural resources has directed attention to the first of these. Our political representatives, religious leaders, and thinkers have dealt at great length with the second. The third, however, is probably the most important of the three, for a race of people may have abundant land and food, a religious and church organization of great perfection, a government the most responsive, and yet deteriorate in that physical vigor, mental energy, and moral fibre which is necessary for the advancement of true living and genuine contentment.

The Creator has endowed the individuals of our civilization with ability, energy and strength. The conservation of human resources contemplates the discovery, development, and economical use of these gifts. Human resources are being wasted in many ways. The more important wastes are due to war, and militarism; inadequate education; improper occupation, and ignorance of the proper care of public health and sanitation.

War and Militarism

The military establishments of the world have destroyed, in the past, fifteen billion lives and have expended over forty billion dollars. Today (1910), the "civilized" nations are supporting over five million men in active military service. Of these the United States has about 150,000 including both the army and navy.

The wasted labor power of these 150,000 men, the loss of the directive ability spent in their supervision, and the imminence of shortened lives through conflict are not the full measure of the cost of this folly. The food, clothing, munitions of war, and pensions for war purposes are costing the United States over $390,000,000 yearly—or over twenty dollars per year for every family in this country.

Consider for a moment the immensity of this diversion to destructive uses of the energy and efforts of the people. This annual military expenditure, of the United States alone, would build a highway 78,000 miles long—three times around the globe—with an allowance of $5000 per mile for construction. It is twice as large as the total of all gifts made to charities, libraries, educational institutions and public causes each year. The cost of one battleship and its maintenance until it reaches the scrap pile, would buy 7000 farms at $4000 each, or build 2400 churches at $10,000 each, or irrigate 320,000 acres with homes for over 5000 people.

With war expenditures larger now—in time of peace—than during previous periods of warfare it is not at all improbable that all the fruits of progress derived from invention, science, and learning will be consumed in the mad race of armaments.

To put an end to this squandering of the product of the labor of the people would be a worthy achievement. Movements are on foot to encourage arbitration, a world constitution with international courts of justice, disarmament, the exchange of visits to break down the barriers of international misunderstandings, and special study to discover and expose the selfish interests that are at work bringing about wars for their own individual profit.

Inadequate Education

Our present system of education has been inefficient in the conserving of human resources. It has failed to discover all talent and ability, and it has not trained all of this talent for its greatest usefulness.

How few people have really contributed in any important way to working out the problems of our civilization! How very small is the number of men who have contributed by their scientific discovery, their inventive genius, or their spirtual leadership to the advancement of human welfare! Most of us, upon reflection, can recall their names, they are so few.

We should be able to multiply that number by a proper system of education. That is, a system national in its scope; that would reach every child and every adult within the boundaries of this nation, that would excite and develop all sides of the child and adult; and that would call forth and train all the forms of talent found in the individuals who constitute this nation.

There are hundreds of thousands of people within the territory of the United States who have never been reached by systematic school education of any sort. Many are plodding at weary tasks who were qualified to do a greater work and that more joyfully. What genius, what ability, and what talent has been unrecognized, unencouraged and undeveloped, under our systems of education no one will ever be able to calculate. It is probable that there is as much genius buried in country churchyards as the world has ever realized and used among those who lived to accomplish the labor for which they were fitted.

Only a favored few—those who were

brought within the circle of stimulating ideas and knowledge, or who were encouraged or who were able to overcome obstacles—have "found themselves" and fulfilled their destiny. Forbid that any individual should presume to retard the development of all the gifts and talents placed in our midst.

Not only has there been a failure in the lack of a definite policy to reach all, but of the few who have come within the range of our educational system, the talents of many such have never been drawn out. The schools, it is true, have given the keys to the experience of the race, such as reading, writing and ciphering. But how negligent the schools have been in failing to study the individual for the purpose of drawing out and securing the expression early in life of special aptitudes and talents.

Little has been done in the way of considering general physique, dexterity of hands, precision of eye, quality of voice, sense of hearing, mental traits, sense of the artistic, ability to comprehend abstract knowledge, and the other qualities which differentiate those adapted for the greatest service in the various occupations. There are many now successful, who could have utilized more completely all their powers in other occupations had they been led early to enter then other occupations. Misfits are inevitable with such impersonal education.

Schools and colleges have too long been in the error of believing that education is "book learning." Education is preparation for life and education proceeds wherever thought is stimulated whether it be by the reading of books, the observation of things, or reflection upon experience. Laboratories, mechanical contrivance, art work, singing, conversation, travel, debate, and similar means are suitable for the development of special aptitudes. A system of education that will prepare for all callings is not impossible.

Our schools and colleges long ago were founded for the purpose of training teachers and preachers. Recently medicine, dentistry, agriculture and a few other occupations have been added. Our educational system should provide for the utilization of **every talent** entrusted to our age. We should encourage a variety of occupations rather than but a few such as farming, teaching, preaching and doctoring.

This does not mean that a systematic education is the only training of value for the youth of a country, for there are many cases of young persons who would have learned far more on the farm, in the shop, and in the office than they were learning at school. However, there is no occupation which requires strength, skill, industry, or intelligence for which the school if properly conducted cannot contribute a more efficient element than any other agency at work now in our society.

It is important to note that schools, and colleges should teach correct ideals of living, of unselfish service to humanity, and of the proper use of leisure time in excess of that necessary to secure our daily bread. This duty some schools and colleges have performed successfully and commendably. But is it not peculiar that while the colleges have devoted their energy to the teaching of the proper use of leisure time, they have practically ignored the study of how to increase such leisure time or how to have it distributed more equally among the individuals of our nation?

The great advances in religious, educational, or industrial affairs have been the result of the work of persons possessing natural gifts, systematic training or personal discipline, and activity energized by visions of the ideals that are attainable. To secure these advances, the development of this potential labor power of the community and the direction of it into channels contributing to the betterment of mankind is probably the most hopeful of all the means to conserve human life.

The realization of this form of conservation will be deferred until the nation and its members are ready to supply the funds necessary to carry it to success. The military expenditure of the United States yearly exceeds the sums spent upon the public schools. Here is a fund which could be devoted to a better use. Too many are deluded by the fallacy of "hard cash." By holding a few coins near the eye many things of greater value can be excluded from view. And this applies not only to communities who must vote special taxes, but to individuals as well, when they contemplate making donations for educational needs.

Improper Occupation

All those who are engaged in occupations which are parasitical in their character, who live upon the fruits of the labor of others without giving a return of service, should be forbidden to continue this waste of their labor and of our human resources.

It is not enough that an occupation is profitable to the individual; but the occupation must also be useful to the community. For instance all the criminal classes, thieves, and those who practice deceit through false weights, adulteration of product, swindling schemes of selling gold mining and other worthless stocks and bonds, and all those who work for these persons, are devoting their time and labor to an unproductive use. They are living upon the weakness or ignorance of others who are producing the things upon which they feed and which they enjoy.

Laws have made thievery and deceit punishable as crimes. But what of such occupations as speculation, gambling, the selling of liquor and quack medicines, and dealing in lands to gain the increase in value due to the settlement of others round about in greater numbers? These too are parasitic, but are not condemned by law. They should be.

Add to these the professional beggars, the idle rich, and the unemployed, and you have a large class that are not contributing to the production of goods. The unemployed could be provided for by a national bureau of labor which would be able to send them to the places where vacancies exist, and in periods when there is no demand for labor, they could be kept at work upon public works of some usefulness. They will be fed anyway from the general food supply. The idle rich should be led to devote their time to works of good report. While professional beggars need to be put upon state-owned farms where they may be taught habits of industry and thrift.

(Continued in next issue.)

TRAVELS ABROAD

II From Rouen to Brussels

S. E. Zook

As I suggested in my last article, we were so interested in sightseeing in Rouen that we did not take time to eat dinner. We bought strawberries, cherries, cakes and chocolates to eat on the train. The three or four hours' ride from Rouen to Paris was exceedingly interesting and pleasant. The railroad follows the Seine with a less winding course through some very beautiful and picturesque sections The farms are divided into very small patches resembling the patches of the experiment farms in this country. These little strips of ground are not always rectangular and parallel, but are of many shapes and sizes. There was also a great variety of colors, among them many shades of green, yellow and brown, and some fields were red with a flower which resembled the poppy. The multiplicity of shapes and colors of farms on the steep hillsides reminded me of a beautiful large crazy-quilt. Here and there perched on a hillside, we could see a more or less neglected old burying-ground, and we were reminded of the lines in Gray's Elegy:—

> "Perhaps in this neglected spot is laid
> Some heart once pregnant with celestial fire
> Hands which the rod of empire might have swayed,
> Or waked to ecstacy the living lyre."

There were no farm buildings scattered about as in this country. All the buildings of a number of farms are huddled together into small villages, each of which includes a little church. How I did wish that the train would stop at some of these picturesque little villages so that I might get some photographs.

We arrived in Paris in the evening. After we had secured rooms for the night, and had eaten our supper, we set out to find some of Prof. Snow's friends. As I had planned to visit Paris at the end of my tour, I decided I would not stay now, but would leave for Brussels at six o'clock in the morning. The Gare du Nord, the station from which I left Paris, was some little distance from our hotel. Mr. Snow thought on retiring that he would hardly wake up at the "unearthly" hour at which I would have to rise, and bade me good-bye. But next morning just as I was ready to leave my room, who should come but Mr. Snow? He went with me to the station and assured himself that I was getting off safely. On leaving me he said, "Now I can feel easy and know that you have not had any unpleasant expriences through my indifference." When I thanked him and told him I didn't know how I could ever repay him for all the kindnesses he had shown me all the while, he simply smiled and said, "Pass it on to some one else." And then I thought of the lowly Nazarene, the Shepherd of Galilee. When He was on earth, was He not continually doing this very thing:—Helping others and telling them to pass it on? And in striking contrast with this, I thought of some instances that I had observed in my own country, when foreigners were trying to get some information, and those from whom they sought help became impatient and said, "Let the poor devil go; why should he be trying to travel over here without knowing something of our language?" And yet this "poor devil" may have been a worthy person who came here because he believed that our beloved America offered greater possibilities for growth and usefulness. The meaning of this lesson came to me very forcefully.

Now I was once more alone, alone in a strange country. But I had a good guide, Baedeker's "Belgium and Holland." This book had a large map of the city of Brussels showing all the streets, public buildings, churches, hotels, and places of interest to the tourist.

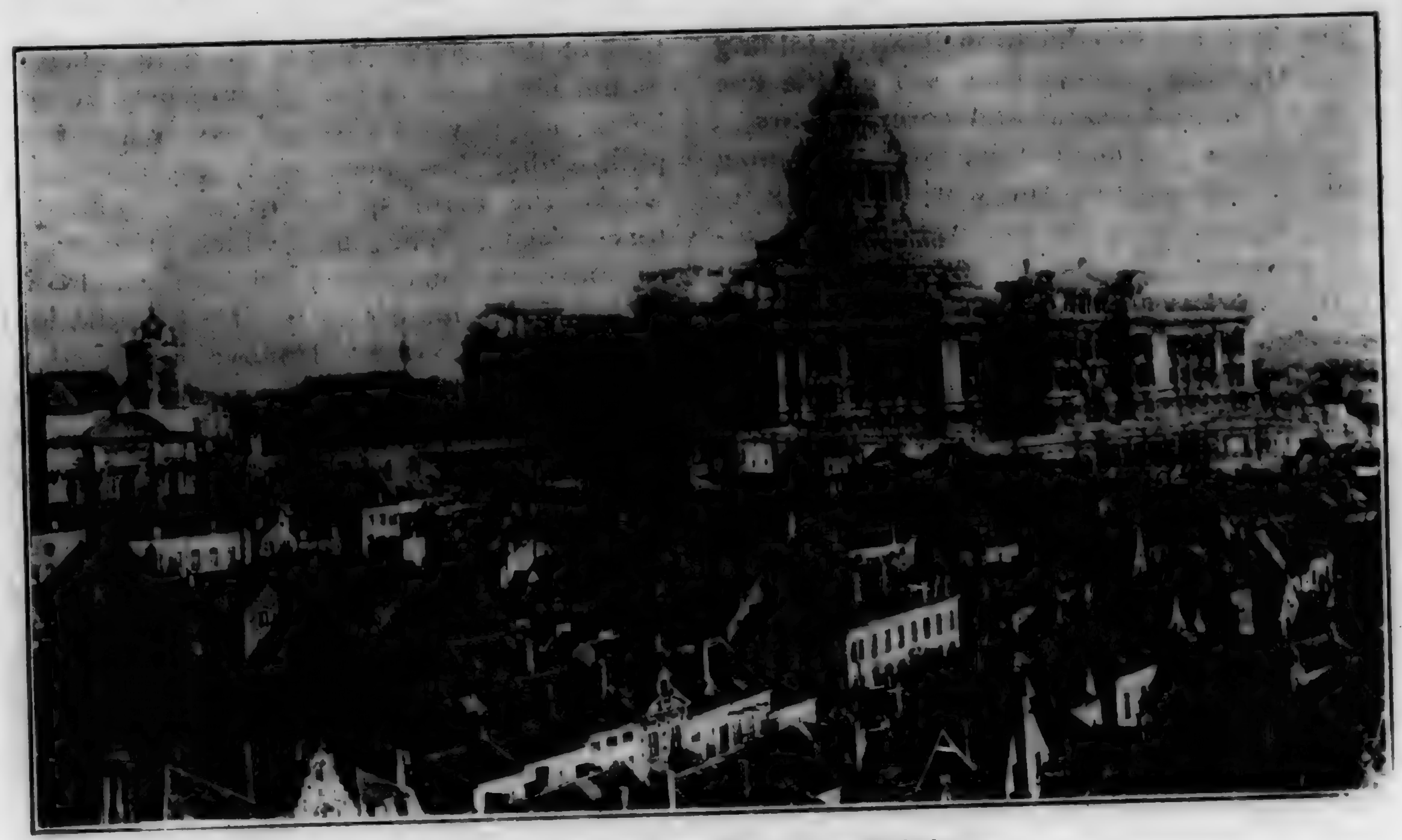
It told the prevailing prices of rooms and board at each of the many hotels; it described in sufficient detail all the leading attractions of the city. It even gave plans of the museums and galleries and mentioned the number of the various articles and the room in which each was found so that a personal guide was entirely unnecessary.

Whenever the scenery along the way became a little monotonous, I studied my guide book. I selected Hotel De La Providence, a hotel not far from the station with prices that suited me. I found out on my map just where it was, how many blocks and in what direction from the Gare du Midi. I went immediately to this hotel, and after securing a room, I took dinner there. Two of the waiters here could understand a limited amount of English and German.

When I had ordered my dinner, and the waiter asked me what I wanted to drink, I told him, "Nothing but water." He looked at me curiously and said, "Selter water?" I told him I wanted nothing but ordinary clear cold water. The look he gave me puzzled me. It seemed to indicate dissatisfaction and disgust, but I wasn't conscious of having done any wrong. When he presented the bill I noticed that it stated 3.00 fr. instead of 2.50 fr. as it was printed at the top of the menu card. I asked him to explain. He said it was because I didn't drink any wine. If I had read below I would have seen there, "Without wine 50 cent. extra."

When I told this experience to a lady who conducted a pension, that is a boarding and rooming place, she informed me that the board is often placed at the lowest possible price, and that the profit is on drinks. If then one did not drink, he did not contribute to the profits. Hence the look the waiter had given me, and hence the 50 centimes (10 cents) extra when no wine is used.

It is interesting in passing to notice that many of the foreign hotels have very wide porches, which are used as dining rooms in the summer, and many have beautiful gardens with gravel floors which are also used as dining rooms when the weather is fair. It is very pleasant to eat thus in the open air when conditions are favorable.



Palace of Justice, Brussels, Belgium

I spent the short afternoon (for I had arrived late without dinner) at the Porte de Hal.

This is a huge square structure with three vaulted chambers and a projecting tower. It is the only remnant of the old wall, which once enclosed nearly all of the present city, and which, restored in 1357-79 and strengthened about 1530, existed down to the 19th century. It was constructed in 1381 and during the Belgian "reign of terror" two centuries later, it became the Bastille of Alva. It now contains the Musee Royal d'Armes et d'Armures, founded in 1835.

On the ground floor are cannon from the 15th century onward, including "the Formidable" of Napoleon I's period, and old instruments of torture. As I shall have something to say later about the horrible torture machines I saw, I merely mention them here.

The first floor contains weapons and armour of the Mediaeval and Renaissance periods. Among these is a suit of mail from the 15th century, weighing 100 lbs. Here are all kinds of cutting and stabbing weapons, swords, two handed Walloon daggers, maces, spurs and bits, helmets and gauntlets, pistols, musket locks, powder horns, long bows and cross bows, heralds' costumes and paraphernalia. At the sides of the entrance are stuffed hides of the horses ridden by the Archduke Albert and the Infanta Isabella on their entry into Brussels in 1599, also portions of harness.

The second and third floors have banners and uniforms, and Belgian, French, German, and Oriental weapons from the 18th century on.

To see all the important places of interest to tourists takes four or five days, but I felt that I could not spare more than one and a half days; I therefore confined my visits to the Porte de Hal, above mentioned, the Parc, the church Ste. Gudule, the Royal Museums, and the Palais de Justice.

The most interesting of these was the immense Palais de Justice. It stands on a hill which overlooks the greater part of the town. This huge structure is the largest architectural work of the 19th century and one of the most remarkable buildings in the world. It was begun in 1866 and completed in 1883 at a total cost of about $8,800,000. Its area is 270,000 square feet.

The principal facade, which faces the Place Poelert, has two wings connected by a double colonnade and a large portal approached by a spacious flight of steps.

This side is only two stories high, while the sides farther down the slope have three, and the rear facade four stories. Above this main building rises another rectangular structure surrounded by columns, and this supports a rotunda or drum which is also surrounded by columns, and which is embellished with colossal figures of Justice, Law, Strength, and Clemency. The summit of the whole is a small dome whose gilded top is 340 feet above Place Poelert.

The view from this dome is wonderful. One can see not only the whole city of Brussels, but can even see to the Field of Waterloo, twelve miles distant. A visit to this place, celebrated for the battle of June 18, 1815, is said to be exceedingly interesting, but my time was so short that I had to forego that pleasure. The huge massive pile forcibly suggests the mighty structure of Ancient Egypt, but in details (pilasters, columns, pediments, cornices, etc.) the Graeco-Roman style has been adhered to.

Only visiting the interior can one get an adequate conception of its size. There are twenty-seven large court rooms for the supreme courts of Belgium, and for the provincial, civil and criminal courts of Brabant; two hundred forty-five other apartments for the judges, officers, etc., and eight open courts.

The great flight of steps already mentioned leading from Place Poelert, ascend through the vestibule to the spacious Salle des Pas-Perdus, or waiting room. Colossal statues of Demosthenes and Lycurgus (to the right) and Cicero and Ulpian (to the left) adorn the vestibule. The Salle des Pas-Perdus has an interior height of 320 feet, and with its flights of steps and galleries, an area of about 4300 square yards.

In the Mussee de Sculpture I found Constant Meunier's studies of workmen and industrial life very interesting. There are over twenty large and small bronze figures and reliefs, and two large plaster reliefs, designed for a Monument to Labor. Meunier spent the last years of his life at these two but never executed them.

Lafayette, Ind.

THE FUNCTION OF EDUCATION

I

C. Edward Bender

The function of education is an unfolding and a training process that will enable one to live a happy, useful and complete life.

Before and immediately after a human being is ushered into the world by birth its mind begins to grow and unfold its manifold powers. The brain which is the seat of the mind, reaches its maximum growth or weight by about the twentieth year. The mind if properly nourished continues growing until the age of twenty-five or thirty at least.

After the age of twenty-five the brain is less plastic and, if not properly exercised, it, figuratively speaking, slowly but surely ossifies. Few persons after the age of thirty-five acquire entirely new ideas, although the brain of a genius as well as a brain judiciously exercised, probably remains plastic beyond the usual period. It is the general belief of psychologists that after the age of about thirty-five any fine structure of thoughts is erected with materials already gathered upon foundations already built, and that any new fact after this age will be perceived in terms of former knowledge and experience. Vulpious found that the cerebral fibers of association and thinking do not increase after the age of thirty-three. Some authors even think that the capacity for gaining new ideas ends earlier than indicated above. Prof. James says, "Outside of their business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives; they cannot get anything new. Disinterested curiosity is past, their mental grooves and channels set, the power of association gone." The study of mind growth relative to the function of education forcibly impresses the student with the great necessity of early doing all he possibly can.

The power of the human mind is the greatest wonder of humanity. Dr. J. W. Young aptly says, "The power of mental conception, the power of thought, is greater than that of expression or action. It precedes both and dominates both. We are told in the Divine Word, 'As man thinketh in his heart, so is he.' Somewhere in our being no physiologist or psychologist or philosopher has been able to determine where the main spring of this wonderful force exists. The shell which encloses it, is simply the machinery through which this mental force manifests itself. I speak, and you hear my voice. I move my hand in gesture, and you see it. I stand before you, and you see my bodily presence, but you do not see me. I am hidden from your views by this outer covering which blocks your vision."

Marvelous as are the achievements of the human mind, its efficiency depends completely upon proper growth, healthy condition and environment of the body and brain as does the plant upon air, sun and rain. There is no getting around this fact.

The first requisite in life is to be a good strong healthy animal. Ignorance of the laws of health and physical growth must inevitably work mental perversion and absolute stupidity, as well as bodily disease. The health of the body is not only desirable for its own sake, but because from the interdependence of mind and body, the **mens sana** depends so much upon the **corpus sana.** Rosseau said, "The weaker the body is, the more it commands; the stronger it is, the better it obeys.

The exercises of the farm, campus and gymnasium are not sufficient in themselves to gain correct physical growth and efficiency. It is the business of the educator to supplement this self-physical education of his pupils by the appliance of physiological science, which would suggest, in some cases, suitable training for natural weakness; in others, remedies for natural defects; in others, still graver reasons for checking any injurious tendency.

Though the mind is a unit, and no mental act is produced without bringing into play all the powers of the mind, a threefold classification of its major functions can be made in view of the purpose of this article.

1. Intellectual.—The power of perceiving, remembering, imagining and thinking.
2. Emotional.—The complex, agreeable or disagreeable side of a complete mental state.
3. Willing.—The choosing, controlling and deciding of action.

Just as heat, light and electricity are due to vibrations in the same ether, so are the above named functions of the mind due to the expenditure of energy of the same mind, but acting and behaving themselves in different ways.

The intellectual is capable of indefinite development, and its powers may be employed in the acquisition of knowledge and wisdom, and gain strength by the act of acquisition; or which may, through neglect, waste its powers, or, by perversion, abuse them. No sound wisdom can be waven out of raw and neglected mental material. The intellect must be cultured and rightly directed into channels of proper activity. Every one ought to be acquainted with the intellectual growth and operation of his mind. He ought to know what his mind does when it perceives, remembers, imagines and thinks, as well as the general laws which govern these processes. He sees these processes in action continually in other individuals, and thus has abundant opportunities for studying them objectively. He is conscious of them too, in his own intellectual life, and then may study them subjectively. If he does not take advantage of these opportunities, he will be the loser; no one else. He ought to understand distinctly what his mind does when it is engaged in observing outward objects, ascertaining their nature by analysis, comparing them together, classifying them, gaining mental conceptions of them, recalling these conceptions by memory, judging of their relation to each other, reasoning on these relations, imagining new conceptions, inventing new combinations of them, generalizing by induction from particulars, verifying these generalizations by deduction to particulars, tracing causes to effects and vice versa. Every one of these intellectual acts forms a part of our daily life. We can and should know all about them. The power of reasoning is a natural endowment of every normal being, but the power of correct reasoning depends entirely upon the proper growth and efficient training of the intellect. If we are taught how to think we will soon learn what to think.

According to Prof. Halleck, the emotional activity of the mind may be classified in five divisions:

1. Egotistic.—Self, which starts from any idea representing the welfare of the self.
2. Altruistic.—Sympathy, which rises with an idea suggesting the welfare of others.
3. Intellectual.—What accomplishes the working of any intellectual power.
4. Aesthetic.—Which rises from the contemplation of beautiful objects.
5. Moral.—Which attends ideas of certain relations of human beings to each other, or ideas of right and wrong courses of human acts.

The above named emotions have well- defined muscular expressions, too. Prof. McKeever says: "Notice the flushed cheeks of the bashful high-school girl when she hears remarks about her personal appearance, or the palor on the face of the timid person during a thunder storm, or the clenched fists and firmly set jaws of a man white with rage, or the loud ha-ha's and bodily convulsions of one who is highly amused. In all such cases we have instances of the expression of what is called emotions. These expressions are not confined to man alone. Take the emotion of anger, for example, and observe the snarling, defiant attitude of the savage dog, and receding ears of a vicious horse, the arched neck of the raging bull, and the frothing mouth of the fighting bear. In all these instances of men and animals there seems to be an outer manifestation of an inner nervous mental condition."

Mr. Darwin discusses exhaustively the expression of emotion under three general principles: (a) The principle of serviceable associated habits. (b) The principle of antithesis. (c) The principle of actions due to the constitution of the nervous system. The reader can get detailed accounts of such expression by referring to Darwin's "The Epression of the Emotions in Man and Animals."

Actions readily become associated with other actions as well as with various states of the mind. The power of association is great. Mr. Bain says that "actions, sensations and states of feeling occurring together or in close succession tend to grow together or cohere, in such a way that when any one of them is afterwards presented to the mind, the others are apt to be brought up in idea."

It is an undisputed fact that all emotions deepen and grow stronger by repetition. Hence we should not allow undesirable one to occupy our attention. We can, to a certain degree, bring about a desired emotional change by summoning only those ideas which tend to raise the desired emotions. In order to prevent the growth of undesirable emotions we must suppress the ideas that give them birth.

It is of vital importance that the emotions be rightly trained in our younger days. It is a sacred duty of the instructors of our schools to see to it that proper influence be exercised over these emotional phenomena of the minds of their pupils, for these phenomena are the attributes of the soul.

(To be continued.)

MORALS AND MANNERS

General Etiquette

"The small courtesies sweeten life: the greater, ennoble it."

The most fundamental and general principle of etiquette is, always try to adapt yourself to your immediate surroundings. If you are visiting in a home where all rules of etiquette are violated, maintain a quiet dignity but do not make yourself obtrusive by trying to belittle or reform the habits of your host and hostess; more than likely they are doing just as they have been taught, the best they know and it certainly would show lack of good breeding and be very rude of you to make them feel by your actions that you are taking note of all their errors. It is altogether possible for you to be courteous and polite and yet not in the least obtrusive. If you are visiting in a home in which you feel yourself not fully educated up to their standard of living, keep eyes and ears on the alert and act by imitation whenever possible. On the street and in public places it is your duty, first, to find out what is good form, and, second, to act always in conformity with the rules of good conduct.

The expressions "excuse me" and "pardon me" are confusing to some persons. They are synonyms and mean to release from blame or censure. General usage however has made a distinction in their meaning as social forms. "Excuse me" has been so restricted in its use that it now means permission to retire from the companionship of your friends and is used only, when you wish to leave a room or a group. "Pardon me" or "I beg pardon" is used on all other occasions; e. g., when you find it necessary to walk in front of some one, however whenever possible walk behind a group or a person seated thus avoiding the offense; when you accidently bump another person; when you happen to interrupt another who is speaking and the host of minor offenses.

On being introduced to a person shake hands; if more than one person or a group are introduced it is not necessary to shake hands.

If the person to whom you are introduced says "I am very glad to meet you" answer by saying "Thank you."

No favor is so small but that it deserves your "Thank you." This is true in business and in the class room as well as in the home.

When a young man meets a lady who is carrying packages, he should offer to carry them if he is going to walk with her any distance.

A man should always take off his hat to his lady friends. When walking with a lady and some one speaks to her he should raise his hat.

When a lady and two men are walking together the lady should walk between the men, thus being given the most protected place. When a man is walking with two ladies he should always walk next the curb. It is a very bad form for a man to walk between two ladies. In all other cases the man takes the outside place and keeps it.

When boarding a car the lady preceeds her escort, when leaving the car the gentleman goes first so that he may assist the lady in stepping from the car.

When stopping at a restaurant for lunch, the host consults the guest as to what she will have and then orders for both.

SCHOOL NOTES

Hesston Academy and Bible School

The third term examinations were held April 1-3. The students generally passed with good grades, a few, however, fell below the passing mark in some branches. Our sympathies are always with the student who works hard and yet is unable to pass an examination.

The last term of the school opened on April 4. Bro. J. D. Charles, who is at the head of the science department, delivered the term address and gave a very practical talk on "Bacteria." Both the service rendered and the harm done by these microscopic plants were treated in an interesting manner.

It is gratifying to report that nearly all the old students registered for the fourth term. A few dropped out to engage in the pressing work on the farm and one or two other reasons, but the great majority are taking the work solid for the year, which is the wise thing to do whenever possible.

The total enrollment of the school is now ninety-nine. If his plans carry a former teacher-student will register in a few days in the Normal department, making our coveted one hundred number.

The dry, windy fall and the hard winter has about completely killed the wheat on the Academy farm, so that a crop of oats or corn will likely take the place of the wheat.

Work is being done on the new catalogue and it is hoped that the annual will be ready to send out some time during the month of May. A new course for the next school year is Agriculture. We feel sure that our farmer friends will appreciate this course.

Communion services were conducted in the Assembly Hall on Easter Sunday. It was gratifying to note that practically all the student members participated.

A NEW MUSIC READER

By J. D. Brunk.

For a number of years there have been those among the brotherhood who thought there should be something done to improve the singing in the Church. There has not been a time when there were no singing teachers in connection with our church in America, we suppose, but there have not been many at any time. In many localities there has been very good work along this line, and the results have been splendid. At this time there are a number of proficient choristers scattered among us and the effects are clearly seen and felt.

During the last few years there has been a constantly increasing demand for work along the singing line. At this time there is a strong sentiment for a better standard of devotional singing. There may be a diversity of opinions as to how this condition can be brought about, but all agree up-

(Continued on page 543.)

YOUNG PEOPLE'S BIBLE MEETINGS

Conducted by J. R. Shank, Carver, Mo.

SELF-INJURY BY REVENGE.—I Pet. 3:9-13

Topic for May 5

MOTTO

"He that hateth his brother is in darkness."

OUTLINE OF TOPIC

I. Hatred is Opposed to Christ's Spirit.
1. The angry are in danger.—Matt. 5:22; Jas. 5:9.
2. The hater has no eternal life.—I Jno. 2:9-11; 3:15.

II. Revenge is Contrary to the Command.
1. We will be judged as we judge.—Matt. 7:2; 18:35; Luke 6:37.
2. We are commanded to love our enemies.—Matt. 5:44; Luke 6:27.
3. We are commanded to do good for evil.—Rom. 12:14; I Pet. 3:9.
4. The disobedient will not be saved.—Matt. 7:21; I Thes. 1:7, 8.

III. Revenge Deprives Us of Winning Our Enemy.
1. Doing good overcomes evil.—Rom. 12:20, 21; 5:8.
2. Doing evil stirs up more evil.—Prov. 15:1; 30:23.
3. A saved sinner brings joy in heaven. —Luke 15:7, 10, 32.
4. Forgiveness—the Christian's joy.—Matt. 18:21, 22.

STUDY OF THE TEXT.

I Pet. 3:9-13

"Evil for evil, or railing for railing."—One evil can not be paid back with a like evil without influencing the character with like characteristics, who executes the evil. Hence the first evildoer and the second are both evildoers.

"Contrariwise blessing."—Blessing another instead of evil preserves and enlarges the character of the blesser in the way of goodness, and influences the character of the evildoer to make him better.

"Called, that ye should inherit a blessing."—Those who have such a heritage at their command cannot afford to misuse their title by a blot of evil-doing contrary to the demands and conditions of their covenant.

"Let him refrain." "Let him eschew evil." "Let him seek peace."—These are laws of the kingdom essential to the welfare of those who would find an abundant entrance.

PERSONAL THOUGHT

The laws of spiritual health like the laws physical health must be observed by those who would maintain spiritual life. I can easily afford to bear the insults that a poor enslaved soul may inflict rather than by breaking the law of my life in Christ, render back evil that may destroy us both. Rather may I not use it as an occasion to enlargement of growth and an opportunity to win my enemy for the kingdom of God. Do I see my bounty spread?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **"kindness.'**
2. Commit Rom. 12:14-21.

For Young People—
1. Hatred Deprives us of a Brother.
2. Revenge Versus Forgiveness.
3. Christ Our Example in Overcoming Evil.

For Older People—
1. Hatred of Evil compared with Hatred of a Human Being.

SELF INJURY BY REVENGE

—

Samuel Lefever.

—

Revenge is a product of a selfish heart of the basest sort. Self generally seeks its advantage at another's expense, but a heart filled with a desire to avenge will sacrifice in order that the object of its vengeance will suffer. This is opposite to the life of Christ and the purpose of the Gospel. He taught us by word and example the majesty of suffering wrong patiently and returning love that He might prove Himself a blessing. This is the noble purpose of every child of God.

There is no excuse for any one to avenge a wrong, for we cannot indulge in this sinful practice and still exercise the great principle of love; they are contrary one to the other. God has promised His eyes over the righteous and His face against them that do evil. "Vengeance belongeth unto me, - - - - The Lord shall judge his people" (Heb. 10:30). Then what need have we to punish an offence by committing its equal? It will result in more because we are distrusting God, we are committing the sin of unbelief and that sin will rise as a barrier to separate us from God and the enjoyment of His presence. Hence, by taking revenge we commit sin and will suffer the consequences.

How many heartaches would have been avoided, how many years of usefulness been spared to many if they would not have forgotten for a moment the nobleness of the principle of rendering good for evil? We not only refer to great crimes but rather to the apparently insignificant offences that are hindering the enjoyment of the peace of mind that comes to one who is continually seeking the eternal welfare of others.

Self injury by revenge is strikingly exemplified by two Old Testament incidents we wish to notice. The first deals with God's children, the brethren of Joseph who out of revenge sold him as a slave to ease their minds. They suffered the remorse of a guilty conscience until they confessed their sin.

The second proves to a certainty the truth of I Pet. 3:12, 13. In the story of Esther we find Haman planned to take revenge on Mordecai for a slight offence by hanging him on a gallows and destroying all of God's chosen people. The injury came to himself who suffered the fate he planned for Mordecai and God's people were spared.

Through the atoning merits of Christ we are permitted to inherit that Spirit that will cause us to be a blessing to those that endeavor to do us harm as well as to our best friends.

When we think of the injury we have escaped and the blessing it has proved to us by entertaining the Spirit of Christ when we are persecuted we are drawn nearer to Him who has proved our all in all.

Ronks, Pa.

SEED THOUGHTS

The best manner of avenging ourselves is by not resembling him who has injured us.—Jane Porter.

He who has injured thee was either stronger or weaker than thee.—If weaker, spare him; if stronger, spare thyself.—Senica.

A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits.—Hannah More.

DIVERSITIES OF GIFTS.—I Cor. 12.

Topic for May 12.

MOTTO

"Now there are diversities of gifts, but the same Spirit."

OUTLINE OF TOPIC

I. The Necessity of having the Spirit for Power to Know and Confess Christ. —I Cor. 12:1-3.—Cf. Matt. 16:17; Jno. 6:63-65; Acts 7:55, 56; I Thes. 1:6-10.

II. Different Gifts do not Destroy the Unity of the Church.—I Cor. 12:4-6..—Cf. Eph. 4:3-8.

III. Each Gift is for a Purpose.—I Cor. 12: 7-11.—Cf. Eph. 4:11-16.

IV. Each Individual in the Body of Christ is as Necessary as Each Member of a Natural Body.—I Cor. 12:12-31.—Cf. Rom. 12:3-10.

COMMENTS ON I COR. 12

Every one who has been converted has been converted through the work of the Holy Ghost. We should not conclude that because some have not the same gift as others have that therefore they are not of God, for there are many special gifts and ways of working manifested by the same Spirit. The Spirit divides the different ways of His manifestation as He will (I Cor. 12: 1-11).

One life directs our natural body. There are, however, in the body many members performing different offices. It would be absurd for the foot to claim no part in the body because it did not do the work of the hand. And if the ear should contend that it was not of the body because it cannot see, the argument would be foolish. It would be impossible to have a body, if all performed only one function. Every part is rightly tempered together and works to the welfare of every other part. Whether in suffering, or in pleasure, in honor or in shame all parts of the body share together.

In the Church every one who has become a member has been baptized by the one Spirit. One life, then, directs the whole Church, even if the different members perform their own special offices in it. It would be destructive to the life of the Church if members should begin to berate one another's work, or try to contend for places of supposed honor which others occupy. Our highest glory is in giving to each one his place and helping him or her to make the most of the service required in that position. If reproach comes upon any phase of Church work it is a reproach upon the whole body of Christ directed by the one life of the Spirit. All must suffer alike in the reproach. There are a number of offices to fill in the work of the Church. These offices have greater or less importance but cannot be filled by every one. Everyone should have their attention upon the most important work and desire to see that work performed. Thus no minor help to the principle work will be magnified above the chief mission of the Church. Therefore we all should covet earnestly the best gifts but with the higher welfare of all in view.

PERSONAL THOUGHT

Every work of the Church is a help to the carrying out of the one great mission of the Church in the world. Lord give me such a view of Thy work that in unselfish devotion I may be spent where Thou canst carry out Thy work in the world and in glory by my willing service.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Gifts."**
2. Commit Rom. 12:1-10.

For Young People.

1. Gifts for Service.
2. Improper Ideas in Using Gifts.
3. Making Our Service Serve the Whole Mission of the Church.

For Older People.

1. Keeping the Unity of the Spirit.
2. The Great End of the Church.

SEED THOUGHTS

And this is the mission of the Church—not better laws, purer legislation, social elevation, human equality, and liberty—but FIRST the "kingdom of God and his righteousness;" regenerated hearts, and all other things will follow.—A. E. Kittredge.

There should be no schism in this body, but the members should be united closely in the strongest bonds of love. All delays of this affection are the seeds of schism begun.—M. Henry.

Whenever the Christian Church forms a phalanx; when they get their eyes on the same enemy; when they turn their faces and weapons toward the front; when each soldier of the cross is willing to take his place and we are chained together with the chain of everlasting love which no power can break; and when we all move forward harmoniously together toward the world and the devil, then there will be no time for fault-finding and criticism, but there will be an awful gap opened in the ranks of the enemy.—J. E. Hartzler.

A PURE CONSCIENCE.—Heb. 9:14

Topic for May 19.

MOTTO

"Whatsoever is not of faith is sin."

OUTLINE OF TOPIC

I. Conscience Defined.—

1. The moral sense of right and wrong. —Rom. 2:15.
2. The watchman of the heart.—Acts 2: 37; I Tim. 1:5; Heb. 10:22.
   — **A good conscience** (I Pet. 3:16; Acts 23:1) may be termed a sincere conscience but not necessarily a pure conscience. A good conscience is not aware of any violation or conscious sin.
   — **A pure conscience** is one which after being enlightened and realizing sin has come to the Lord for cleansing, and being daily enlightened by His Word walks in obedience and faith (Heb. 9:14; I Cor. 1: 12).

II. The Defiled Conscience.—

1. By a sinful nature.—Rom. 7:15-23.
2. By ignorant sin.—Rom. 10:3; Eph. 4: 18, 19.
3. By sins of weakness.—I Cor. 8:7.
4. By willfulness and unbelief.—Heb. 10: 26; Tit. 1:15.
5. By hypocrisy.—I Tim. 4:2.
6. By turning from the light.—Jno. 3:19; Rom. 1:21-25.
7. By sins of omission.—Jas. 4:17.

III. The Pure Conscience.—

1. Begun at Repentance.—Acts 2:37, 38.
2. Cleansed by faith in the blood.—Heb. 9:14; 10:22.
3. Quickened by the Spirit.—Rom. 9:1.
4. Enlightened by the Word.—Psa. 119: 11.
5. Kept by obedience and faith.—Heb. 10:22; I Pet. 3:16, 21; I Jno. 3:20-22.

STUDY OF THE TEXT.

Heb. 9:14

"How much more shall the blood of Christ." If God could recognize the faith and obedience of those who observed the typical and could accept them, how much more efficient would the actual offering of the Son of God Himself be!

"Offered himself without spot."—His death while affected through the Jews, could not have been without the willing consent of Christ Himself who submitted Himself into their power.

"Purge your conscience."—The outward defilement had been ceremonially taken away by the ordinances of animal sacrifices. But Christ has affected an offering by virtue of His divine and human nature which cleanses our defiled conscience from sin defilement and prepares them to serve God.

PERSONAL THOUGHT

It is not enough that we are sincere, sincerity cannot remove the guilt of a defiled conscience. The blood alone can cleanse. A blood cleansed conscience will be sincere. So when we are saved we seek the will of the Father and serve Him in singleness of heart.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Conscience."**
2. Give incidents from life to show the work of conscience in the child-heart.

For Young People.

1. Misusing the Conscience.
2. Keeping the Conscience Alive.
3. Our Means of Cleansing.

For Older People.

1. Can Sincerity alone Justify?
2. An Educated Conscience.

A PURE CONSCIENCE

B. L. Neff.

Conscience is the inborn sense of right and wrong, the moral law written on our hearts which judges of the moral character of our motives and actions, and approves or censures, condemns or justifies us accordingly (Rom. 2:15). A pure conscience is that which is free from moral or physical defilement, chaste, clean, holy, etc.

A man's conscience may be weakened, perverted, stupefied, defiled and hardened in various ways, and its decisions are more or less clear according to the degree of moral culture. In the case of the scribes and Pharisees when they brought a woman, who had committed a great sin, unto Jesus, they did it to tempt Jesus. However, when Jesus had stooped down and wrote on the ground and then said, "He that is without sin let him first cast a stone at her," they could not do it. Why? Because their own conscience was not pure, they were convicted by their own conscience.

The question may be asked, How can we purify our conscience? Heb. 9:14 and Heb. 10:2-10, 22, tells us the blood of Christ alone can purify. Again in I Tim. 1:19 and I Tim. 3:9 we are told to keep the faith in purity of conscience.

The Apostle Paul said at one time while earnestly beholding the council, "Men and brethren, I have lived in all good conscience before God until this day." Again he said, "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." What a noble example for us. It was Paul's aim and desire to have a conscience void of offense. We need to exercise ourselves in the matter of having our conscience pure.

In Psa. 119:9 we read, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Therefore, if we heed the Word of God as did Paul and many others of the faithful characters we read of in the Bible, surely we shall be blessed with a pure conscience, and when the final day of Judgment comes, may we hear the welcome plaudit, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord,"

Wadsworth, O.

SEED THOUGHTS

Conscience is not given to a man to instruct him in the right, but to prompt him to choose the right instead of the wrong when he is instructed as to what is right. It tells a man that he ought to do right, but does not tell him what is right. And if a man has made up his mind that a certain wrong course is a right one, the more he follows conscience the more hopeless he is a wrong doer. One is pretty far gone in an evil way when he serves the devil conscientiously.—H. C. Trumbull.

Preserve your conscience always soft and sensitive. If but one sin force its way into that tender part of the soul and is suffered to dwell there, the road is paved for a thousand iniquities.—Watts.

CONSCIENCE DEFRAUDED

Perhaps the most abused subject for discussion as well as the most abused gift of the human heart is conscience. Better than an exact analysis of the subject, better than a definite exposition of the workings of conscience, is a definite experience within the individual that he has a good conscience in the sight of God. Treacherous and self-opposing in the extreme is that heart who once has done violence to that chord upon which the truth may glide to reveal to the soul the things which God has prepared for them that love Him.

When once the heart has indulged in sin until, in the depraved affections, it loves to continue thus; the foolish heart withdraws from everything that might enlighten it to believe that its deeds are evil. As if bent on self-destruction it becomes enraged at the dawning of light and flees away to its vale of delusion and darkness. Here are some of the dens in which this deceitful and deluded soul will hide.

1. **"I am sincere in my actions, even if you do condemn my conduct; I give you credit for as much, so let us shake hands and call it square."** How liberal and clever this sounds! Beware! Let us investigate that sincerity. You acknowledge a difference in our conduct. Why are you in such haste to close up the discussion as though such trifles did not amount to anything if the heart is right? Is that heart sincere who will not take time to see why my brother's conscience does not rest where I have hushed my own? If I am sincere no harm can come by a brotherly assistance of one another in getting our conduct to agree.

2. **"I am doing the best I can. That is all you can ask of any man; of course I am no church member but I am sure God will not cast off any one who is doing his best."** Well and good, but again, pardon me, Is your statement true? How can you do your best when you in the same breath acknowledge you are disobedient to the greatest organized body instituted by your Savior and Judge to come? Your own words condemn you and prove your claim false. No man can do good enough to please your Judge who disobeys Him and refuses to accept His salvation.

3. **"I don't believe this is wrong, so my conscience don't condemn me."** But why, dear soul, don't you believe it is wrong? Do you want to be convinced? **"You CAN'T make me believe it is wrong and there is no need of arguing."** Here again the poor deceived heart, if it had known its own delusion, would have said more truly, "I don't want to believe this is wrong."

But we will not multiply words. The reader who is seeking the truth can see the point of deception in each case. It is the same device that has ever been suggested to all ages and to every degree of the defiled conscience. It is the same abused conscience which the poor fool possesses who has **"said in his heart, There is no God."** Shall we not shake off this deluder of souls and in honesty and earnestness seek Him who can "purge our conscience from dead works to serve the living God?"

HONESTY.—I Pet. 2:12

Topic for May 26.

MOTTO

"Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich."

OUTLINE OF TOPIC

I. **Honesty Defined—**True, pure, just and good.—Phil. 4:8.

II. **Honesty Applied.—**
  1. To our conscience.—
    a. Searching for the truth.—Jer. 29:13.
    b. Confession of sin.—Psa. 32:5.
    c. Restitution.—II Cor. 7:11.
    d. Obedience.—Rom. 6:17.
  2. To our words.—Prov. 12:22.
  3. To our business transactions.—Deut. 16:20; Isa. 33:15.

III. **Blessings of Honesty.—**
  1. The approval of God.—Deut. 25:15, 16; Psa. 15:1, 2.
  2. The winning of the lost.—I Pet. 2:12.
  3. Light and understanding.—Prov. 11:3, 5; Jno. 7:17.
  4. Prosperity to offspring.—Prov. 20:7.

STUDY OF THE TEXT

I Pet. 2:12

"Conversation."—Manner of life, conduct.

"Honest."—Meaning good and upright. It is the same expression as that used in James 3:13, where it says **"a good conversation,"** meaning to show forth a life worthy of the Christian profession.

PERSONAL THOUGHT

Honesty.—Do we realize what it means in every phase of our life? What issues are at stake when our integrity hangs in a balance of doubt. Oh that we may always hunger for this truth and honestly yield our whole being to its teaching!

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"good."**
2. Commit Psa. 15.

For Young People.
1. Honest with Ourself.
2. Honest with Our Neighbor.
3. Honest with Our God.

For Older People.
1. The Fruits of an Honest Life.
2. A Reliable Man.

SEED THOUGHTS

Give us the man of integrity, on whom we know we can depend; who will stand firm when others fail; the friend faithful and true; the adviser, honest and fearless; the adversary just and chivalrous; such an one is a fragment of the Rock of Ages.—J. P. Stanley.

A man of integrity will never listen to any plea against conscience.—Home.

Inward sincerity will of course influence the outward deportment; where the one is wanting, there is great reason to suspect the absence of the other.—Sterne.

THE ROUND TABLE

INTRODUCTORY

For some time the editors have felt the need of having a feature for this department similar to this one. We have felt the lack of that free, spontaneous interchange of thoughts and ideas necessary to make this department of the greatest value to all. Our own experience and observation proves that all of us have problems with which to wrestle concerning which advice and counsel would be welcomed. Some problems are decidedly local and do not obtain in other sections while there are some problems that are general and seemingly, like the poor, are always with us. In the hope of stimulating a more vital interest in our work, to develop the spirit of unity and general helpfulness we have made personal attempts to begin this feature. We believe that if our workers wherever there is a Y. P. B. Meeting voluntarily respond by sending in a report of their work, that this feature can be made of real help to the work. Tell us of your methods, successes, problems, experiences, the plans you find best adapted to your work, plans you cannot use, in short, tell us about your work as you would tell an interested worker in ordinary conversation. Define your problems and ask for advice, probably some reader will be able to assist you by relating his experience with an identical problem. We solicit and earnestly urge that there be a hearty response for the general welfare of this work, but above all for the advancement of the Cause to the honor of God. Your reports for publication should reach us some time during the first week of the month. May we hear from a number during the first week of May.

Yours for the Master,
Editors.

HOW CAN I HELP?

Dear fellow workers:—We often wonder how the great army of our young people are doing; how much the thoughts of the meetings are influencing their lives; how many of those who are present in the meeting are actively interested in each service. We have asked you a number of times to send us some report, either of the general progress of the work or of some incident in your meetings that have been especially inspiring or helpful. We have waited and waited and waited, and still are waiting. We question ourselves whether we have asked enough or in the right way. Should we write to different ones for a special report or message? Is it possible that we are not interested in anybody else but ourselves? Or have we just failed to think of this plan of helping one another? If you read these lines will you stop a moment - - - - **What can I do personally to help make this work a blessing to my community and to the great mass of young people in other communities?** Can you write out your answer? Send it to the Editor. He will promise to read it before it goes to the waste basket and it may be an inspiration to him and others to do more and better work. It will at least lead some one to meditation and prayer.

God bless you in the work for this month.

SPECIAL REQUEST

We have been impressed for some time that the Editor of this department as well as the Editor of the Christian Monitor should be in closer touch with all the different Y. P. B. Meeting organizations. At the present we have absolutely no means of communication with the numerous organizations except through this paper. We have no means of gathering any statistics concerning this work, such as, the number of organizations, their distribution, the approximate membership, etc. We very keenly feel the need of this closer relationship in the preparation of our work, and are confident that if we were more thoroughly posted concerning the work done that a great handicap would be removed.

We therefore request that you will send us at once the name and address of some one in your community who is in active touch with the Y. P. B. Meeting work. If you have a Superintendent, we prefer his name; if the work is in charge of a Program Committee, send us the name of one of its members; or in case you have some other plan of organization send us the name of one taking an active interest. By this means we can easily keep in touch with your work and probably be a means of greater help to our Young People's work.

We kindly request that you send at once the name and address of the person active in the work, also the name of the congregation in which the work is done. This information may be sent on a postal card to **H. Frank Reist, Scottdale, Pa.**

Thanking you for anything you may do to help the work, we are, as ever, yours for the cause of our young people,

Editors.

CORRESPONDENCE

Carver Mo.

Dear Readers and Fellow-workers in the Y. P. B. M. Department:—Hoping that a few thoughts from this place, in regard to our way of working and the interest taken, may be of some help to us all, it affords me pleasure to send a few thoughts to our Department in the Christian Monitor.

To me this department of Christian work is one of the most interesting, that of getting together as young people with the older folks, drinking in their kind advises, listening to the noble thoughts, also hearing energetic thoughts and noting the aspirations of our young brothers and sisters.

Here several questions present themselves, which must be jotted down before proceeding any farther. How much interest do we, as professed followers of the lowly Jesus, take in the lives of each other? What is our aim in attending the Y. P. B. M? What is the purpose for which these meetings were begun by our older and more experienced brethren and sisters? Why did they think it worth while to take this interest in us, upon whom will eventually fall the direct responsibility for the next generation?

The ideal Y. P. B. M. should be a place where each one is interested in every phase of work which has been outlined for that particular meeting. Where each one assigned a duty, however small, earnestly endeavors to discharge it in a way pleasing and acceptable to God. Don't neglect that text word. Find one which will be understood and will be a help to someone. Don't lose that reference slip which the leader handed to you at Sunday school or at prayermeeting, that you might have time to prepare before the next meeting. Have for your aim the salvation or encouragement of some other soul. Think of what the older ones have done for you, how they opened the way and encouraged you to Christian service. Be active and you will realize the presence of the Holy Spirit in your meetings wielding His power over souls, even causing them to make the great decision of their lives. Encourage your leader by undivided attention, even if you have no reference to read or subject to discuss. There is something for each one to do however insignificant the task.

As to methods of working, the plans in presenting the subject, hardly two communities could use the same outline with the best results. Here with us, we use the Outline of the Topic and occasionally a subject from the Suggestive Assignments, making it more of a worker's meeting as most every one is given a reference. This serves its purpose well owing to the small number who worship here. One thing we are too apt to forget is the text word, which is one of the important phases of the work as it lays a foundation on which to build the remaining program.

Interest is one thing which should be noticed. By this I mean outside interest of the non-professor. Let each one do his or her part, having the salvation of souls at heart, being wide awake to our duty and presenting our thoughts in a simple and practical way, doing all we can to stir up the hidden powers in many who have not yet become aware of their possibilities as a winner of souls, and helping them to realize their duty as a helper in this great warfare against the enemy of souls. May we be the means of helping them to see that by their disposition to be inactive they are in truth hindering the work.

We hope that others may feel induced to give some thoughts through this department about their ideals of working in the Y. P. B. M. and some of the methods used in their home community, that we may all receive benefit one from another, that some suggestions might be helpful to developing the **ideal meeting** in our own communities, thereby uniting our forces in one common interest.

In the Master's dear service,
F. Rose Shank.

Manheim, Pa.

Since we realize that one of the greatest needs in our meetings it interest, we focus our energy in that direction. We deviate as little as possible from the arrangement of the topics in the Christian Monitor. However, we do not hesitate to change if by so doing we can gain a point without sacrificing a principle.

Our service begins with the customary opening exercise which is followed by sentiments from all the members. We then have the essay which is usually based on a suggested topic taken from the outline in the Christian Monitor. Following this we have the select reading. The topic for the reading is chosen by the program committee and the material is given to the person assigned the topic for the next meeting.

The talk is usually taken from the outline as given in this department and the references given used with some additional ones. However we have found it advisable and helpful at numerous times to select a different topic than that given in the outline. We assign numerous references to different individuals on some topic for general remarks and in that way we foster open discussion. We find this exceedingly valuable in creating interest and prolonging discussion.

We have been visited by Y. P. B. Meeting organizations from neighboring dis-

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"STAY ON THE FARM"

The slogan "Back to the Farm" is now changing to "Stay on the Farm." It is an evident fact that there are many in our cities who have a desire to go on the farm, but who would better stay where they are as they would be an utter failure were they to make a change. We are getting away from the old idea that any man can farm successfully, and that if he has tried everything else and failed he can go to the farm and get along. We are learning that it takes as much brains and executive ability to run a farm successfully as it does to successfully manage a large business establishment in the city. So it would be folly to pitchfork men without any experience in farming, city bred men, out on the farm and turn them loose in the hope that all of them would be a rousing success. However there are many men in our cities who have been country bred who would be capable to take hold of a farm and run it successfully, because of their knowledge of country life. Such can safely be advised to go "Back to the Farm."

The great problem today is, How to curb the steady flow of country blood to our cities? To this question serious men are giving much of their time and thought. They are concluding that the only possible way to stem the tide is by the organization and improvement of country life. When we consider that the value of farm lands doubled during the past decade; that agriculture has been completely revolutionized by those who know how to conduct it, but that this revolution is just beginning to take effect; that farming is more profitable than it ever was; that there are yet good farm lands to be had at prices practically as cheap as good farm lands were sold for a hundred years ago, and yet despite these facts the drift to the cities remains unchecked, we conclude that there are some other forces operating that cause people to prefer the city to the country. And possibly it is because the country life is unorganized and unimproved as it should be to make it attractive. Present indications are that this organization will be effected and then we will discover whether this stream of humanity cityward will be checked.

In order to properly organize and improve country life it is necessary to make a thorough and scientific study of country life, its social, moral, and religious conditions, the problems that obtain there, the conditions that affect progress in general. A method of making a social survey of a community has been suggested. A social survey "is an attempt to photograph the community so as to show every home in all its social connections with all other homes." This survey would show "the line of strong, healthy socialization and reveal the line of feeble association." It would also show the newspapers and magazines read, the community events, homes with and homes without children, and the hired help. In a few communities thus studied the maps show to what extent the country homes and the village homes have a common social life. Few tenant homes on these maps take part in community activities. The map also shows that nearly all the homes having an interest in the social life of the community are along the main roads. Back roads and bad roads meant social backwardness. These studies are the beginning of a scientific study of the question of the organization and improvement of country life. A community needs to be bound together by common interests for the greatest general welfare of the people in order to make rural life attractive so as to curb the desire for city life.

When a rural people once begins to take an active interest in those things that pertain to the welfare of their community, work to one another's interest and not alone to their own, and thus become bound together by common interests, there will be instilled in the growing generation a desire to stay on the farm and take up and advance the life and interests of the community. When the spirit of neighborliness and good will takes hold of a community there will be little desire to exchange for a more restricted life such as is found in the towns and cities. Stay on the farm.

KEEPING FARM ACCOUNTS

As we are now on the threshold of another season of active farm operations, a word on this topic seems timely. Comparatively few farmers keep sufficient account of their expenditures to enable them to tell at any moment what every crop, each variety of stock, or each animal has cost them and how much they produce. The reason for this is that very few farmers have been brought up in the habit of keeping accounts. With a little bookkeeping the farmer can decide intelligently what crops will be profitable for him to grow and what stock he should keep. By keeping account of the performance of his stock he can weed out the unprofitable animals and retain only those which will bring him profit. With a lack of this knowledge many farmers continue to keep cows that are unprofitable, feeding them as liberally and giving them as much care and attention as the profitable animals receive. Frequently one of the best animals in the herd is sold off for less than the value, because no record of her performance was kept that would show that she was any better than the rest. Feed is wasted on poor stock, as the keeping of ill-bred animals amounts to three or four times as much as that of well-bred stock.

Poor crops are often raised where each year they bring actual loss simply because the farmer does not know what they cost. It would be an eye opener to many of our farmer friends if they would sit down and figure out that they have been working for fifty cents a day while they were paying their hired help three or four times that amount, but it would convince them of the value of a few figures and a notebook. It does not seem to be generally understood that a farmer who raises only 20 bushels of corn to the acre is paying twice as much for his plowing, harrowing, planting and labor, as well as the interest on his land, as is his neighbor who raises 40 bushels to the acre.

A farmer who raises a hog that makes 150 pounds of pork in a year will find by a little figuring that his pork is costing him twice as much, and his feed is only giving him half as much as that of his neighbor whose hog tips the scales at 300 pounds at the same age.

The farmer who tries to conduct a dairy farm without a Babcock tester and a good pair of scales, is scarcely able to go into the barn at any time and point out the best animal in the herd. He is thus often at a disadvantage when selling stock.

All these things should be clearly set down in figures in a notebook, and later transferred to an account book and studied. There would not only be a great awakening at to the unprofitableness of many kinds of farming that are now carried on where the environment is unsuited to the system of farming followed, but also an immediate remedy would be sought, as no one could resist such evidence when clearly brought home to him in that way. No storekeeper, merchant or manufacturer could conduct his business without keeping accounts, and it is only on account of the safety of farm life that many farmers are able to go on working in the dark and throwing away opportunities for increasing and bettering their conditions.—Practical Farmer.

CONTAGIOUS DISEASES

V.

J. S. Slabaugh, M. D.

In every home there should be someone who is able to recognize some of the most common diseases of children and who can judge of their severity. Much needless anxiety may be avoided and the spreading of disease may be limited if parents will learn to know some of the leading characteristics of childhood diseases. A complete discussion of these diseases would make a large volume and be uninteresting to most readers. Hence this article will be limited to leading symptoms of eruptive contagious diseases.

Scarlet fever and measles are often confused since both have a reddish rash, which, however, is about the only point of similarity of the two diseases. Measles begin with symptoms of a bad cold, chilliness, fever, nasal discharges, and a dry rasping cough. The eruption does not appear until the fourth day, when there is a rapid rise of temperature and an increase in severity of other symptoms. The rash appears first on the face, then spreads over the body, and gives a pale or dark red blotched appearance. The cough is very annoying during this stage. The eyes are very sensitive to light; hence the room should be kept dark. Measles are usually regarded lightly. But statistics show a rather high death rate from patients who contracted pneumonia or tuberculosis following measles.

Scarlet fever has a sudden onset, usually beginning with vomiting or convulsions, the fever then rises rapidly, then is sore throat and the rash appears in from 12 to 36 hours. There is seldom any cough and no nasal discharge. The skin is dry and hot and has a fine reddish rash almost fiery red. There is swelling of the glands of the neck and the strawberry tongue, so characteristic. Kidney trouble causing dropsy and heart disease often follow. On account of these the patient should not be on his feet much for several days after the fever subsides. Scarlatina and scarlet rash are nothing less than scarlet fever in a milder form and should be strictly quarantined.

Diphtheria is a disease that is rightfully dreaded. Sometimes an eruption appears but not in most cases. The patient complains with a severe type of sore throat, there is a rise of temperature, a croupy cough, much drowsiness and prostration. The onset is more gradual than scarlet fever, the cough more croupy than measles, the fever does not run high as it does in tonsilitis and there is more weakness and exhaustion than in any of these diseases. The membraneous patch, sometimes yellow, grey, or even dark in color, is usually first seen on one of the tonsils. The only positive diagnosis is a microscopic examination of the membrane. On account of this and because of the serious nature of the disease a physician should be called at once if diphtheria is suspected,

Chicken-pox is confined almost wholly to children and usually leaves no bad results. The eruption shows first on the trunk of the body, and consists of vesicles which come in crops. The eruption appears before the fever.

Small-pox found among adults as well as children begins with a hard chill, severe headache, pain in the back and limbs and vomiting. A fever comes on and lasts for four days, then it remits and the eruption appears, first as coarse red spots beginning on the forehead and border of the hair. Later the eruption changes to vesicles and on the eighth day they form pus and on disappearing leave the pits or marks so much dreaded. This disease is most contagious when the scabs begin to drop off.

All patients with eruptive diseases should be kept warm and in **well ventilated** rooms. As soon as any contagious disease is suspected the patient should be removed from the rest of the family and no one allowed in the room with him except the one who takes care of him. If in doubt as to the nature or severity of the disease send for a physician. Carbolic acid should be sprinkled over the room to keep down odors and contagion. The patient should have a light diet and avoid the use of much fat or rich food.

Nappanee, Ind.

PLEASURE IN TOIL VS. DRUDGERY

Whether a task is a burden or pleasure to us is largely dependent upon our attitude toward it. If we dislike the work, take no interest in it, it is wearisome; while on the other hand if we throw our life and interest into the work at hand, go at it with a will, it will be a pleasure to us and we will experience the joy that comes from honest toil. All honest toil is honorable and commands, and is worthy of our best efforts. What is usually considered as a menial task may be dignified by the individual giving to it his best interest and effort.

There are those who look upon domestic work as menial, the daily routine of the wife in the home is looked upon disparagingly, such tasks are too menial and commonplace. This is a distorted view and not held by any who have a true conception of the real intended sphere of woman. When those who hold the above view once comprehend that the noblest and most honorable sphere of woman is to be found first in the home where she can, if she will, exercise power and influence that will sway the world for moral and spiritual good, they will see clearly and appreciate fully the glory and honor that follows in the wake of the ideal home-maker, the dignity attending the faithful performance of the daily tasks that now seem so insignificant and menial.

Then there are those also who look with a special disdain upon the life of a country wife. They pity her because of the life of "drudgery" she is obliged to live and are "thankful" that their lot has fallen in more pleasant places. Thank God there are thousands of country wives who under no conditions would change their free, open, unrestricted life in the country for the life of their town or city sisters. They consider their sphere one of the most ideal and delightful to be wished for in this life. Country life need not be a drudgery. Too often it is considered such by some of our country sisters because wrong values are placed upon things. Then also the lack of perfect unity, co-operation between husband and wife, allows conditions to exist that causes the wife to become discouraged. If the husband refuses to take an active interest in the work and welfare of the wife, refuses to supply her with many little time and labor saving devices, refuses to provide needed recreation that will divert the mind from the daily routine of work her lot may become burdensome. These same conditions often cause the lot of our town and city sisters to be equally burdensome. However in the final analysis whether her life is that of a drudge depends largely upon her attitude toward her lot in life.

The following words of a wife, a country woman no doubt, put the matter very concisely, when she says,

> Drudges are born, and the farm need not make them. It takes brains to avoid being a drudge anywhere. Especially does it take brains and ability to avoid being a farm drudge. It takes all the skill that the highest training she can get can give her. If she is college educated, so much the better. She needs her physics, her chemistry, and her sanitation to help her find the essentials in her household management and to help her attack them in the most direct way.
>
> The woman who dreads going on a farm hasn't yet made the acquaintance of the new type of farmer's wife. If she had she would be envious for she is a much more alert and useful woman than her city sister. She has cultivated that variety of employment which keeps all faculties alive; she has some outdoor work and some indoor work, some book-keeping and some bargaining. The telephone and the rural delivery are inexpensive and they bring the community to her door. She has much greater opportunity for public service than the average city woman, for in the city are many women of leisure who are looking for something to do. What has become of the drudgery? Some she has found is not necessary. What she must do she resolves into a problem of efficiency and manages so as to save much time and strength.
>
> It may take the woman a little longer than the man to become imbued with the back-to-the-soil spirit; but,, if she will keep an open mind, she will be convinced that vast opportunities lie before the farm woman of today.
>
> So the man who has a reluctant wife needs only to carry on a campaign of education, get her informed and she will go with him.

OPPORTUNITY

A word unsaid seems a little thing,
  But alas! I may never know
If the coming days to a soul may bring
  The truth that I fail to show.

A song unsung seems a little thing,
  But the heart that I left today
May pine for the songs that I did not sing,
  As it goes on its cheerless way.

A deed undone seems a little thing,
  But the burden I might have shared
Has left a heart with a bitter sting,
  Of the thought that "nobody cared."

So the little things that we leave undone
  Are the things that men hold dear;
Life's battles are reckoned lost or won
  By a smile, or a falling tear.

'Tis the little things that the burdened heart
  In the time of trial heeds;
Then let us lighten life's ache and smart
  With the sunshine of little deeds.

—Selected.

OUR SUNDAY SCHOOL

APPRECIATING THE VALUE OF THE SUNDAY SCHOOL

VI As an Organization

Rudy Senger

"Too much machinery" is a protest frequently raised against organization in Christian work. But this does not do justice to the real facts in the case, for it too often conveys the idea that the less organic machinery we have in our church or Sunday school the more spiritual life and Christian devotion there will be. Our good sense and experience approve of some organization, not only as being helpful, but as really necessary. No large project of human endeavor can be successfully executed without it. "Organization is system," says Marion Lawrence, "the lack of it confusion. The difference between a mob and a trained army is simply organization."

Some conceive of organization as a modern human invention and as being foreign to Christian principles. Such persons should refer to Eph. 4:1-16 and observe that by the very nature of things we are Divinely intended for such an arrangement (Cf. I Cor. chaps. 12, 13, and 14; also Rom. 12:3-8). Good organization stands for the convenient distribution of duties which is well illustrated in Acts 6:2-4, where they created a new office that those already existing might not be hampered in their respective spheres. A good organization may then be defined as a system by which to enlist the largest number of people in service, to distribute the responsibilities and to divide the work in such a manner as to accomplish unitedly a large work with a minimum expenditure of means and effort.

Although there are many other factors which have contributed to the success and permanency of the Sunday school as an institution; the very form and character of its organization has been one of its foundation stones. The Sunday school as commonly organized is much like an apple tree having a trunk which divides into several strong branches, and these in turn subdividing into smaller branches which bear the twigs. This picture at once suggests unity for it is all one tree, and yet these divisions and subdivisions provide for the performance of the many duties and give a large capacity for fruit. The superintendent with his assistant and other officers have the general supervision of the school and under their direction the whole work is made a unit. Many well organized schools have their work divided into departments with a superintendent in charge who can give special attention to that section of the work. But the work proper is done by the teachers to each of whom are assigned a small group of pupils, making it possible to give personal attention and to require individual effort of each one.

In this way the minor details can be dealt with personally, special treatment can be given to each part, and the whole system bound into a close unity by the general supervision. Each worker is so dependent upon the other, that no one person can run the whole school according to his own whims; not even the superintendent, for while he does have the general supervision of the school, he is after all dependent upon the teachers for the accomplishment of the work. The very nature of the system compels co-operation, and co-operation makes for unity. Added to such a system faithful and consecrated efforts and there must of necessity be large results.

While this presents only the general outline, there are a number of special features which add much to the value of the Sunday school. The teacher training class affords excellent preparation to the beginner for efficient service. The teacher's meeting helps to keep the workers in tune with their immediate problems. There exists a large amount of helpful literature which gives practical information upon all phases of this magnificent institution. The Sunday school can no longer be confined within the church building; for by its home department it carries its influence into the very homes of those who cannot attend its public sessions; and through the mission school it acquires new territory for the church.

Sunday school unions and associations, both denominational and interdenominational, have done much for the advancement of the work. These have made it possible to study the work from a large viewpoint, and by their occasional conferences and conventions, the workers are brought under a spell of inspiration and enthused to nobler aims and larger efforts.

The constant aim for organization should be to provide for the successful accomplishment of the largest possible amount of good. It is possible for us to be kept busy holding office without getting any work done. Committees can consume much time planning great things, but the actual work must be done on the field. "The organization of a Sunday school should be like the works of a watch; ever going, but out of sight; ever running, yet seldom seen. No machinery should be introduced into the Sunday school, or anywhere else, simply for the purpose of 'seeing the wheels go round.' When wheels are visible or machinery rattles there is something wrong. The value of machinery in the school is in inverse ratio to its visibility. By fruits, and not by fuss and feathers, you may measure any school as to its organization." (Lawrence.)

To distribute the responsibility and to divide work as much as possible is always important. For example, it is not a good thing for a minister to neglect his preaching to be much engaged in church business. For should he be well qualified for preaching, it is not likely that he will also be well fitted for business affairs (I Cor. 12:17, 19); and should he give much attention to business, his preaching may suffer from neglect (Acts 6:2). Consequently it is not best to assign too many offices to one person, although that individual be capable and trustworthy; but the work should be so divided that each one can perform his part faithfully and thoroughly. The size of the organization will depend upon the amount and kind of work to be done, and upon the number and ability of available workers.

When we compare present conditions with those of the past, we are impressed with the change that has been wrought by the Sunday school. Previous to its advent there was generally speaking, one man, the pastor, in active service and the mass of the congregation sitting idly by. These were more or less at the mercy of, and dependent upon, the opinions or demands of their leader. But now the laity has been enlisted in the activities of the church and for this reason are stronger in character. Yet the ministry has not been degraded by this change, but the laity raised more nearly to an equal plane with their leader. The minister can no longer become a tyrant over his flock and demand whatever his fancy might desire, for his followers are too much alive to be driven by a one-man authority. Had there been a well organized Sunday school in every church centuries ago, there never could have existed the papal domination, which subsisted and flourished so long at the expense of an ignorant laity.

The Sunday school is only a department of the church, and for this reason should be under the direct supervision, and working to the best interests, of the Church. In fact it should be the whole church at work in the Sunday school, as its organization is elastic enough to offer work and blessings for all. It is a very resourceful institution and we ought to appreciate it as such and use it to its full capacity in every way.

"The imperial rank of the Sunday school in the community of Christian enterprises is no longer questioned by those who observe and think." (Lawrence.) Because, "The Sunday school teachers of today are a mighty host. In the United States alone they number more than a million and a half of men and women, who lay on the altar of Christ and His Church the voluntary, unpaid, cheerful offering of their time and their labor. In consecration to their Master, in devotion to their work, in self-denial for the cause, and in love of their pupils, I believe that they are unmatched by any other body of equal number in the land." (Hurlbut.)

Goshen, Ind.

Current Events

Because of the failure of crops in eastern Russia and Siberia the prediction was made last fall that there would be a famine and that the greatest suffering and most urgent need would be this spring. his prediction is now being verified. Those peasants who had food at the beginning of winter have now exhausted their supply and most of their domestic animals have been killed. The area affected has been gradually enlarging until it was estimated that at the end of February 26,000,000 people were in need of assistance. Accompanying the famine are different diseases such as typhoid fever or hunger typhus and scurvy. Thousands are falling victims to these dreaded diseases. There are probably ten thousand villages and settlements in the affected district where the people are suffering from lack of food, clothing, fuel, and lights. The famine is rapidly assuming the proportions of a national calamity. The Government is spending millions of dollars to alleviate the suffering but the famine is of such magnitude that it is incapable of dealing with it successfully. Then also the people are not free to act. The Government insists that all relief work must be done through government officials. No individuals are allowed to do any relief work for fear that political plots against the government may be agitated under the guise of relief work. But the people do not trust the officials. An official was just recently found guilty of embezzling $52,000 of relief funds in the famine of 1907. To every official convicted everybody knows that a dozen go free. As a result the people do not contribute to the relief work freely. "The extent to which governmental repression goes can scarcely be credited in countries where such repression is unknown. Newspapers are forbidden to open subscriptions for famine relief; benevolent societies are forbidden to show magic-lantern picture of famine sufferers; clubs are forbidden to get up entertainments for the benefit of the starving peasants; journals that print harrowing descriptions of the affairs in the famine-stricken villages are fined five hundred rubles for "exciting the public mind;" and the Educational Society of Moscow is not allowed even to discuss the question of raising money for the relief of starving school children."

Through the discovery of a method to liquefy natural gas it is now possible to have bottled light and heat that can be utilized anywhere in any climate at a minimum cost. Dr. Snelling, a government chemist, has discovered this process, which paves the way for commercial use of millions of cubic feet of natural gas that go to waste in the petroleum fields of the country. The discovery of bottling and utilizing it was made only after Dr. Snelling had liquefied several hundred cubic feet of gas, stored it in a thick glass bottle and lighted his office in Pittsburg with it for several months. The cost was less than common illuminating gas. "The gas is gathered from petroleum deposits by a pump and forced into a long coil of steel tubing and then to a compressor, being gradually cooled to two degrees centigrade. At the same time the gas in the compressor is subjected to between 700 and 800 pounds to the square inch. When the gas reaches a complete state of liquefaction in the course of several hours, it is drawn off into metal or thick glass containers capable of high internal pressure. In this condition it can be shipped to any climate." All that is necessary to obtain the gas is to tap the plug of the container. According to government experts, the commercial possibilities of the discovery are unlimited.

An organization recently formed known as The American Immigration and Distribution League, has for its purpose the distribution of immigrants in the rural districts. To take them out of the crowded cities and have them apply their energies to the cultivation of the soil and thus not only better the condition of the immigrant, but also lower the cost of living by increasing the food production. A large per cent of the immigrants come from the peasant class and declare themselves to be farmers or farm laborers. The peasant class usually being the lowest class in European countries, many immigrants think they will get a higher prestige in the new world by passing as tradesmen, and consequently do not declare that they are of the peasant class. Because of the restricted farms of the old country many of these immigrants are experts in the art of extensive farming. It is the purpose of the League to ask for federal help, to ask Congress to create an immigration land fund out of which poor immigrants can borrow money at a low rate of interest for the purpose of farming.

The recent investigation of the Express Companies by the Inter-State Commerce Commission has stirred Congress to institute reforms by law. The existence of unfair rates, absurd business methods, and improper combination in the division of territory was shown. The Commission received over 10,000 protests against specified wrong charges by the companies. The companies admit the need of a new system, and all of us who must use the express companies because deprived of a parcels post, are convinced of the need of a just system. The bill in Congress now will evidently only give partial and temporary relief, and if passed will no doubt pave the way for more efficient legislation later on. What we need is not only government regulation of express companies, but a parcel post such as at least 44 other nations of the globe have.

A battle that continued for five days was fought between the federal troops under Gen. Salas and the rebel troops under Gen. Orozco near Jiminez, Mexico. The federal troops were defeated, their leader committing suicide during the retreat of his forces. The present situation in Mexico is serious and is causing much anxiety in the Mexican capital and also in Washington. It appears as though President Madero is waging a losing fight. The United States government shipped to the American ambassador 1,000 army rifles and 1,000,000 rounds of ammunition for the use of American residents in case the situation should become such that it would be necessary for the Americans to defend themselves from attack. This was done with Madero's consent. The German colony is also laying in a supply of arms. Our government although not intending to intervene is making preparations for intervention on short notice in case it would be necessary. Inquiries have been made from steamship companies as to the ships that might be engaged to carry troops. State officers of the National Guard have also been asked to come to Washington where conferences as to the use of the militia were held. The United States will protect its interests in Mexico and will intervene and restore order if necessary and then withdraw as in the intervention in Cuba.

The problem of washing and ironing dirty money appears to be solved by some new machines which have been perfected in the government's bureau of engraving and printing. One of these machines will take a dirty, germ-laden piece of currency and turn it out clean and crisp in two minutes. These machines are expected to save about $1,000,000 a year for the government, as 60 per cent. of the paper money now sent to the treasury for redemption can be circulated again by washing it. It is figured that it will cost about twenty cents to wash and iron a thousand notes. Foreign governments are watching the tests. A German bank recently sent some paper money to be washed, which were laundered perfectly. Further experiments are to be made . The washed notes will be carefully examined by the chemical laboratories to make sure that they are germ-free.

Sufficient potash to supply the probable demand of the United States for thirty years has been discovered in California, in the Mohave desert. Government scientists estimate that the deposit may amount to 4,000,000 tons, but some authorities think that possibly 10,000,000 tons are available. The great value of the find is that the product is in readily available commercial form. Most of the potash known to exist in the United States is not so. Similar dried up lakes containing valuable deposits, it is believed, exist in the arid regions and will be discovered. Hitherto the United States and other nations were almost entirely dependent upon Germany for potash.

Miss Clara Barton, founder of the American Red Cross Society, died at her home in Maryland, on the morning of April 12th. Her death was caused by chronic pneumonia with which she was stricken about a year ago. She was 90 years old. There are few names in the history of American philanthropy better known than that of Clara Barton. She engaged in the teaching profession until the outbreak of the Civil War. She then entered that war for the purpose of alleviating the suffering of the soldiers. It was during this war that she became a national figure. At the close of this war she carried her work of relief to every part of the world where suffering called her. She labored in the Franco-Prussian war, she was an active worker at the Johnstown flood, in the Russian famine of 1892, the Armenian massacres of 1896, at the Galveston flood. At the request of President McKinley she personally directed the field work during the Spanish-American war, although at the time she was almost 80 years old.

After conducting many and costly experiments, Dr. Rous of the Rockefeller Institute, finds that cancer in at least one form is the result of infection. There is almost conclusive evidence that cancer may be contracted from a lower form of life by a higher. It has been shown that thyroid tumor, or goitre, can be communicated to dogs from fish so diseased. "This is one of the important links in the chain of scientific evidence which must now surely be forged to prove cancer a parasitic disease. This because goitre, though not in itself a true cancer, often develops in time a cancerous manifestation, which cannot be mistaken for anything but true cancer. When the presence of a cancer-producing organism is established in goitre, the fact that a cancer can be transmitted from the lower animals to man will definitely be known."

The campaign to abolish the public drinking cup has suggested a campaign to also abolish the common cake of soap found in public places. "It is said that about fifty years ago there was sold a form of soap for travelers, consisting of a booklet, about two inches by four inches, in which small leaves of soft paper saturated with soap were bound. Each leaf contained enough soap for one washing of the hands. It is suggested that one might profitably dispense, through a penny-in-the-slot machine, a paper towel in which is folded a sheet of soap paper, for convenient use in public lavatories."

Leipsig, Germany, now has the distinction of having the largest railway terminal in Germany, hitherto Frankfort had the honor. The terminal at Leipsig has just been completed after being under construction for nine years, and it has cost $34,000,000. This large outlay is not so much on ornamentation and decoration, but because of its enormous size for the accommodation of freight as well as passenger traffic.

The Turco-Italian war is still being waged. The Turks claim to have won a victory on March 27 over the Italian army near Tobruk, on the African coast, about 250 miles east of the city of Tripoli. It was declared that the Italian loss in killed and wounded was 3,500 against about 150 killed and wounded on the Turkish side. Italy is apparently making little headway of late. It seems the Italian forces dare not leave the fortified trenches. Fever is an enemy of the Italian forces, and the number of Arabs under the Turkish flag is constantly increasing. An Italian government official has figured out that the war is costing Italy about $400,000 a day, and even if successful, large expenditures will be necessary for some time to fully subdue the country and maintain a government efficient to control the inhabitants.

A resolution providing for the conditional independence of the Philippine Islands has been offered in the House. "The bill, a very long one, includes a constitution, provides that a probationary period for the islands shall begin on July 4, 1912, and that their independence shall be full and complete on July 4, 1921. During the trial period, there is to be a President, appointed by the President of the United States, and the latter is to exercise veto power over acts of the Philippine Congress." It is expected that the bill will pass the House.

The strike of the English miners, which seriously crippled the industries of England for the time being, has been settled, and the miners have returned to work. As a result coal prices are rapidly falling. The return of the miners resulted in the resumption of other industries which had been shut down because of a lack of fuel.—At this writing the strike of the anthracite miners of this country has not yet been settled, but indications are that there will be an early settlement.

The National Council of Dublin in a letter to President Taft has appealed for a rigid enforcement of the American immigration laws as a means of preventing a further depopulation of Ireland by emigration. The council asserts that Ireland has lost nearly half of its people during the last sixty-five years by "unnecessary and abnormal" emigration, and that the obliteration of the Irish nation actually is threatened.

According to an estimate made by the Labor and Commerce Department the present annual output of the American factories totals approximately twenty billion dollars, the total having doubled during the last ten years. The exports for 1911 amounted to more than $2,013,000,000, of which only $900,000,000 was in manufactures. Germany is being credited with being the greatest rival of the United States in commerce.

Several projects for making Rome a seaport by providing a waterway from the coast to the city have been discussed for a number of years. It seems that they are again being discussed. The project will cost about $15,000,000. The opponents of the idea claim that it would not be a paying proposition, but its advocates claim that if the city is once connected with the Mediterranean there will result a great amount of traffic.

A bill to establish a federal Children's Bureau for the purpose of investigating questions affecting the care, employment, and general welfare of children throughout the nation, has been passed by Congress and awaits the signature of the President. The Bureau, which will be a part of the Department of Commerce and Labor, will be organized as soon as an appropriation can be made for its maintenance.

A mass meeting was held in New York City to urge the passing of an ordinance requiring the placing on tenement-houses, saloons, theatres, and hotels of a plate bearing the name and address of the owner. The object "is to make the owner of a building take a healthy interest in his property," especially if it is being used for socially questionable purposes.

Congress, by practically a unanimous vote, has passed the phosphorus match bill prohibiting the importation and exportation of poisonous phosphorus matches, and imposing a prohibitive internal revenue tax on their manufacture in the United States. Thus "phossy jaw," the most loathsome of all industrial diseases, is abolished.

Educate to Acquire

Every normal youth desires to acquire. Education should not diminish this desire, but should direct it—direct it toward acquisition by earning. The desire to get money by earning it seldom harms the one who entertains the desire, and never harms his neighbors. Education that does not promote the desire and power to do useful things—that's earning—is not worth the getting. Education that stimulates a love for useful activity is in the highest degree ethical. When delight in learning becomes so intense and so absorbing that it diminishes the power of earning it is positively harmful.—Hall.

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Y. P. B. MEETING

(Continued from page 537.)

tricts and find that that also stimulates a greater interest as the meeting for the time being has more animation. This also creates a more compact organization which is very essential for the future progress of our Church.

We have adopted a year text in the hope of getting a still closer and more unified organization, but thus far we have not realized its greatest efficiency. The value of this depends wholly upon the manner in which it is used by the individual member and by the organization as a whole. It is of value because it is a positive aid and fixes a standard for the year's work and this alone is of sufficient value to justify its use.

C. F. Yake.

Scottdale, Pa.

Dear Co-laborers:—Greeting. We as young people quite frequently do not recognize our opportunities nor appreciate our privileges as we perhaps should. We enjoy reading of the conditions under which others are doing a work similar to ours, but we somehow shrink from giving our testimony. You know we so often feel that what we have to say or write, others already know, and that it is not of sufficient importance to take the necessary time or space to express our thought, or that others can do it so much better than we. Have you ever felt thus? It seems to be an almost universal experience among young Christian workers. There are no doubt a number of secondary causes operating that bring about this feeling of backwardness, but we have found it true in our own experience that such suggestions usually emanate from questionable sources, that they are devices to hinder the spread of the Gospel.

The Editor of this department desires to have some space devoted to the interchange of thoughts and experiences for the practical helpfulness of all the workers. He wants a live and profitable Round Table, around which all workers may be free to gather and talk about the interests of our work, kind of a family circle in which all may have a voice in considering those things which pertain to the general welfare of the family. In the hope that we may be able to contribute a mite we write briefly of our work.

Our work here has been progressing nicely. Those having direct charge of it note some advance. Our congregation, not being very large and young people not so abundant, we strive to get all actively interested in this work we possibly can. Nearly all those attending the evening preaching service are present at the Y. P. B. Meeting just preceding. This is an encouraging feature of the work.

One of the problems we have to deal with, and we believe it to be quite general, is that of creating sufficient interest in the topics so that those in attendance will freely participate in the general discussions. While there is greater liberty than formerly, yet we have not yet reached what we consider the ideal. We consider a good live general discussion one of the most helpful features of the meeting. Often the best thoughts are given during these discussions. We know others are wrestling with this same problem and we would be glad to have some suggestions from them that may be helpful in its solution.

In our work we make use of the material given in this department. First we consider our needs and then try and arrange our program accordingly, trying to unify the program so that the discussions will serve to bring out some central truths. In building up the program we select such material from the outlines given as is suited to our needs. In the assignment of topics consideration is given to the qualification and adaptability of the speakers. Those in charge of the work are gratified with the interest in and response to the work by the members of the congregation. We are striving to gain higher ground, to secure new and more inspiring visions of Christian service. May God give grace to each one to work patiently and unfalteringly in his place of duty.

H. Frank Reist.

EDUCATIONAL

(Continued from page 533.)

on the need. It will be to the interest of the cause for all of us to do what we can to improve every weakness we find among us.

There has been a lack of the proper materials from which to gain a good understanding of singing, without having to use some objectionable matter. Children do not advance well without a teacher, and a teacher cannot do good work with poor text-books. The thoughts of the child are moulded by their associates and their reading matter. That is what happens to the one who tries to sing. We sing the songs we hear sung or the song that is before us to sing. Our ideals are formed by the character of the song and the way we hear it rendered.

This need of the proper kind of exercises and songs as well as instruction in the rudiments of music has been keenly felt by a great many for some time. More than two years ago the Publishing Committee urged the completion of a little book which we had in mind. We have worked the materials over a number of times, and advice has been gotten from various sources, until finally the work is finished. We found by looking into the old hymns which have meant so much to the devoted Christian, that there was a real difficulty in the way. We observed that a good hymn expresses a worshipful attitude to which only a rich religious experience can give expression, and that a light music is not a suitable means by which to express such a hymn. Our experience with such songs has further taught us that a considerable musical knowledge and appreciation was necessary. The task then was, to so write exercises, select songs, and state instructions, that the learner will be led into that realm of tone-thinking which would give him a vocabulary through which he may express his richest thoughts and emotions. To this task we have bent our efforts. How well we have succeeded remains to be seen when the fruit ripens.

A brief outline of the book may be of interest to the readers. It consists of FIVE PARTS. The first part is in three divisions of exercises beginning with the simplest ones that could be written. More advanced ones are added and the grade increased until very difficult ones are reached. The second part includes songs of various kinds—sacred, secular, easy, difficult, long, short, slow, fast, etc., etc., but every one is nice and clean and we believe every song has a good lesson and will leave a healthy influence with the singer. Part three consists of the rudimentary statements. This is a full explanation of the elements of music. There is a group of easy exercises for training the voice and some instruction on the care and use of the voice in the fourth part. The fifth part is a dictionary of musical terms such as will come up in the mind and experience of the student of vocal music.

The book will have about 150 pages and will be well bound in a medium-priced volume. It is expected that the books will be ready by May 15th. Announcements will be made later from the Book Department of the Mennonite Publishing House.

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WORK OF THE BUREAU OF PRINTING AND ENGRAVING

Probably few of the users of postage stamps and spenders of greenbacks realize that these two articles are the product of one of the biggest factories belonging to a national government: viz., the United States Bureau of Printing and Engraving, at Washington. The report of Director Ralph for the fiscal year 1911, just published, contains some impressive facts and figures.

The amazing number of **ten billion** postage stamps were printed here last year—to be exact, 9,773,424,200. The output of notes, certificates and bonds, was about 67,000,000 sheets; of national bank notes, 12,000,000 sheets; of internal revenue stamps, 84,000,000 sheets; of customs stamps, 153,000 sheets; of checks, drafts and miscellaneous, 2,266,581 sheets. In all, 262,806,113 sheets of the various government issues were printed.

The enormous output of paper money is explained by the fact that its average life is only between two and three years. Americans are averse to the use of coin. Thus nearly the whole of our gold coinage goes into the Treasury, where it lies inert, while the paper money issued against it circulates. The Treasury now holds more than $1,200,000,000 in gold—such an accumulation, it is said, as has never before been known.—Sel.

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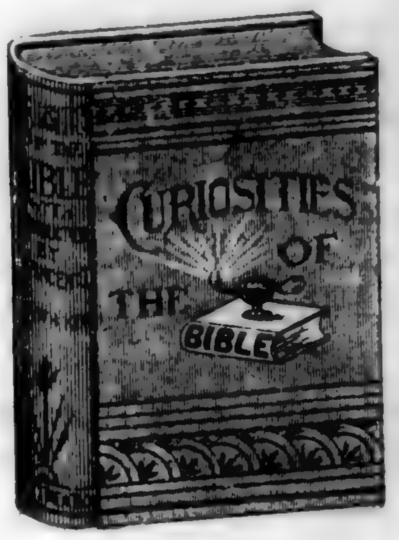

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CHRISTIAN MONITOR

JUNE, 1912

RELIGION without morality is a superstition and a curse, and morality without religion is impossible.—The only salvation for man is in the union of the two as Christianity unites them.

Mark Hopkins.

SELECT READING

A PERSONAL HABIT

I do not know a more miserable feeling—it is alluded to again and again in the letters of Robertson of Brighton (who may very well be supposed to have felt poignantly in his sensitive spirit things which afflict us now and then)—than the feeling that we are becoming the victims of our circumstances; that day after day is rushing past, and we are completing nothing; that our whole life is becoming a thing of shreds and patches, of plans which are never thoroughly effected, and of resolutions, ideas, enthusiasms, new points of view and of departure, which have thrilled us for a moment and have cooled down short of action.

If this condition of ineffectiveness within our own proper region is allowed to go on, it is sure to establish itself as a habit and necessity in our life. We either become fools, deceiving ourselves—taking credit to ourselves for our intentions (which is as foolish as it would be to take credit to ourselves for our dreams); or we end by losing heart, not believing in ourselves, even in what seem to be our purest and loftiest moments, knowing beforehand that though we are having a strong and enthusiastic feeling, we shall end by doing nothing. And so ultimately we begin to consent to a certain uselessness and futility as the only thing possible to us. **Now that and that only is failure.**

That is the condition against which we are appealed to, to take precautions, in many a serious word of Scripture. I am sure that it is the condition which the apostle has in mind when he beseeches us to "pray without ceasing." To "pray without ceasing" means to **protest** without ceasing, it means to **assert God** to oneself without ceasing; it means without ceasing to **claim God** for oneself. To "pray without ceasing" means to preserve an attitude of vigilance and hope, concerning what is possible to us as instruments and channels of the Spirit of God. Nothing depresses the energy of the human soul, cutting it off from its allies and resources, like a private failure, a broken vow, a disappointment with ourselves; just as nothing, on the other hand, enlivens the soul and throws open the "everlasting doors," like a private victory. In this region, perhaps in this region only, is the maxim true, "Nothing succeeds like success."

Now Robertson of Brighton found it an excellent way of outwitting and outmanoeuvering this disheartening process—to map out in the evening before he retired to rest, the very work he proposed to do next day—the reading, the writing, the pastoral work—and then to see to it, that what he had pledged himself to do he should do. "The kingdom of heaven suffereth violence," said our Lord, "and the violent take it by force."

Let me venture a word on reading. If I am right in what is now a remote recollection, the characteristic of Robertson's reading is not that it was wide, but rather that it was deep and thoughtful and thorough: he would spend a whole year in reading one book or in acquainting himself with even a narrow epoch of history. Men like ourselves, who are responsible to our own conscience only for the use of our time, must be on our guard against the evil of merely desultory reading. I should say that for most men over thirty, writing is more profitable than reading, if for no other reason than this: that writing is always something of a discipline, whereas reading may easily be self-indulgence and a putting ourselves off with something that falls in with our humor. I find it a swift way of discovering whether in sitting down to read I am proposing to work; I make notes in writing as I read. Reading, unless where it is intended to be casual, should be accompanied by the taking of notes, the registering of the reactions of our mind.—Record of Christian Work.

"TOUCHY PEOPLE"

Some people are too easily offended by slights, real or imaginary. In supersensitive persons, the slights of which they complain are chiefly imaginary. This oversensitiveness is largely a matter of cultivation. One can develop almost any type of disposition and many unconsciously cultivate learnings of distrust of others and a habit of thinking that they are not appreciated as they deserve.

Such persons are never found leading in anything nor ever eagerly enjoying anything. The supersensitive person is chronically unhappy.. He keeps his feelings on the griddle and does not seem to know when the sun is shining. He sits in the shadows and imagines that everybody else is getting better recognition than himself and then wonders why such inequalities should prevail. Would such persons arise and forge ahead and forget about recognition and promotions and quit looking for slights and simply wage a courageous, manly battle they would fare infinitely better and always feel good enough to be as happy as anybody need be and increase their usefulness accordingly. Touchy people are strangers to happiness and greatly cripple their usefulness. It is not recognition and promotion but an ambition to enjoy the approval of God that should be one's chief concern. Proper recognition and appreciation of one's opportunities and daily benefits would so sweeten life as to make one insensible to slights.—Evangelical Messenger.

AVOID HIGH PRESSURE

The pace at which most of us are going these days shuts out any pleasure we might experience in the doing of everyday, commonplace duties. Every one, from father to the kindergartner, is in a hurry. The meals are too hurried. It would be a good thing to set the meal hour earlier, so that some time could be given to getting acquainted at the table and learning the knack of conversation and telling stories well.

Then, there is the housework question. Shall all the ironing be finished in one day even at the risk of a cross and irritable mother at the supper table? Or, shall all the fruit be canned in one morning even though on has a backache? Why should all the work be done in a minute?

Why must all the household goods be hustled out-of-doors every spring while the inside is cleaned anew? Why could not one room at a time be cleaned, week by week, with never any clutter or excitement? Why must women sew until their back teeth ache, just to get it all done by a certain date?

Why must the clubs and churches run a few women to death? The way club papers, house cleaning, missionary meetings, sewing girls and contagious diseases get jumbled together in some families makes one dizzy, and causes wonder that such an ordinary person as a man is ever put at the head of our great republic. Why, a woman could run the government, raise five children, supervise the White House and still have time to crochet!

But the high pressure is telling on the race. The children are nervous and dyspeptic. The women themselves break down nervously and have to do away with all outside activities, which really add to their ability as housekeepers and mothers.

Let the housework be done more easily. It pays to buy the labor-saving devices. Many things that are done regularly and methodically can be cut down and done more simply. Learn to use fruits for dessert. Clean a little every day and avoid the upheavals that break backs and ruin tempers. Above all, keep the mind cool and calm and rest some every day. Ten minutes of daily quiet would keep nervous prostration out of some families. Sleep with plenty of fresh air and do your shopping on foot and not by phone.

"Just take things easy," and it is surprising how the wrinkles will smooth out.—Dr. Lucy M. Eames.

THE VALUE OF TRYING

Failures may be noble or ignoble. It is the spirit in which one strives that counts most. The poet has sung:

"To try is better than the thing you try for,
To hope is better than the height attained,
To love is greater than the love you sigh for,
To seek is nobler than the object gained;
To 'wrestle with the angel'—this prevails,
Although the motive for the wrestling fails."

—Selected.

CHRISTIAN MONITOR
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VOL. IV SCOTTDALE, PA., JUNE, 1912 No. 6

A COUNTRY WALK IN CHILE AND A GERMAN HOME

J. W. SHANK

Pua is a pretty little village on the edge of the forest country of southern Chile. It seemed like a very strange destination for an American traveler because the depot platform was lined with wierdly dressed Indians and Chilean farmers. But surely this was the place, because Pua was the name I had jotted down in my note-book as the first stopping place in the south. A slip of paper in my hand bore the name of a Scotchman, who, I was told, lived in Pua and could direct me to the school farm of the Adventists.

"Yes, he lives just across the street from the depot," said the Chilean whom I questioned. (He spoke in Spanish, however). When I knocked at the door of the cozy little Scotch house a young man of twenty came to the door. Yes, he was the person referred to and could direct me, but I must first come into the house for awhile. He knew Dr. Browning, of the Institute Ingles, very well—had been a student there for several years. A fine school—a very fine school.

He had taken me into the sitting room which was clean and prim as could be. His mother came in and after being introduced, asked if she might bring a cup of tea or cocoa, saying I must be tired and hungry after my journey. My excuses of having eaten a late breakfast and not wishing to trouble her were entirely ignored and she bustled out to the kitchen. In the meantime the young man (Johnson by name) and I talked about the country and people in the neighborhood of Pua. I suppose he thought I was very inquisitive about everything.

Soon the cocoa was brought, along with bread, butter and raspberry jam. We had a pleasant ten-o'clock lunch and I thoroughly enjoyed it. The mother was very much interested in treating me as an honored visitor, just as though I was a relative from far away. Her hospitality was very natural and free and because of that I appreciated it very much. Through the open doorway to the kitchen I could see the two grown daughters preparing currants and cherries for canning. It reminded me of other days.

When I was ready to go, my new friend accompanied me to the outside of the village showing me the road to the school farm. And here I took my first country walk in Chile.

The day was like one of those fine days of June we see so often at home. I thought of Lowell's lines as I walked along the quiet lanes:

"What is so rare as a day in June
  Then, if ever, come perfect days;
Then heaven tries earth if it be in tune
  And over it softly her warm ear lays;
And whether we look or whether we listen,
We hear life murmur or see it glisten."

In the sky were soft, billowy clouds scattered thinly and the warm sun seemed to send life to everything. I heard the fluttering of many tiny wings; crickets chirped along the fences and grasshoppers rattled their wings as they flew over the meadows; larks and mocking-birds gave their familiar notes from the fields and orchards; fields of yellow wheat and oats waved in billows and glistened in the sun; cattle grazed contentedly in the pastures and along the roadside; dandelions and morning glories bloomed in profusion on every side; lucious ripe cherries and currants hung on the trees and bushes in the gardens; pretty Scotch and German homes were to be seen along the way; near several of these I noticed real steel wind-mills and in front of one home a number of men were busy sawing wood, using an engine and buzz saw. "Can it be possible that this is Chile?" I thought. "Yes, it must be, for yonder is an Indian herding cows, and along the road comes a cart drawn by oxen, while across the hill is the railway that brought me and a number of Chileans to the South. Yes, I am in Chile, the land of contrasts."

A walk of two and a half miles was just long enough to give me an appetite for dinner. When I reached the farm it was just dinner time, and without much ceremony I was hurried to the dining room. Mr. Casebeer and family were just ready to start to town after dinner to catch the train for Santiago. They were sorry to rush away upon the arrival of a visitor, but everything had been arranged previously. I assured them that it was all right, that I would accept the offer of the superintendent's wife to show me around, etc. Thus very soon after dinner the ox-cart was brought and the party set out for their trip, while I enjoyed several hours looking over the premises and getting a description of the work of the school farm.

Mr. Casebeer and Children Ready to Start to Town (Adventist Farm)

I met Mr. Westphal, the superintendent of this farm mission, in Santiago and it was through his suggestion that I stopped on my way south to see it.

The farm was donated to the Adventist Missionary Society by one of their members. There are 40 acres of land all of which, except about ten acres, is cleared of timber. Wheat is the only large crop raised. In the farm garden vegetables for home use are raised. The land is very beautifully located, two and a half miles from the railway, in a gently rolling country. The strip of uncleared land contains some very fine timber.

A farm house and a three story school building are located at the edge of the forest. The school building accommodates about 45 boarding pupils, both boys and girls. The children are taught ordinary school subjects up to the end of the sixth grade. Aside from these subjects they are taught music and Bible. Each pupil is required to work several hours each day in the farm garden, unless excused by special request of parents. School is in session during the forenoons, the afternoons being used for study and out-door work. Boarding pupils pay a light fee of $6.50 per month for board and tuition. If they do no farm work, more money is charged. It is the rule that every pupil must attend worship or do without breakfast.

While the work as a whole was very interesting as described, I felt that it was not very wisely planned. The farm manager must also manage the school, and cannot give his attention to making the farming pay. Not enough raising of truck, fruit and poultry is done for a school farm. The school building is neither commodious nor conveniently arranged. With the same outlay of money it could have been made much better. I thought the farm was fully worth taking the time to visit, however. I see no reason why it could not be made very successful.

My German Friends in Southern Chile

It was while at the farm that I met my German friend, Herman Kirschke, who has lived in Chile for 27 years. As soon as he learned that I could speak a little German, he insisted that I visit their home in the next village. His wife, having the rheumatism, could not get away from home and was always delighted to have German visitors. I was glad to accept his proffered hospitality and together in the one-horse buckboard we drove away. The village of Perquenco was a convenient place to get the train for Tumuco where I aimed to go next day

I was received very graciously by Frau Kirschke. I told her that her husband had given me more credit for my German speech than I deserved. "Ah, du sprechst goot duetsch," she said. I was very glad she thought so.

It was a very pleasant little house of three rooms and a hall on the first floor and a small attic above. There was a good barn, a chicken house and a windmill—all very near the dwelling house. On each side was a garden where apple,pear, plum, apricot and cherry trees grew. There was also space for strawberries, currants, potatoes and various vegetables. A hearty invitation was given me to eat all of the ripe cherries I wanted. I found that January cherries tasted quite as good as June cherries.

In the evening a simple supper of soup, potatoes, brown bread and honey was served. When all of the evening work was finished, the German hymn books were gotten out, and together we sang a number of familiar Gospel songs, while a young lady, who made her home with the old couple, played the baby organ. These people are ardent members of the Adventist Mission and are very piously inclined. During the course of the evening Mr. Kirschke endeavored to get up a discussion about Sabbath observance, but I was glad to plead my inability to speak German well enough to discuss that subject. He was very firm in his beliefs on the subject and rather severe on those who differed with him. Very fortunately we were able to avoid any controversy about it.

It was not difficult to realize that I was in a German home. The wall pictures, the home-made furniture, the candles, the feather-beds—all suggested the simplicity of German life. There was much in the conversation and surroundings to remind me of homes I have visited in the United States.

After a breakfst of wheat coffee, bread and fried potatoes, I took the train for Tumuco, feeling that my visit had given me another interesting view of South American life.

A WONDERFUL SYSTEM

Not long ago a Philadelphia merchant who was not thoroughly conversant with our postal regulations, asked the stamp clerk at one of the local offices how much it would cost to send a one-pound package to Camden, N. J., by mail. He was told sixteen cents. Then the following conversation took place:

"Seems like enough. Guess I won't send this other package; it's the same thing and weighs just a pound. I was going to send it to a friend in London. How much would that cost by mail?"

"Twelve cents."

"That's funny. Haven't you got your figures mixed? Sixteen cents to Camden and twelve cents to London?"

"You've got the figures."

"As a business proposition, I can't quite figure it out how this government can afford to charge but twelve cents to carry a package to London when it must charge sixteen cents for carrying the same thing across the Delaware river. I have two other packages, each weighing five pounds. What would be the postage on one of them to Tokio, Japan?"

"Sixty cents; the rate is twelve cents a pound to Japan."

"Well, I won't kick on that—3,000 miles to San Francisco and then across the Pacific all for sixty cents! Don't see how the government can do it. I guess we've got the best postal service in the world. I want to send the other five-pound package to Harrisburg—how much?"

"We can't take it."

"Why can't you take it?"

"Because of the four-pound limit on packages sent through the mail. You'll have to send it by express."

"You took the five-pound package to go to Japan, and it must go by our mails as far as San Francisco, yet you won't take this one at any price and it goes only to Harrisburg. Why's that?"

"Postal regulations."

"Well, Uncle Sam certainly is a corking business man."

Now here is something else along the same line. On January 1st the American Express Company adopted a flat rate on fruit, nuts and vegetables from thirty-six California towns to practically all express points within the United States, and a large part of Canada—"Minimum, 8 lbs., 35 cents; each additional pound, 4 cents, weight unlimited." A similar service is about to be extended to eastbound fruit from other western distributing points. But why this discrimination against the East? Does it cost the American Express Company more to send eastern produce West than western produce East?

If not, then why not a similar but cheaper service by the postoffice, our mutual express company? Mr. Britt, the Third Assistant Postmaster General assures us that the Postoffice Department can do this business with fuller protection and greater dispatch and at less cost than private individuals or private corporations. Then why isn't it done?—Practical Farmers.

EDITORIAL PAGE

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S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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"WHICH WAY?"—There is much needless confusion in the religious world today resulting from the many beliefs taught and practiced by so called religious leaders. That the superiority of the Christian religion is recognized by these false leaders is shown in the fact that virtually all of them have incorporated some of its moral teachings; in fact, many of them masquerade under the guise of Christianity. This fact makes them so dangerous and deceptive. The statement is frequently heard that a person does not know what to believe, or the question, "Who is right?" is often asked by those unsettled in their religious convictions yet eager to know the truth. Many such being unable to become firmly established without the needed assistance eventually cast aside all religious restraint and become antagonistic to Christianity.

The article under the above caption in the Bible Study Department of this number by Bro. Coffman is timely and to the point. To those having any doubts concerning their faith, and eager to know the truth, this article will appeal with special force. The Church cannot emphasize too strongly the application of the fundamental principles of the Gospel as the only solution for the ills of the day. Men in their efforts to make the Bible fit present conditions are placing the cart before the horse. The Bible is the unchangeable standard, tested for centuries, and only as we bring conditions in harmony with its teachings can we expect to find a satisfactory solution for the problems that are causing the universal unrest so noticeable today. The pulpit, the religious press, and the Christian worker need to proclaim more forcibly and fearlessly than ever the truth as it is found in Christ. Morality and civilization in themselves will never suffice, what is needed is a transformation of the heart which is a superhuman work.

GRADED LESSONS:—In the January 1911 issue of the **Christian Monitor** appeared a Symposium on the Graded Sunday school lessons. In the June number of the same year was published a discussion of the question. Since then nothing has appeared. At that time we did not consider the question to be settled, however there are those who apparently consider the question regarding the adoption of the Graded Lessons by our Church as definitely decided. The matter is too vital to pass by lightly and dispose of hastily. It is too great a problem to work out satisfactorily in a few short years. Not until the Graded Lessons have been given a thorough test are we in a position to pass final judgment upon their value as compared with the present Uniform system.

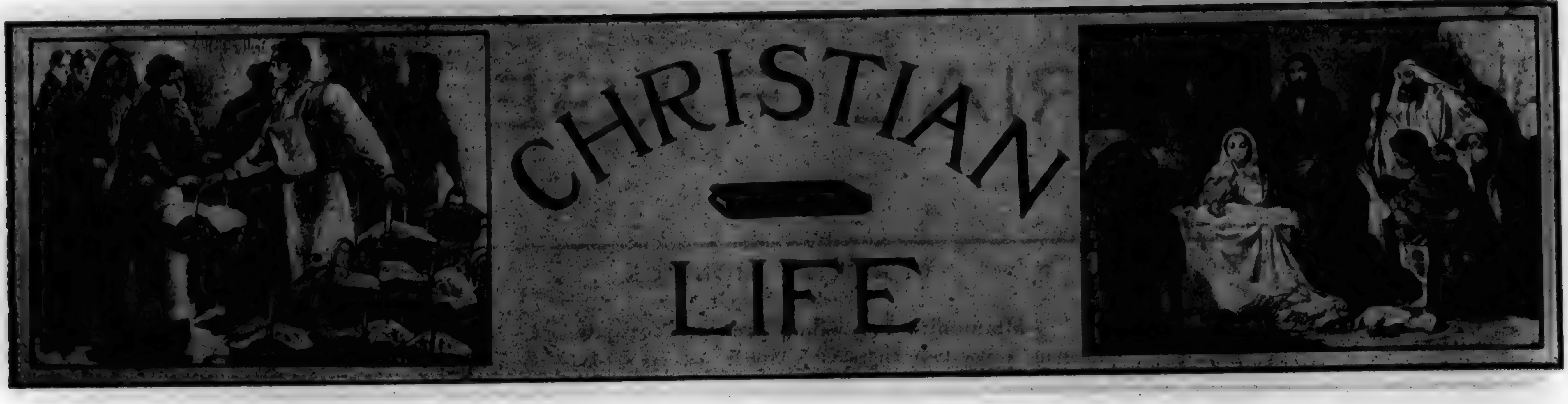
The criticisms, both favorable and adverse, have resulted in good. Objectionable features are being eliminated and in other ways the original courses are being improved. The lessons have been put to a test for about two years by many schools. These tests are bringing to light the merits and demerits of the system. They are proving whether the arguments, pro and con, advanced by critics, have a basis in fact or whether they were founded upon mere theory.

On another page of this number we have a brief summary of the results obtained in schools that are giving them a thorough trial. Read it. Compare the results obtained with your conclusions. On all questions of so vital importance we want to be open to conviction and free from prejudice. In our Sunday school work we want to ever keep in mind the best interests of the child and of the Kingdom. Whatever methods of work, whatever systems of lessons bring about these results, we want to adopt.

AN UNNECESSARY EVIL:—The common house fly is considered by many as a necessary evil. Investigation has proved it to be a serious menace to health, being a prominent factor in the spread of some of the dreaded diseases. The habits of the fly are well known. It breeds in filth, feeds on filth, and with filth clinging to it, it will frequently alight upon unscreened eatables leaving some of the filth to be consumed later by members of the household. Coming in contact with one sick with an infectious disease it may communicate the disease to some one else. In numerous ways it has been shown to be a serious menace.

The fly need not be tolerated. There are at least two lines of attack upon the fly. First, by destroying and disinfecting the breeding places, thus preventing reproduction; second, to destroy by means of traps, poison, etc., those that are already present. A fly killed now will mean the prevention of possible thousands during the season.

We call attention to the article on another page dealing with the problems of eliminating this pest. Also in the same department is an article dealing with a kindred evil, that of the mosquito. Read these carefully and then declare a relentless war upon these pests if you have not already done so. The public is slowly realizing that it is money well spent to get rid of these pests. Proper sanitation will greatly reduce these evils. Such sanitation is vital in the life of any people and we can no longer afford to allow insanitary conditions to exist about us with impunity. If we want to get more than a mere existence out of this life we must give some attention to making our environments congenial and conducive to good health.



TRUE CHRISTIAN LIBERTY

J. E. Weaver.

The word liberty means freedom from all restraints. I do not like to think of true Christian liberty as being limited. It is the personal liberty, of which we hear so many people boast, that needs restraints placed upon it. I have therefore chosen for the subject of this brief discussion, "True Christian Liberty" rather than "Limits of Christian Liberty."

The word liberty, however, connotes different ideas to different people. We are proud of the liberty we enjoy as citizens of the United States, and yet, we enjoy it only to the extent that we are obedient and submissive to law. We are free to do as we please. Yes; so long as we do not please to do that which may displease our neighbor. To some, liberty means only the gratification of selfish desires, which so-called liberty is the worst kind of bondage. Can he be truly free who is incessantly laboring and toiling for the advancement of the "empirical me?" No; self is indeed a hard master. To the slave liberty meant a breaking away from all that bound him to servitude. And yet, there were many slaves, faithful, obedient, serving honest masters, who enjoyed far greater liberty before than after their emancipation. These various interpretations of liberty only more fully convince us of the truth of the seeming paradox as stated by Wagner, "Obedience is Liberty."

Just as it is necessary for a loyal, patriotic, liberty-loving citizen of this country to be obedient and law-abiding, having a due regard for the welfare of his fellowmen, so must the Christian who wishes to enjoy to the fullest extent the freedom offered by the Christian religion be obedient to its teachings, obedient to conscience, adjust himself in harmony with the great eternal laws of the universe, and above all must possess that quality which so often seems to place limits upon Christian liberty, when in fact it is the fundamental principle of the Christian religion and of Christian freedom, viz., a due regard for, and a charitable feeling and Christ-like attitude towards those among whom he lives. Again in the words of Wagner, "In everything there is an eternal law which should be discovered and to which it is necessary to conform." To include this idea of obedience, then, I would define Christian liberty as A loyal obedience to conscience in the performance of all duties and a due respect for the opinions of others in matters of personal conduct.

Treating the subject from this point of view I wish to speak first of the part conscience plays, using as a text the words of Paul, "Let every man be fully persuaded in his own mind," and second the part that love plays for which I might choose as a text, "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth, or is offended, or is made weak."

The situation which called forth these teachings of Paul on questions of personal conduct of Christians was a very critical one. Picture for yourself a small band of people who have just entered upon a life which is entirely new to them and demands a change in established customs and modes of conduct and to some extent a separation from their surroundings. Think of the question that would naturally arise, of the differences of opinion as to the attitude that should be taken toward those who were still living in sin and idolatry, what former practices should be laid aside and what is the criterion as to whether a thing is right or wrong. Living in an environment which is anything but conducive to pure noble living and which constantly appealed to the evil inclinations of their past lives which they were trying hard to overcome and with no past history or experience as a precedent upon which to base their decisions, is it any wonder that among these early Christians there were tendencies to drift back to heathen practices? Is it any wonder that some should misinterpret the teaching of the new faith on the question of freedom and obedience to conscience and should fail to take into account or to harmonize with this teaching the other great teaching which must be recognized in all decisions on points of conduct—that of love.

The question that seemed to be the chief source of trouble in the early churches was that of eating meat that had been offered to idols. The advocate of freedom in all things saw no reason for hesitating on this point and did not seem in the least to appreciate the point of view of the weaker brother who saw in this act a partial return to former habits and a compromise with the heathen with whom he partakes. I can imagine the former even pointing with ridicule to the scrupulous brother whose conscience does not allow him to partake of anything that is at all connected with idolatry. Have we such people today who have reached such a high state of spiritual freedom that they can engage in all sorts of questionable activities and remain undefiled, who never take into consideration the influence they exert over their "weaker brother," and perhaps say in their heart with the Pharisee, "God I thank thee that I am not as this man." No doubt we have many such in our present day churches, but are they the active workers who are earnestly striving to extend the kingdom of Christ in the hearts of men? Are they losing themselves in a life of service? Are they engaged in alleviating the sufferings of humanity and in carrying the Gospel to the heathen? Ah, no! within their fence of morality and obedience to conscience they are striving to save their own miserable little souls and what matter to them if their brother goes to the bad—that is his business not theirs. God pity the man or woman who follows the dictates of a selfish, perverted conscience, calling that Christian liberty, and looks with scorn upon those who, though less popular, have less social prestige, are following in all sincerity the guidance of an honest, unperverted conscience which has been molded by love of God and man. The young man or young woman, however broad and unprejudiced a view of life he receives, who does not hold sacred the simple, unassuming scrupulous faith of father and mother lacks a very essential element of success.

It is this troublesome question of liberty then which comes to the ears of Paul after he had gone to new fields where new conditions and new problems were demanding his attention and his feelings must have been those of a parent toward disobedient, quarrelsome children. And how does he deal with the question? Does he write to the "free-thinkers" and say, "I agree with you; I have not the least conscience against eating meat offered to idols, and those people who are so easily offended are not enjoying the freedom of this new religion as they might?" No, that is not Paul's manner of dealing with problems of this nature. He takes sides neither with the advocates of freedom nor with the conservatives. Does he then refer them to former decisions on this question and say, "Thus has the Conference at Jerusalem decided and you must obey the rules?" No, this is not the method of a man who is so tactful and has so great executive ability as had Paul. He looks at the question from all sides; he considers its importance, and discusses it in the light of the real conditions of the churches. He considers this a safe advice: "Let every man be fully persuaded in his own mind." That is, he emphasizes the importance of being guided by conscience, of having firm convictions.

But what is conscience? To what extent is it a safe guide in this life of many and changing standards of morality? Ethics says, "It is the power or faculty in man by which he distinguishes between right and wrong in conduct and character and which imperatively commands and obligates him to do right and abstain from doing the wrong." One writer says, "It is the sense by which we taste the moral quality of our own motives." We all have experienced the results of acting contrary to conscience and on the other hand the satisfaction of acting in obedience to conscience when questions of right or wrong were concerned. The danger lies in the fact that our conscience may not be keen and acute but somewhat seared and deadened through abuse. Just as our ordinary sense of taste guides us in the selection of food so should this sense of moral tastes guide us in the selection of proper motives. But if one repeatedly ignores taste and allows himself to be influenced by lower and less reliable incentives he becomes intemperate and the result is **physical** wreck. No less then will that person, who repeatedly ignores the promptings of his sense of moral taste, lose the acuteness of that sense and the result is **spiritual** wreck. But you say conscience is moulded and developed by environment and is therefore not a safe guide. It is true that environment is a great factor in determining the standards of right and wrong and that man is unfortunate indeed whose training and surroundings have been such that would develop a conscience out of harmony with the universally accepted standards of morality. We would, however, much rather see such a man follow the promptings of such a conscience and have firm convictions than to be vacillating and unstable. Sincerity, after all, is the test of strength and the result of obedience to the "still small voice". Did not Paul have the traits of character which we admire even when he was unmercifully persecuting the Christian Church? That same unswerving determination when turned into the right channel made him the great Apostle of Christianity, and who was better fitted to advise the Romans and Corinthians to "be fully persuaded in their own minds" on all questions of right or wrong!

According to our definition of Christian Liberty, then, the voice of conscience should be the guide in the performance of all duties if we would be truly free, but there come times when we would do things not classed as duties to God or man, which are sanctioned by conscience, but which are not expedient under existing conditions, and here is where charity plays its part and aids the true Christian in making his decisions. Paul's solution of the problem would be incomplete indeed without the words, "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth, or is offended or is made weak." This test must be applied to all questions which do not involve a definite obligation to God or a clear opportunity to do a great service to mankind regardless of the few individuals who may be offended. But if by doing that which is considered questionable by my brother and which when accomplished does not further the cause of Christ, am I justified, or am I prompted by selfish motives? If I persist in this practice I shall be exercising my personal liberty but not enjoying true Christian liberty.

But to what extent is this practicable? Must we refrain for, instance, from harmless pastimes and amusements just because a brother is offended thereby? Again the words of Paul come to us with unmistakable import: "Destroy not with thy meat him for whom Christ died." To be sure these teachings do not mean that we must regard the opinions of all fault-finders, but if we show a spirit of kindness and of sacrifice, which is the true Christ-like spirit, such matters will be adjusted without difficulty. There is another phase which is just as important and that is the personal influence which every individual exerts over those with whom he comes in contact. If by your eating meat another, though not offended, may be led to violate his conscience and lose his self-control are you not partially responsible? Then surely love would have been a safer guide than conscience. Farrar, in his Messages of the Book, says: "If by his claim of Christian Liberty others were led to assert an emancipation which wounded their weaker consciences then, since kindness is nobler than even Christian Liberty, every good man ought to be ready to give up his own personal rights rather than endanger his brother's soul."

Let us ever have uppermost in mind and heart the welfare of our fellowmen and a real longing to fill such a place in life where we can do the greatest good to the greatest number and then shall we enjoy the True Christian Liberty to which are ascribed neither bounds nor limits for we shall be living close to the Master Himself and we know "Where the Spirit of the Lord is, there is liberty."

Goshen, Ind.

"GOLD FOR BUSINESS, SILVER FOR PLEASURE, AND COPPER FOR THE LORD"

Is the above true? We fear it is too true. Young man, don't begin life that way. A tenth of all income for the Lord is a good way to begin, but you will not need to stop there. Do not let fondness for sweetmeats, cigars, fine clothes, or anything else, rob you of the joy of giving to the Lord. Do not be governed by what another gives, but give "as God has prospered" you.

A brother who has had much experience with church finances once said to me: "It is an interesting study to see how people give to the Lord. Here is a widow with no income but what she makes by hard work, but her envelope is always in for Missions and all other benevolences. Here is a family with wealth at their command, and they mostly forget the benevolent offerings, and when they do contribute it is a small amount."

Many of God's professing people seem to be more liberal to the world than to Christ's cause. The diary of a young man who was a member of church contained this entry for the week: Board, $6; carfares, 90 cents; theater and carriage, $4.50; cigars, $1.25; incidentals, $1; gave sister 50 cents; church envelope, 10 cents."

Many who may smile at this will probably find, if they keep a diary, that they are doing no better for the Lord.

A young woman who makes her own living, and a very good one, too, when a collection was taken for Foreign Missions put fifty cents into the basket, and seemed rather complacent over it. The friend beside her, whose circumstances were about equal to her own, dropped in a five-dollar bill.

A few days later the two went out to select wedding presents for a mutual friend. The fifty-cent young woman bought one which she grumbled was quite beyond her means; the other invested seventy-five cents in a modest little gift. "Really," said the first young lady indignantly, "I should be ashamed to give anything of so little value to my best friend." "Very likely," was the cool reply, "but we have changed places since Sunday. Miss Smith may be a better friend of yours than the Lord, but she isn't of mine."

Let us carefully measure our gifts by the measuring-line of the Word of God:

1. Capacity. "She hath done what she could."
2. Opportunity. "As we have opportunity, do good unto all men."
3. Convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The providence of God. "Let every man lay by him in store as God has prospered him."
5. Symmetry of character. "Abound in this grace also."
6. Our own happiness. "It is more blessed to give than to receive."
7. God's glory. "Honor the Lord with thy substance."
8. Finally, "As ye would that men should do unto you, do ye even so unto them."—Sel.

Never forget this truth: "There is no right way of doing a wrong thing, but there are many wrong ways of doing a right thing."—Sel.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

SUPPORT OF MISSIONS

A very important part of the mission work is the part the home Church does. Those on the field have their problems, but many of their problems would be solved if the support from the constituency would be more consistent with Christian principles. There have been great things done in the mission fields in comparison to the amount of work the home Church has done. It always takes a long time to lead the masses in a new movement, and even though the spirit of missions is the essential characteristic of Christianity, yet modern methods for the adequate meeting of these new situations are necessarily different from the methods of earlier days. The mission work of the Christian Church took on definite form in the organization of mission boards for the administration of the growing interest in missions. About fifty years ago the women began to organize for their part of the work. In our own denomination this organization is in the form of sewing circles. About twenty-five years ago the young people began to organize themselves for more definite expression of this feeling of missions. But in our own time another form of organization is having its small beginning in the organization of the mothers. Their purpose is to instil into their children this essential element of Christianity. Out of this last mentioned may come the one great permanent conviction of the coming generation.

There is a constant objection to the expense of home organization. That is those who give of their means are concerned that all they give finds its way to the actual preaching of the Gospel and even object very seriously many times to any expense that might be necessary to get this amount and to send it to its destination.

If the Church would be as much interested in missions as it might, the expense could be lessened materially, but, as long as it is necessary to instruct and employ methods to create the necessary interest there will be the necessary expense. If even the pastors of the flock would be more interested this home expense could be much less. A certain minister of Pennsylvania gives his experience in one congregation of which he has been pastor for nineteen years. There is a membership of 120. During this time the congregation has given $115,000 and are now giving $8,000 per year above the $3,000 current expense. This is an exceptional congregation, but is it in harmony with the Christian religion?

We are living in an age of large things in church work as well as in the commercial world, and it is necessary that we expect large giving, but, such giving must be preceded and dominated with a deep interest.

Nothing can take the place of prayer and the Holy Spirit in a successful evangelization of the world. There must be a personal feeling that the world is lost without Christ and our efforts are a failure in the absence of His Spirit. Less confidence should be placed in the great machinery of the Church. We must not think more highly of the machinery of the Church than we ought to think and in this thought lose sight of the value of the more essential in this great work. On the other hand in the present condition we need to think as highly as we ought of the part that the Church organization must necessarily do. And we need to be as much concerned that the expense of this machinery be successfully met, for after all the success of those in the field depends so much on the attitude and support of the constituency.

We look for more ideal conditions but until they come we need to be more concerned as to how to bring them to the home Church.

MEMORIES FRESHENED BY DIARY LEAVES

III Nearing India

Lina Z. Ressler

There were a good many missionaries on board our good ship as we wended our way toward India, so it is not to be wondered that there was considerable excitement when the tall spires of the wonderful city of Bombay came into view in the distance. Two weeks' life together on a great ship cultivates close acquaintance and friendship. The fact that more than twenty of our fellow passengers were going to India as missionaries may give some idea of the friendships and mutual interests which sprang up during the two weeks just passed. True, we were going to different fields and would likely enter different lines of work. The work was for the one great Master, however, and while we understood His commands differently, and would work in widely different channels, yet it was work for Him, and the most of us were going because we loved Him. Is it any wonder, then, that these last few hours on the ship were especially precious, and are even yet full of tender memories?

The good ship sped onward as we gathered in little groups on the deck, straining our eyes to catch new glimpses of Bombay. "India's coral strand," quoted one earnest young missionary from England, as she leaned forward trying to see as much as she could of the land she was so eager to reach. She had suffered about all the troubles that sea-sickness can bring during the voyage, but she was brave and earnest and would likely be a help to the India she was so eager to reach.

We had sometimes wondered why Miss G. was so cool and matter-of-fact in her reports of her former work in India and her plans for the future as she was returning. Experience since has taught us that she had learned well her lesson of poise and self-possession, which experience in a hot climate must teach the missionary. Miss F., a practical nurse with some years of experience in India, was all energy and eagerness in her work of preparing to land again in the field she so much loved. She had so much to be thankful for. Her furlough at home had been very helpful to herself and God had given her the privilege of taking back with her three new recruits for the work, one of them a trained M. D., eager for work in the woman's hospital which had long been hampered for want of a lady physician. We did not wonder that Miss F. was glad for the privilege of introducing Dr. M. to such a needy work, and Dr. M., bright, interesting, cheerful, and energetic, could not help but be a help to her unfortunate suffering sisters in India.

There were several Roman Catholic sisters among our number. They, too, were anxious in some way to help India, and I think our life together on the great ship as we were going to that land, was of mutual benefit. Just why God's children do not all understand and work and live alike is not for us to say. One thing we know, it is required of each one to live up to the light he has. When during the Master's ministry, Peter questioned as to John's future, we may detect just a shadow of rebuke in the Savior's voice, as He said, "What is that to thee: follow thou me." And so in our friendship and fellowship and preparation for the helping and uplifting of humanity we need to remember that faithfulness to the Master and His bidding should be our chief concern.

The Bombay spires and churches and beautiful buildings are coming nearer. Our ocean home is being brushed up and polished for the landing. The sea is calm and beautiful. Baggage is being packed and preparations for landing are being made. How the kind handshakes and loving good wishes of those fellow passengers cling to our memory. We have seen or heard from only a few of them since that time, but the influence of those days will remain with us as long as life and memory remain.

The tide is out. One more night must be spent on the ship, for the Bombay harbor will not admit these ocean monsters unless she is in a mood to do so. This gives us more time for thought and preparation, and while many of us are impatient and eager to land immediately, it is probably better so, for it gives us another test in the lesson of waiting, a lesson which needs to be learned over and over again.

Little boats with curious-looking inhabitants come bobbing all around the great ship as she nears the docks. Many of these bring representatives of steamship lines, hotels, clearance houses, and money changers doing business in the great city. Baggage must be declared and sometimes examined on entering a new country, so there is much business and not a little worry and excitement in the preparations for landing.

A few visitors, too, are permitted to meet friends on the ship while she is waiting, so the moments go on and one by one we separate from our friends and turn our faces towards our several destinations.

Late in the evening our ship is bound by great cables to the landing place. How little we know of the mechanism of these ocean monsters, or of the skill and patience required in managing them. Preparation for landing is a strenuous time for the ship's crew. The passengers stand and look and wonder, but the crew, from the captain down to the deckhands are busy. Each has his task and promptly, quietly, skillfully, the work goes on.

Baggage finally is transferred to the custom house, the examination is made, and early in that bright December morning we are transferred to the Berachah Home, a place many missionaries have sojourned in their first few days of experience in India.

Scottdale, Pa.

MIGRATION AND ITS SIGNIFICANCE

There are a number of characteristic qualities so innate in the human soul that neither time nor change has ever been able to erase or even to modify in the least. Whether man has passed through a process of deterioration during the long ages since the experience in the garden, or whether the position is taken that today we are enjoying the highest state of civilizaton the world has ever known, either involves a great variety of intricate human experiences, yet the human family during all this time has not lost the spirit of migration that from the beginning was breathed into the blood. Whether this occurred when God in His kindness drove Adam and Eve out of the Garden or whether it was an original principle in the human soul does not concern us here, the fact that it has played such an important part ever since we have history is enough.

The origin of the nations is the history of migrations. The process in the making of the nations is exodus, crusades, invasions, emigration. This spirit of unrest has been the secret of progress, or revelation, in fact it has been the cause of success in the face of the enemy of decay.

The divine command to Abraham for him to leave his own country and kindred appeals to him. He traverses the whole country and according to the record stops for a short time at Bethel and Shechem, builds an altar thereon and soon we again see him going further until he arrives in Egypt, from which there is an exodus, a crusade, an invasion, an emigration. The Germanic stock called the Goths migrated southward until they came in conflict with the decaying strength of the Roman empire, and in a series of campaigns overran Thrace, Greece and parts of Asia Minor. This same spirit possessed the Huns as they invaded the Chinese empire, or the Alemanni as they crossed the Rhine and carried away their booty into the German forests, or the history of the Slavs as they spread northward to the Baltic, westward as far as the Elbe, and later when the kingdom of the Huns was overthrown they went southward beyond the Danube. All these are the most common events in the history of the nations. The human family represents a great onrolling, surging, shifting sea never finding its level only when it comes in contact with a great nation moving in the opposite direction. Our own forefathers did nothing new when they came to this country. They responded to the same cry of migration that was in the blood of all nations.

The principle has found expression in every generation, but it has taken on various forms in different ages and with different peoples. This secret call is today doing its permanent work in many of the oriental countries, as Russia, China and even India which has for generations been in the clutches of caste has broken its fetters before this restless shifting life.

There never yet has been found any human device or organization that was strong enough to prevail against this universal law of the human soul. When according to Gen. 11:1 "the whole earth was one language and of one speech," they were journeying and felt the tendency of being scattered, but human effort was not enough.

Our own nation owes its existence to this cry of migration, but what has been the blessing may be turned into a force leading to its destruction. The Goths came in contact with Christianity as a result of the frequent marauding expeditions. Each nation in its turn has come in contact with Christ and whether it is a terrible race of hostile bands as the Goths, or a monstrous race of fierce nomadic horsemen as the Huns, or a fierce and stubborn race as the Alemannia carrying away Christians as captives into their own ranks, they all have yielded to the powers vested in the Christian religion.

The foreigner, as we choose to name him, has invaded our territory. He has not come with sword and stave, blood thirsty and destroying our lives by force of arms. That has not been our lot, but perhaps our lot has been one just as serious as the nation that happened to be in the path of the vicious races of the past. By virtue of this unrest we have all become missionaries. It is no longer the choice or the lot of a few Christian people to accept the position that leads us out into an aggressive warfare against heathen religions. Whether on the farm or in the shop, in school or in most any vocation of life one is sure to come in contact with the foreigner more or less.

The fact that they have come to our country we take it for granted they have taken a passive attitude toward our customs and our religion. It is quite different with those who come to our country than with those to whom we are foreigners and in whose presence we are expected to adjust ourselves, than when the heathen has already taken a favorable attitude in the fact of his presence. He is helpless as he comes to our country much more accessible, willing to listen to a foreign religion than when he is in his own country. The advantage is all on the side of Christianity when the heathen comes to America if the Christian church is true to her profession and her prayers. The question now confronts us whether the Christian religion shall be as effective in the lives of the foreigner who comes to our country as it was in those older races. Unless we meet these multitudes in the true spirit of Christianity they are almost certain to control our nation. A few figures as taken from the records of immigration to the United States may help us to appreciate the situation. There is a gradual increase of this great flood into our country as the following figures will show.

1820—1830	151,824
1831—1840	599,125
1841—1850	1,713,251
1851—1860	2,111,060
1861—1870	2,377,279
1871—1880	2,812,191
1881—1890	5,246,613
1891—1900	3,687,564
1901—1910	8,795,386

It is interesting to notice the gradual increase from 1900 to 1910 that was broken by the panic of 1907.

1901	487,918
1902	648,734
1903	857,046
1904	812,870
1905	1,026,499
1906	1,100,735
1907	1,285,349
1908	782,870
1909	751,786
1910	1,041,570

It is estimated that during 1909 225,802 departed from our country and in 1910 there were 202,436.

"In regard to the religious belief of immigrants the statistics of 1899 give 52.1 per cent Roman Catholics; 18.5 Protestants; 10.4 Jews; 4. Greek Catholics; .9 Brahmans and Budhists; 13.9 miscellaneous."

The immigrant that came to our country in the days of our fathers came almost entirely from the middle classes of Europe and many of them came for the religious freedom. Those coming today are mostly from a lower class who have been, for centuries under the subjection of land lords and priests, and to whom liberty far too often means license.

"It is well known that the large majority of our immigrants stay in our cities; very many in the ports of arrival, notoriously New York. - - - - Nearly one-third of our immigration is to New York State alone, and of this the overwhelming majority is to New York City. How far it is the city generally, and not the country, to which the immigrant comes is evident from the following.

"According to the census of 1900 of the 160 cities in the United States having 25,000 inhabitants or over, in 87 (more than half) more than half the population was composed of either foreigners or the children of foreign born. Six cities (Woonsocket, R. I.; Fall River, Holyoke, Lawrence, all of Mass.; Milwaukee, Wis., and Hoboken, N. J.) had over 80 per cent. of their population so composed. Twenty-six cities more (including the largest, like Boston, Chicago, New York, San Francisco) had over 70 per cent. of their population so composed. Thirty cities more had over 68 per cent., and the twenty-five more had over 50 per cent. A large portion of the population is native born, but it must be remembered that the children are immigrants, born in our great cities, furnishing a population in some ways more dangerous than their immigrant parents. They usually have better educational advantages than their parents, but often less moral restraint. In many cases they have lost the religious restraint which their parents brought from the old countries. They have fewer family and domestic ties, their parents have broken away from their old homes. They have usually the environment of the crowded tenement and the city street, too often more powerful than the American school."

If what has been said is true we must never expect to have fewer foreigners in our country but a gradual increase indefinitely so far as can be seen at the present time. This situation should weigh much in determining the policy of the mission work in our cities. Is our present method meeting the demands? Should we direct our work more directly in a larger way for the foreign element in our cities? The Christian religion is the only force in the world that has ever been strong enough to unify a people so widely scattered and so diverse in character. It certainly seems to be God's wise plan that these peoples meet in our own country, and it is we who for the sake of Christianity owe them a friendly welcome and a helping hand.

MOTIVES FOR MISSIONARIES

In working in India as a missionary one is struck with the fact, that the country offers to such, opportunities, not only for winning souls, but for winning Christ. That is all right if it means a work **in** grace, but it is not so commendable if it means a stepping **into** grace. Looking at the matter from the latter standpoint one sees how often it happens that before the missionary can teach he has to be taught; before he can mold and make he has to be molded and made himself and before he can conquer others he has to be conquered by Christ. Yet this is perhaps the last thing the missionary thinks about when he launches out into the deep, and reaching the foreign shore he starts out to work among the heathen. He is set on doing something; God is set on teaching him to be nothing. He is set on making his mark; God is set on erasing the mark he has already made. He is set on making his past to bear on his **present; God is set** on combining both his past and present to bear on the future.

And so the missionary has to learn the great lesson that he is nothing, and that God is everything; that his work is nothing and that his submission is everything; that his environments are nothing and that his inner life is everything.

These lessons are more or less prepared by God for every child of His who works in the foreign field and they are learned quickly or slowly, according to the purity of the motive which brought him out.

Believing that many find these difficult to learn through having come from mixed motives we have drawn out the following reasons why one should not come to the foreign field and trust they may prove helpful to some who anticipate taking this step.

Twenty Reasons for Not Going to the Foreign Field

1. Don't go because you want to go. To choose one's own will in this or any other direction is bound to end in failure or disaster. Seek not your own will, but "seek ye first the kingdom" (Matt. 6:33).

2. Don't go because some one else has gone or is going. To follow after your own sister or brother or some one else's sister or brother is to follow man and not God and to all such the warning comes, "Follow thou me" (Jno. 21:22).

3. Don't go because you are touched by the romance of Missions. There is no romance in a life amongst the heathen. Read the life of Paul, the greatest missionary, and reckon up his sufferings.

4. Don't go because you hear thousands are daily dying and sinking into Christless graves. This is alas only too true, but unless you have a higher motive than this you will do but little toward saving any of those thousands. During the ten days of waiting before Pentecost, God knew that thousands were perishing and yet He said, "Wait." Perhaps He is saying the same word to you.

5. Don't go because you have been asked to go. In the first place no one has any right to ask you,, and, in the second place you have no right to respond to any human invitation. Hear what God says, "I have not sent these prophets yet they ran" (Jer. 23:21).

6. Don't go in fulfillment of any vow or promise. Many vows are made and promises given under the law which cannot rightly be fulfilled under grace.

7. Don't go under the power or impulse or excitement or because you feel you ought to go. Feeling is very treacherous and transitory. Besides we should walk by faith (II Cor. 5:7).

8. Don't go because you have nothing to do at home. Idlers in the homeland do not make good laborers in the foreign field. It is laborers God wants (Matt. 9:38). Beside how is it you have not in days past obeyed the command, "Go work in my vineyard" (Matt. 21:28)?

9. Don't go because you believe you would be useful. Paul once thought Jerusalem was the very place where he would be most useful, but God said, "Get thee quickly out of Jerusalem for they will not hear thy testimony concerning me" (Acts 22:18).

10. Don't go because you are strong and can stand the climate. Often the strongest are the first to fall while on the other hand God's strength can be strong in weakness.

11. Don't go because you have been promised definite and special work. Never launch out in Christian service on man's promises but on God's only. It is unscriptural and therefore wrong to wait on man for a sphere of work. "Thou shalt go to all that I shall send thee" (Jer. 1:6).

12. Don't go because you feel sure it is just the kind of work you would like. Many have found to their cost that the work has repulsed rather than attracted them and that of it one would truly say, "Distance lends enchantment to the view."

13. Don't go because you have private means and could support yourself. This often afterward becomes an excuse for leaving the field and is, many times, used by the devil as a snare to the soul.

14. Don't go because you are young and want to make use of your life for God. God must decide that matter, not you. See what the Lord said concerning Peter (Jno. 21:18).

15. Don't go because some individual, society or church has promised to support you. Their support may fail, and in any case God has promised to supply all your needs (Phil. 4:19).

16. Don't go because you are old and want to give your last days to the heathen. The foreign environment, climate, etc., are more trying to the old than the young and sometimes cause a speedy return home. Unless God directed do not ignore the law of adaptation.

17. Don't go because you are not, "clever and talented," but think you could "fill a corner" in the foreign field. Perhaps you could and perhaps you could not; it is impossible to say. All we know is that God has ever claimed the best for His service (Lev. 21:16, 23 and 4:16).

18. Don't go because circumstances are against you at home. The life hid with Christ in God is a life above circumstances. If you have not learned that lesson at home it will be far more difficult to learn it in the foreign field, where your circumstances are more complicated and trying than in the homelands.

19. Don't go because you have had disappointments in the homeland and would like to bury yourself among the heathen. It is only lives that have been filled to overflowing that can stand the strain upon them of the heathen around.

20. Don't go because you are fond of travel and would like to see another land and people. The novelty soon wears off and so does your enthusiasm and your interest and ere long you will feel like a fish out of the water and yearn for deliverance from your false position.

No, there is only one reason why a Christian should become a foreign missionary, and that is because God has said, "GO." When He speaks listen. When He commands obey. When He gives marching orders, start off at once. Don't listen to any other voice, don't admit any other motive, don't advance any other reason. Let your going be only on the lines of Matt. 28:18, 19.

1. Trusting in one fact, that "all power is given unto me in heaven and in earth."
2. In obedience to one command, "Go ye."
3. For one reason, "Therefore," because of the command and the promise.
4. For one purpose, "Teaching."
5. Relying on one promise, "Lo, I am with you alway."

Selected by Esther E. Lapp,
Dhamtari, C. P., India.

AN ESQUIMAUX MISSIONARY'S NOTES

My mail leaves November 15 and if I miss it I must wait until July. I should be lonely but for the daily school and service, getting the winter's fish and fire, wood, and repairing my house. This is built from the wreck of a whaler, 20 miles away. The woodwork is covered with sails, and that with 2-3 feet of earth, and that with a thick layer of packed snow. Then the house is nice and warm with a good fire. The window is of seal gut in the roof, often broken by wind. We have plenty of wood, though no trees growing. It is thrown by storms on the beach, having come down the rivers. We get our water by hauling ice from a fresh water lake with the dogs. We live chiefly on fish, which is plentiful in summer. I caught about 4,000, but a few warm days made them useless except for the dogs.

The natives are very glad to have someone to teach them about God. A woman came one day asking if God would forgive her for evil deeds done in ignorance. She told a dreadful tale of killing four of her little children. She said they had had no teacher and did wrong without knowing it was wrong. I tried to teach her as best I could with so little knowledge of her language. They are afraid I shall go. Many of the old mothers have adopted me as their son. I am also brother to numbers. They even want me to take one of their decorated beauties to wife. I expected to find them dirty people. I was mistaken, however, for here they are clean. They always wash their clothes on Saturday, and everybody has a bath, and on Sunday they turn spotlessly clean. Although it is a little hard traveling in the intense cold and hard to sleep, that is about all, and one soon gets used to living here. They are very keen indeed to learn, and it is for God's children to see they learn the right thing. The joy of working for God means much and when discouraged, I try to think of my privileges and that God has chosen me for this work. This makes me so happy and I bless God.—W. Hy. Fry in The New Era.

NOTES

Persecution of Converts in India

The Gossner Missionary Society has a most prosperous work in Jaspur. More than 2,500 heathen have been converted, and almost 3,000 have become earnest inquirers after the truth as it is in Jesus. This is the more remarkable because Jaspur seems to have little religious liberty, though it is in the Empire of India, and converts from heathenism are severely persecuted by the Hindus. In some cases converts have been persuaded or even forced to eat rice upon which blood of the sacrifices had been dropped, or some drops of such blood were put into the mouths of converts who were then forced to wash them down with brandy made from rice. Then they had to sign a statement that they would never again attend Christian services, or, if they did, pay a large amount of money.

Frequently converts thus treated have gone back into heathenism, not so much on account of the fine placed upon attendance at Christian services as rather because they believed that the blood thus eaten had again put them in the power of demons. Those who have eaten the blood and yet remained in the Christian Church, are persecuted, threatened, and subjected to attempts at extortion. Thus, it is not an easy matter to follow Christ outside the camp of heathenism in Jaspur.—Missionary Review.

Figueras Evangelistic Mission in Spain

The Figueras Evangelistic Mission was founded in 1877 and has for its purpose the evangelization of the province of Gerona, in northeast Spain, which contains a population of 400,000. The town of Figueras, which is the headquarters of the work, is situated close to the French frontier, under the shadow of the Pyrenees and in sight of the Mediterranean. It is one of the most progressive towns in Spain, and the preaching services and the Sunday school of the mission are well attended, in spite of the opposition by priests and nuns. The Medical Mission, mothers' meetings, day and night schools, and especially regular house-to-house visitation, are of great help in overcoming popular prejudice against Protestants. There are nine other stations, among them Gerona, the capital of the province and a very fanatical city! The income of the mission is about $9,000 a year, friends of the work in England furnishing almost all funds.—Sel.

China

Rev. P. Frank Price, of the Presbyterian Seminary, Nanking, writing in the Union Seminary Magazine, makes the following statements: There are more people in China than in the four continents, Africa, North and South America, and Oceanica. Every third person born into the world looks into the face of a Chinese mother. Every third man who toils under God's sun and rests under God's stars, is a Chinese. Every third couple given in marriage plight their troth in a Chinese cup of wine. Every third orphan who weeps through the day, and every third widow who wails through the night, is a Chinese. Put them in ranks joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts. Constitute them into pilgrims and let them march before you at the rate of 2,000 every day and night, under the sunlight and the solemn stars, and you will hear the steady tramp, tramp, tramp of that weary, pressing, throbbing throng for 500 years. Japan is leading the Orient, but whither? Of the seventy nations mentioned in ancient history, only two survive today. Of these one is scattered throughout the earth awaiting its final resurrection, and China is the other.—Sel.

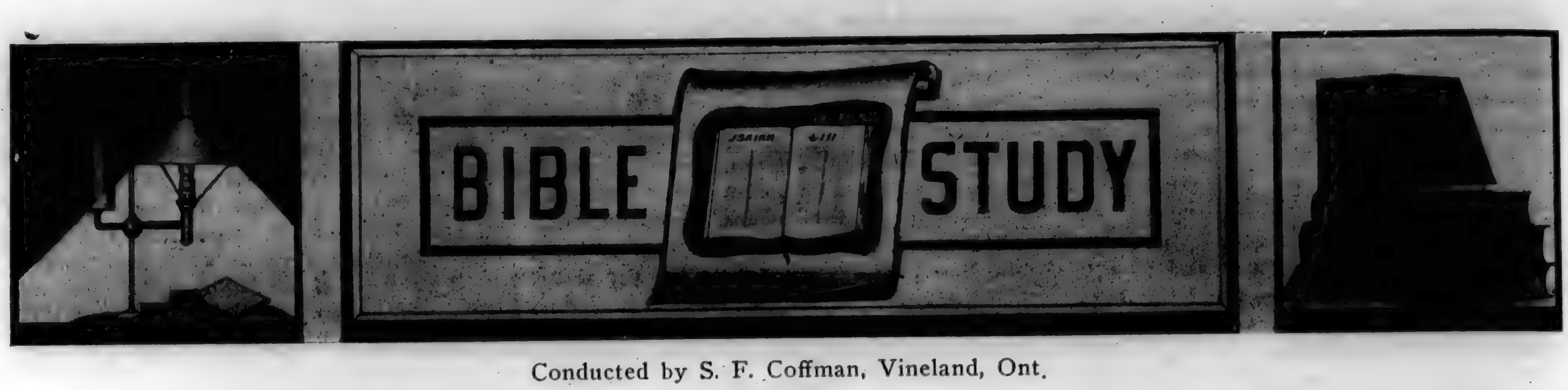
What Missions Have Done for China

A Chinese secular paper, the Shanghai Mercury, stated, on November 27, 1911, editorially, that up to 1840 all China believed that what its rulers said was true and trustworthy. Its Huangti (the Emperor), was considered the sole master of the sublunary universe: heaven reigning above, he below. China alone was refined, all else was barbarian, uneducated, unenlightened, uncivilized. China knew all that was to be known and could look down on everything and everybody else. But, so continued the editorial writer, "little by little, thanks to missionaries, schools, treaty ports, and still more, travel, a knowledge of the true state of affairs began to dawn. Press, pulpit, preaching and practice drove home the newer learning, opened the windows of the soul to the new light, and despotism was really ready to vanish before the standard of revolution was raised at Wuchang."

This testimony of a secular newspaper to the work of the missionaries in China is as refreshing as it is unsolicited.—Sel.

A Chinaman's Generosity

A worker in the Malay Peninsula, writing in Echoes of Service, tells an interesting story of a poor old Chinaman, an inmate of the decrepit ward of the pauper hospital at Kuala Lumpor. By industry in making baskets he had saved twenty dollars, and half of this sum he gave as a freewill offering to God, the remaining portion being placed in trust with one of the older Christians against the day of his burial. Yet we still hear the reproachful term—"rice Christians!" "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom?"—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

WHICH WAY?

Occasionally the Christian world is staggered by the sudden change of front of some minister who has been teaching the Gospel or by the unexpected declaration of some teacher who has professed faith in the Bible, and who now take a position of doubt or unbelief toward the Orthodox faith in the Bible. Of all consciences the Christian conscience is most tender and is most easily wounded. The Church has been in touch with subtile influence which has made her quick to see and feel things that other mortals who have to deal only with time and sense have not learned to appreciate. What the Church is appalled at the unchristian world is apt to applaud. What the conscience of the Church is ready to condemn the world will condone. But, the Church always has been and will continue to be the conscience of God and the standard of righteousness in the world. She has a mission of judgment as well as a mission of mercy here and must fulfil it.

The causes of the change of attitude toward the Bible and the Church are many. In all ages men have been investigating the claims of religious teachings and have found in many of them some of those elements which are found in the teachings of the Bible. They have also found that these teachings have been adapted to the nature of man and have had a tendency to make man worshipful, and some have even taught that there should be a high standard of moral life, even at the cost of suffering and denial of the flesh. Others, however, have appealed to the fleshly lusts and carnal nature and have held their devotees because of the sinful pleasures permitted them, yet all have made men worshipful. Because men are taught to worship and have recognized a deity and have a belief in a life to come, some have granted the sufficiency of such religions and have placed them on a level with the doctrines of the Bible as a power of salvation. This subtile reason and assault on the Bible has turned many from the faith in the days of the prophets and of the apostles. The same contentions continue today with dangers of the same results.

We presume to study the religions of the Ancients. Ancient temples are unearthed and the shattered remains of altars and idols are patched together, and the fragments of ancient literature are pieced and assembled to rebuild the religious beliefs of the nations whose people and language and faith God has long ago consigned to destruction because they were unworthy to exist. Why have Egypt, Assyria, Ephesus and Rome fallen in their return? And why has Israel been robbed of her glory again and again? It is God's reproof for the errors of their religions and their consequently corrupted lives. Men may discover the truth or a part of the truth of ancient religious belief, but they will find no saving elements in those ancient creeds. There were none, for they have failed to save the nations who maintained them. There is always an opportunity of a revealed religion remaining pure through the process of Divine selection and the sifting out of that which becomes error, but the changes of time have proven that there is little hope of a religion becoming pure through the process of evolution in the minds and hands of sinful beings without the aid of special revelation.

It is a remarkable thing that the Christian nations, or the people of Christian nations stand ready to accept the intricate and treacherous philosophies that have so recently been exploited upon the Christian nations especially. Christian science with its vague terms and mystic teachings is among the foremost. The Yogi philosophy is a more recent nostrum and this is quickly followed by the advent into the Christian world of Bahaism (an import from the regions of Hinduism and Mohammedanism, to reconcile, which it has been invented), which seeks to reconcile the Christian faith to the religions of the East.

Why are the thrones of the heathen nations tottering as unto the day of their destruction? and why the cry of the heathen to the Christian world and Church? Is it not because God will cause to pass away the things that cannot save and establish that which has life and power and righteousness in it? The mighty efforts that the teachers of the heathen religions and the false teachers are making at the present time to establish their doctrines and especially to establish them among the people of Christian nations seems like an attempt on their part to hide away the treasures of their faiths in a safe place ere their nations go down and their religions perish with them. Jericho was doomed to destruction. Her treasure must perish with her. What was gold to Jericho, and a treasure, was a curse to Israel and death to Achan. The Church has no right to become the depository of the relics of heathendom; the Christian student cannot, in justice to his faith, recognize the tenets of the past heathen peoples as the source of his own faith; the Christian ministry should recognize their calling as the proclamation of the teachings of Jesus Christ who commissioned them to teach His Word because He found no truth in any other religion which has the power of eternal life in it.

Some efforts have been made to harmonize the Bible with present beliefs and scientific truths. How hopeless this task is, is only recognized when one understands that the aboslute is not yet discovered. The Word cannot adjust itself to one opinion today and to another tomorrow. Were it to do so would prove it to be as false as the error which it seeks to support. If, on the other hand the Bible cannot support and substantiate the truths which it claims for itself then it has no right to exist as the standard of Truth. It is neither a system nor a classic of physical or metaphysical science. It teaches solely the worship of the One true God.

In applying the principles of the Word of God to the needs of men and to the improvement of the social and physical conditions, it is often found to be impracticable. Men judge the Bible to be impracticable, the Christian profession a humbug, and the Church a failure. To judge either a failure is to declare Christ a failure and the God whom He revealed the myth of the ages and not the Eternal One. But what is the world aiming at but the very ideal condition which the great kingdom of glory shall manifest? "Peace on earth, good will to men" was the inaugural message for heaven's King. It was the doctrine of Christ and all of His teachings concerning His kingdom was based on that truth, and the application of it as Christ applied it is what gives men trouble. The failure is not in the too high ideals nor in the impossible applications, but in the men who try to apply the teachings under impossible conditions. The Kingdom of Heaven cannot be established without the King, and men must recognize Him and His power within their hearts ere the fruits of that life will be manifested in their deeds. We cannot expect godliness from godlessness, nor can men expect righteousness and peace without the heart possession of those principles. Let men teach conversion and renewing of life through Christ and the teachings of the Gospel will not only become practicable but natural.

While the Church is seeking to solve the questions of socialism and finds it expedient to change the teachings of the Word and make of Christ a socialistic reformer in order to meet the needs of the time, let her rather find the error in socialism and bring that organization and all of its problems to the solution of the Word of God and the power of His life. The Church has a mission for the world in these things. She will not acknowledge failure. Her survival with her messages of truth through the past ages is a monument to her success in the hands of her Lord and Master. The nations that have stood by her and accepted the teachings which she has given bear testimony as to the worth of the principles of her faith and the social conditions, with comparative peace and prosperity, and the growing convictions favoring the application of the principles of Christ to the needs of men, bear mute testimony to the success of the Church in the world.

What shall the Church do when she listens to the many voices of her self- appointed critics and of her ancient adversaries in doctrine and faith? Will she accept the creeds of heathendom in order to win heathendom to the undefiled doctrines of Christ? Will she attempt to modernize and systematize the ancient faiths and class them as one with the revealed faith of Christ? What attitude will she take toward the scholastic mind who looks upon the Bible as a literary classic? toward the business man who judges the Church a financial failure on account of her not applying modern business methods? toward the socialist who fails to find her in the field of violent revolution? and toward the fanatic who bemoans the success which is not marked with startling emotionalism and sweeping conversions and great ingatherings into the church?

Her answer may well be, that she is sufficient in herself in all things. Her principles are all taught in the Word and are a complete guide in all things. She seeks no new doctrines and finds no need of a new religion or creed. She is not a maker of religions but is the living exposition of Divinely revealed truths. For the application of the principles she has the example of Christ, and the testimony of His apostles. The Church and her Bible have a place and a history in the world peculiarly their own. They cannot be located, related or judged by the ordinary standards of men. Their origin, mission and destiny are peculiar to themselves and must thus be judged if correctly judged. With reference to her work and her organization she again has her own system. Her business is not based on financial profits and losses, and her obligations those of love and not of debt. Her business is advertised by her goods and not by her words. Her success as a power to win men depends on the efficiency of the gospel which she preaches and not on the acceptableness of the doctrines in the estimation of men. As an example of the kind of criticism the Church is receiving we note the judgment of Pastor Russsell's self-appointed Committee which says that Mission work of the Church in Missions is a failure because the right kind of doctrine is not preached. All fanaticisms claim success for their peculiar teachings. But the Church will go on preaching the Gospel of Christ as heretofore and the dark corners of the earth will receive their light and the truth and salvation by the Christ which she preaches.

Let men stand by the Bible and the Church. Heaven and earth and error will pass away. The Word will never pass away and the gates of hell shall not prevail against the Church. She may have faults and she may fail in some of her work, but the remedy is within the Word and the standard of her excellence is her own Head. "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

GRACE OF THE LAW

XVIII Leviticus

The spirit of worship is one of the things which the Lord emphasizes in the series of laws which He gave to His people. The whole law was a series of commandments governing the worship of the people. Their approach to God was through the offerings brought by their hands and the meditation of the priests. Their approach was limited to the outer court, but the efficacy of their offerings required the entrance of the priests into the Holy place and the access of the High Priest into the Most Holy place into the presence of the Lord. There was somewhat of a difference between the **external service** and the **internal devotion** signified by the two parts of the tabernacle. The one was a representation of the people dwelling in the flesh and the other the indication of the dwelling of God in the Spirit. None can worship God truly who do not worship Him in spirit as well as in the forms of earthly service.

In the study of Leviticus twenty-four, we shall note the representation of the spirit of worship. The manner of approach and the privileges of access to God and the times of worship have all been indicated in previous chapters. We have now to deal with those things which have nothing to do with blood, and vessels of the sanctuary which were never touched with the blood of the offerings made by men. While they were once consecrated by the sprinkling of blood they were thus consecrated to a service which dealt with another phase of the service of Christ and the worship of men. The golden candlestick received the attention of the High Priest in his daily ministry; the table of shew bread was attended to once a week only. Each was a golden vessel. The former performed a ministry by oil and the latter a ministry by means of the meal offerings of the people.

THE WORSHIP OF THE LORD

Lev. 25

A. THE SERVICE OF THE CANDLESTICK.—Vs. 1-4.

I. The Supplies.

1. Commanded by the Lord.—V. 2.
2. To be brought to Moses by the children of Israel.—V. 2.
3. Pure oil olive, beaten.—V. 2.

II. The Lamps.—Vs. 3, 4.

1. The golden lamps set on the seven-branched candlestick.
2. Situated outside of the vail separating the Holy place from the Most Holy.
3. To be lighted every evening and to burn during the night.

III. The Priest's Service.—

1. The work of the High Priest—Aaron's service.—V. 3. (Cf. Ex. 27:21).
2. To dress the lamps every morning, snuffing the wicks and filling the bowls with oil, and lighting the lamps every evening.—Ex. 30:7, 8.
3. A ministry whose benefits were received during the night.

B. THE SERVICE OF THE SHEWBREAD.—Vs. 5-9.

I. How Supplied.—

1. An offering from the children of Israel.—V. 8.
2. Composed of the fine flour of the free will and burnt offerings.—Lev. 2:1-3; 6:14-16; Cf. Num. 28, the meal and drink offerings specified to accompany every kind of offering. Note that only a portion of the meal offerings were burnt with the sacrifice, the balance being the portion of the priest from which portion the shewbread was made. (See V. 9). "For it is most holy unto him of the offerings of the Lord **made by fire** by a perpetual statute."

II. The Bread.—

1. Baked of fine flour.—Wheat flour.
2. Twelve loaves of bread, each composed of one-fifth of an epha of flour.
3. Two heaps of six loaves each placed on the golden table of shewbread.
4. The twelve loaves to remain on the table in the Holy place from one Sabbath to the next.
5. Twelve new loaves to replace the old each Sabbath.
6. The bread which was removed from the table to be eaten by the priests during the following week and only in the Holy place.
7. Frankincense to be placed on each heap of bread when placed on the table in the Holy place.

III. The Service of the Priests.—

1. To replenish the loaves on the table each Sabbath.
2. To eat the shew bread as their portion from the Lord during the week.

C. BLASPHEMY CONDEMNED AND PUNISHED.—Vs. 10-23.

I. The Blasphemer.—

1. A son of an Israelitish woman, Shelomith, of the tribe of Dan.—Vs. 10, 11.
2. His father an Egyptian.—V. 10.

II. The Occasion of the Sin.—

1. A strife between the guilty one and an Israelite in the camp.—V. 10.

III. The Blasphemy.—V. 11.

1. Blasphemed the name of the Lord.
2. He cursed.

IV. The Apprehension.—Vs. 11, 12.

1. He was brought to Moses.

2. He was put in ward to await the judgment from the mind of the Lord.

V. The Judgment of God Against the Guilty.—Vs. 13-16.

1. To be brought forth without the camp.
2. Witness of the guilt to be present.
3. To be stoned to death by the congregation.
4. The judgment to apply to all blasphemers.
   a. To any one of Israel.
   b. To any stranger dwelling in the camp of Israel.

VI. The Judgment of Death Safeguarded.—Vs. 17-22.

1. Those guilty of taking human life to be put to death.
2. Those causing the death of a beast shall not be put to death but shall make restitution with another beast.
3. Damages and blemishes punishable with like damage and blemishes.
4. A law for the camp of Israel whether for Israelites or strangers.

VII. God's Verdict Executed.—V. 23.

The Significance.—The first element in worship is that there be a worthy object of devotion. In this respect the tabernacle in its representations was very plain. The pillar of cloud and fire represented the presence of the Lord, abiding with His people. The tabernacle represented His abode in their midst. But in the tabernacle there was also a true illustration of His character, revealing Him as a God of light and revelation. "In him is no darkness at all." In the day time the "children of the day" may safely walk, because they have the great light of God. The light of day illuminated the Holy place during the day affording the light that revealed to the priest the things of God, and enabled him to serve in His peculiar ministry. That God is always a God of light was suggested by the fact that in His sanctuary there was no darkness. In the night time the light of the golden candlestick shed forth its light and in the house of the Lord there were no mysteries to explore, no groping in dimness and no feeling after Him in darkness. The objects of His revelation and the means of His worship and the access to His grace were as visible in the night time as in the day. He of all the gods reveals Himself to those who worship Him, and there need be no doubts and darkness there.

The candlestick was not an altar to receive either the homage or the trespasses of the people. Yet it was a representation of Christ, in His ministry of revelation and also in the gift of the Spirit. The candlestick was made of **beaten** gold and the oil was taken from **beaten** olives. The spirit of confidence and the pleasure of our worship because of the certainty which we have in God and in the clearness of the truth, has resulted to us only at the cost of Christ's suffering. Even though His nature and character were "pure gold" and unbroken in one piece, yet was he "Bruised for our iniquities." The Holy Spirit has become the Revealer of the way of life and of salvation only at the cost of the Mediator's suffering and death. In all things, both the Father and Son have proven to be worthy of worship.

There is another element in the spirit of worship, and that is, that men should worship in holiness. True worship is unselfish devotion. Let Israel bring the oil, the finest oil. The priest pours the oil into the bowls of the lamps and in the night time, while men sleep, their devotions shine out, ascending before God as an evidence of the love and faithful service of those who brought the gifts of oil to the sanctuary. What did Israel get for this service? Night after night the oil was burned away and nothing returned to them. They brought the oil and it bespoke their faithful devotion to God and they were satisfied. And God was satisfied.

A third element in worship is that men must worship God in the Spirit. In this case the oil represented the worshiper, even as the Holy Spirit becomes the Intercessor of the believer, "Making intercession for us with groanings that cannot be uttered." Neither is this intercession and worship through the Spirit accomplished without the aid of the Mediator, nor without the recognition of the atonement made with blood. The same hands that pour the oil into the lamps are the hands that have received the offerings for sin and trespass, pouring out the blood and partaking of the sacrifice for sin. We can worship God only in the Spirit, but must recognize the means by which this fellowship with God is made possible. The coals from the altar of sacrifice are borne in to the Holy place by the Priest who sets the lamps alight.

On the north side of the sanctuary, opposite the golden candlestick, stand the Golden table of shewbread. Like the candlestick, it had no part in the offerings of blood and in the daily sacrifices. It did not appeal to God for mercy and forgiveness. It stood before the Lord as a silent memorial. It witnessed to the faithfulness of His people **to Him.**

Twelve large loaves of bread, each made of seven quarts of fine flour, (one-fifth of an epha), must have been a bountiful supply for the priests who ministered before the Lord during the ordinary days of service. On special days when more priests were required for offering, special loaves and cakes were also a part of the offerings of the people and became the portion of the priests for their use. God gives bountiful supplies of grace to those who serve Him. Pure frankincense was placed on each "row" of bread. This was the sweet savor which accompanied many of the burnt offerings thus designating that there was an element of sacrifice in the bread which God gave to His priests. It associated the bread with the offering of the sacrifice of which the fine flour which composed the bread was a part. In a most beautiful manner does this bread thus become the symbol of Christ who said, **"The bread that I shall give is my** flesh which I **shall give for the life of the** world." To God it was a sweet savor; to the priesthood of God it was life. Worship thus has in it an element of fellowship. There is a common object of delight and both the worshiper and the one who is worshiped have the full appreciation of pleasure.

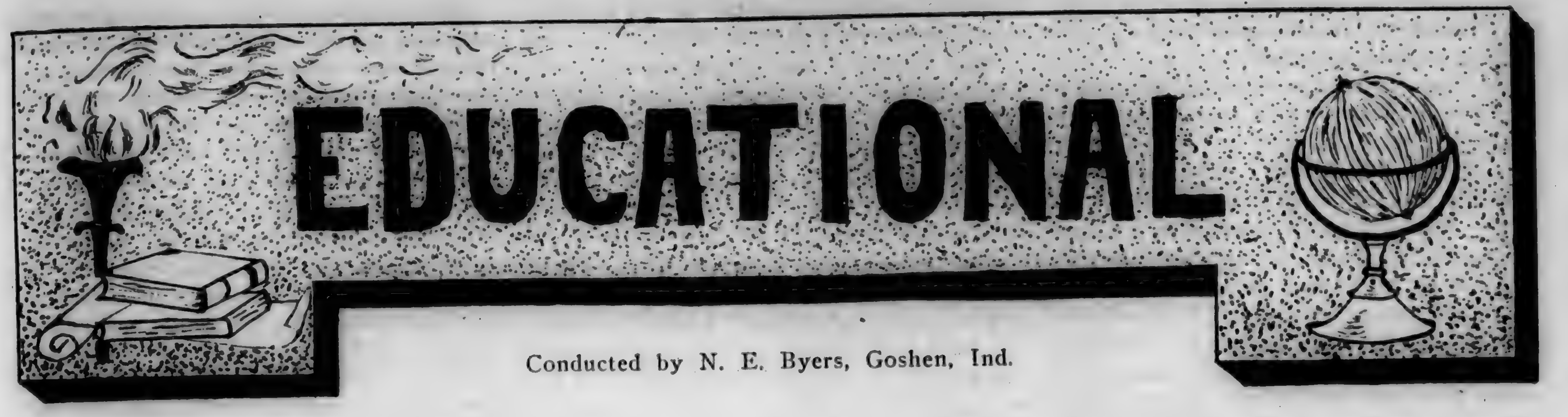
Nothing is said about leaven in this bread that was placed upon the golden table. We assume that since leaven was never placed upon the altar it had never been associated with frankincense and could not do as on the golden table called the "Pure table." The bread was unleavened, holy and could thus represent the Word of God upon which the believer lives and by which his spiritual life is sustained during the period of his earthly service.

In Israel, also, the Lord had a people who were chosen unto Him a holy people. To them He was also a holy God. The "Unleavened lump" of the earth's increase was the memorial which God loved to have in His presence. Such worship was acceptable to Him. Moreover it was a covenant relation. The fact that the bread was changed every Sabbath day signified the temporal character of the condition of worshiping God by faith and not by sight. Even to this spiritual age the same condition may apply. We worship as the same spiritual body, and we worship in the absence of the Lord and also through the mediation of one who has had an earthly ministry for us, but who has gone from us and passed behind the vail. The end of the period will come when the Lord shall reveal Himself to His children and then shall there be a change and the table of the Lord shall be spread in heaven and the Lord shall minister at a feast of heavenly things. The worship of the saints will then be perfected.

How vain is the worship by forms when the heart is far estranged from the Lord is indicated in the latter part of the chapter. The "Blasphemy" of the Egyptian's son is a record of the heartless worship of formalists. Israelites and strangers had the benefits of the camp of Israel when dwelling there submissive to the Divine directions, but when filled with the spirit of rebellion and reviling, the Lord cut them off. Where there is no love for the Lord there can be no worship, no fellowship, and no life. The actual condition of a worshipless, heartless, loveless life is very vividly represented by the cursing blasphemer. He is spiritually dead who either hates God or hates his brother. He that hates his brother is a murderer, and he that hates his brother does not love God.—I John. Such a life God desires to have put away from His presence, and God will be justified in His final disposal of the ungodly by a multitude of witnesses. To such who live in this condition God calls to repent. The city of refuge is open for the man slayer, and Christ has given His life for His enemies.

The last point to be mentioned is that the Lord loves human life for the value there is in it. Man can and may worship the Lord. Therefore He will not give it in exchange for the life of an animal, a beast, neither will He take man's life for a slight damage or injury to his fellowman. Yet God demands justice from all and requires justice among men. The true spirit of love among men is this that each is willing to

(Continued on page 574.)



EDUCATIONAL

Conducted by N. E. Byers, Goshen, Ind.

OUR SCHOOLS FOR OUR YOUNG PEOPLE

This is the time of the year when many young people will begin to make plans for next fall and winter. How many will attend our schools? The conferences through their representatives are conducting these institutions, busy church leaders are giving serious attention to their direction, interested friends are giving large and small amounts of money for their support, officers and teachers are devoting their lives at a financial sacrifice, all for the purpose of making it possible that young people shall have the opportunity of receiving a good Christian education at the lowest possible expense. Last year over 400 attended the two schools, but 200 more might have had these advantages without much extra expense. Why were these 200 denied this privilege? Perhaps they did not know about the advantages offered or did not receive enough encouragement. Will you not show your interest in the welfare of some young people by helping them in this matter? Send their names to one of the schools so that they may receive catalogues and special invitations to start this fall. Speak to them in regard to the matter, and your interest and confidence may give new determination to make the best of life and be well prepared for a useful career. Some must devote much time, energy and money to this work, but every one can at least aid in this way to promote this phase of our church work and thereby win the life long gratitude of a few younger friends and promote a much needed line of work.

THE CONSERVATION OF HUMAN RESOURCES

II

J. Frank Ebersole

Improving Human Vitality

Human life has been lengthening. In the past, the average life has been:

Years 1500—1600, 21 years.
" 1600—1700, 26 "
" 1700—1800, 34 "
" 1800—1900, 40 "

In Massachusetts, the average life has been: 1789, 35 years; 1855, 40 years; 1893-7, 45 years.

Human life can be lengthened. Tuberculosis which claims two victims every year from each one thousand of the living is preventable. Pneumonia which claims one out of every ten who die is not only contagious but also preventable. Typhoid fever which takes one victim from each two thousand of the people each year is reducable and preventable. The requirement of vaccination will reduce small pox. Yellow fever is communicated by a mosquito which can be exterminated. Many other diseases of lesser importance can likewise be reduced or prevented.

The application of known preventative measures would eliminate contagious diseases in fifty years. If we could secure simply pure air, pure water, and pure milk, the average length of life in this country would increase by eight years upon the most conservative estimate!

There is no "iron law of mortality." Then is a worldwide awakening to the fact that man can control, to a great extent, those conditions which determine the length of life. This is evidenced by the organization of societies to study tuberculosis and alcoholism, the spread of athletics and physical training, the building of sanatoria, legislation concerning child labor and impure foods, the teaching of dietetics and domestic science, the search for new remedies by university laboratory research and the movement for a national Department of Health on a par with the Department of War.

Human life can be broadened. The breadth of life—or its healthiness—is equally important for conservation as length. Let us consider for a moment the more important things that tend to narrow the stream of life.

Three million persons are seriously ill at all times in the United States. This averages thirteen days each year for each inhabitant. Industrial accidents are crippling or killing over half a million yearly of the twenty-nine million industrial workers in this country. Those who are blind, deaf, paralytic, insane, or feeble-minded are usually totally disabled. Most of those who have passed the age of forty possess minor ailments such as dyspepsia, rheumatism, deafness, functional impairment of heart or liver, or some other limitation to their vitality. Nine-tenths of this misery and wasted energy is avoidable.

There are also many cases of unjustifiable fatigue. This may spring from the use of alcohol and tobacco which weaken heart action and reduce the power to resist disease. Or it may be due to improper diet, over-exertion (usually manual laborers), or under-exertion (usually city dwellers). The economic waste from undue fatigue is probably much greater than the waste from serious illness. Over-fatigue leads to minor ailments, and minor ailments to serious illness and death. The best preventative of disease, is positive strength. Exuberant health should be the normal experience.

What is being done to lengthen and broaden human life? What can we do to further the movement? Conservation may proceed through action by governments, by semi-public organizations, or by individual effort.

Municipal or local governments can provide for prohibition of spitting and the smoke nuisance, garbage removal, destruction of the typhoid fly, isolation of contagious disease; can secure pure water by filteration or wells, proper drainage, clean streets, pure milk, free medical service, public baths, and can inspect slaughter houses, meat markets, barber shops, public halls, and alleys. Each locality could well afford to have an expert physician devoting his full time and energy to such work.

State governments properly could legislate for restriction of the liquor traffic, for proper sanitation, cleanliness, and ventilation in factories, for reasonable hours and conditions of labor by women, and children, for limitation of the building of tenements, for inspection of meats, foods, and drugs, for analysis of the water taken from country wells, for proper safety appliances to be used with machinery, and for other needs which cannot be cared for by local or federal governments.

The Federal or National Government now excludes infected immigrants; regulates interstate transportation in the interest of preventing accidents and insuring cleanliness, heat, etc., and provides for the inspection and labeling of foods and drugs in accordance with their actual contents.

The importance of pure food cannot be over-estimated. More inspectors are needed. Jail sentences instead of fines are needed for those who fail to obey the law. And the establishment of a federal department of health which will carry on investigation and spread information and knowledge broadcast is an important needed reform.

The United States government takes more pains to protect the lives of hogs and cattle, than of human beings. The foot and mouth disease at Detroit received the attention of over two hundred veterinarians from the Department of Agriculture. The yellow fever outbreak at New Orleans with some 3385 cases brought twenty-one doctors from the Public Health and Marine Hospital Service! Had it been boll-weevil, or hog cholera, Congress would have opened wide the public purse and an ample number of efficient workers would have been sent.

Conservation may be aided by some semi-public institutions. The medical schools are seeking new knowledge and disseminating past discoveries. The medical profession, with some 130,000 members, is an important means to carry this knowledge to the people. Special homes contain 15,000 deaf and blind—teaching them useful occupations.

The public schools, particularly in the cities, are engaging physicians to examine all students and forestall weaknesses and deformities by special treatment or training. In New York City, two-thirds of the students were found to be in need of medical or surgical aid. One-third had defective eyesight. Many had throat trouble or nasal growths. Better attention is being given to proper seating, lighting and ventilation.

Personal hygiene is the most important of the media of conservation. Clean streets are of no avail if the household is kept in a state of filth. Pure milk may be a useless precaution if the milk is contaminated within the home. Labels on foods and drugs must be read and understood or they are useless.

The individual must realize that many, possibly most, of the world's most vital men and women have virtually made over their constitutions from weakness to strength. And not only can weakness, if recognized early enough, be turned into strength; but strength, however great, may be dissipated in an incredibly short time.

The individual can and should control his environment, nutrition, and activity—the three branches of personal hygiene. Environment consists essentially of air and light. Pure air is a first necessity. Sleeping out-of-doors or with all windows thrown open, the year round, is a growing practice. Proper ventilation at all times is important. Better to pay a little more for coal in winter than to pay the doctor and lose at the same time the use of your full powers mental or physical. With out-door life colds are impossible.

Sunlight kills disease germs. Dark sunless rooms are a primal cause of tuberculosis. The man who builds a room without windows open to the sunlight is not legally a criminal, but the day is not far distant when he will be so rated.

The individual should arrange nutrition and diet with care and discretion. Pure drinking water, thorough mastication of food, moderation in the use of meats, scientific cooking such as is taught by domestic science teachers, and pure foods are absolute requirements for the best health.

The ignorance of what constitutes good food is the reason why dealers are able to sell injurious substances. Instead of buying dried fruit that is naturally dark in color we wish it white and it is bleached for us with sulphurous acid. We want our string beans and peas a bright green, so the canner uses "copper salts" to color them. We desire bright red meat and the butcher uses "preservaline"—salt peter—to bring out the color and incidentally retard digestion.

Sodium benzoate enables the producer to use inferior or partially decayed tomatoes in catsup. This was used by the Egyptians to preserve their mummies. To supply us with clear or light molasses, it is necessary to change the natural color by using lime, salts of tin, acid phosphates, salts of zinc, or sulphur dioxide. All these are necessary to please the false tastes of food buyers and users.

Other foods are made impure by the desire for profit through the substitution of cheaper ingredients for those supposed to be included. Vinegar from acetic acid and water, starch in potted meats, cotton seed oil in lard, and apple juice and pulp for jams chemically flavored are common instances.

Chemicals to prevent decomposition also retard digestion. Chemicals to provide special flavors or colors are usually injurious. It is true that the separate doses are small in amount but the cumulative effect due to their daily use, or to the eating of them in a variety of such foods cannot be other than injurious. One man who made children's candies using arsenic in the coloring material was fined $50! Jail sentences or absolute prohibition of manufacture is needed.

The innocent public is guilty of swallowing many other poisons than those in foods. The commonest form is alcoholic drugs which lead to insanity, tuberculosis, poverty, or crime. Tobacco likewise is unquestionably injurious. Even tea, coffee, and condiments have somewhat injurious effects. And drugs are used in great quantities.

Some $75,000,000 is spent for patent medicines each year. In return for this sum gullible Americans swallow huge quantities of alcohol, opiates, narcotics heart depressing drugs and dangerous liver stimulants.

The alcohol stimulators consist of all the so-called tonics, invigorators, bitters, swamp-roots, nerve-builders, spring medicines, sarsaparillas, compounds, and so forth. These tend to make it easy to secure liquor (for they contain from 20 to 40 per cent. of alcohol) in temperance districts for they enable temperance workers to enjoy in perfect ignorance the temporary exhileration of whiskey-drinking.

The headache powders contain acetanilid, morphine, opium, and cocaine. Authentic records show that many persons are poisoned by them and this includes not only the innocent children into whose hands they come, but also their elders who should have recognized the death sign upon the labels.

Soothing syrups are drugging many innocents into a life of the morphine habit. Catarrh powders are developing many cocaine fiends. So-called "consumption cures" are deluding many who are dangerously ill by stimulating them until it is too late to avail of correct medical treatment. Consumption (tuberculosis) is cured only by open air, special diet and methodical living. In addition to these "consumption cures," the medicines offered for cancer, dropsy, epilepsy, and heart failure are pure frauds, for these things are not curable with medicines.

Patent medicine advertising never pays unless the buyers purchase repeatedly. Hence habit forming drugs are put into the "medicines." The American people are possessed with the idea that they can live irregularly, eat anything, eat in any manner, drink as they please, and then cure the resulting evil by swallowing more things called medicines. The day of drug cures is rapidly passing. Positive strength building through systematic living is the new medicine that is coming into its own.

Care as to environment and eating must be supplanted by activity. Our occupations or special exercise should call into play every function of the body daily both physically and mentally. The bath is an important part of hygiene. The emotions and the will are an essential part of the well-developed healthy man. Hope, courage, and optimism contribute to health.

If all preventable diseases were exterminated life would lengthen **fourteen years** on the average. Future discoveries will lengthen this. The money value of such conservation would be about three billion dollars annually. This would be about 1000 per cent profit upon the investment necessary to bring it about.

But human happiness cannot be measured in terms of dollars and cents. Health contributes directly to human welfare. Health reform will reduce the misery from poverty, crime, and vice. Police and courts would be less necessary.

Lengthened life will bring about a greater utilization of the accumulated experience of the race. Immaturity of judgment will be less common. Old persons of experience and influence will be preserved without a burden to their community. These statements become more significant when we note the average age of 21 years during the 16th century, and the kind of civilization then prevalent. And when we are told that European cities, at that time, sewered into the moats surrounding the city walls, and drew their drinking water therefrom also, we can understand the reason for such shortened life. India is in much the same condition today with an average age of but 23 years.

That the conservation of human resources is more important than the conservation of natural resources none will deny in the light of the facts presented here. When we realize that war is waste, dangerous and avoidable; that disease is preventable; that a long life of vigor and activity is a normal thing and the rightful heritage of all; that proper training can bring about the discovery and utilization of every talent that the Creator has entrusted to our civilization—when this has been brought to our attention—it is our duty to bend every energy and lend all our influence to the support of the movement to conserve human life.

There is no better inheritance that a parent can leave to a child than a strong body, a well trained mind, and a character beyond reproach. And when we set before ourselves as a people this problem of developing the bodies, the brains, and the character of our children, all other things will be added unto us.

Minneapolis, Minn.

THE FUNCTION OF EDUCATION

II

C. EDWARD BENDER

From the cradle to the grave we are never passive recipients. We are never without the activity of will. Of course I am speaking of normal beings. The will designates our entire capacity for impulsive and active life. It is the dynamic power of the mind. Tennyson once said,

"O living will, thou shalt endure
When all that seems shall suffer shock."

Though the powers of the mind are closely interrelated and form a complex unit, the will must become the monarch of the mind, for it is the master spirit of the soul exercising self-direction. Prof. Haddock says:

"The master spirit needeth none
Of brawny force to probe its skill;
It hath the secret of the sun,
That cosmic power, magnetic will."

All other activities of the mind must be brought into subjection to this master spirit, for strong character resides in the will. To quote again from Prof. Haddock:

"The will is God, the will is man,
The will is power loosed in thought;
In will th' unfathomed self began,
In will the lesser mind is wrought:
Nothing is will-less entity:
All one—to act, to will, to be.

He only is who wills to live
The best his nature prophesies:
Master of fate, executive
Of self—a sovereign strong and wise.
Art thou a pigmy? Courage, soul!
For thee, as all, the kingly goal."

The will can be trained, educated by the cultivation of right habits of conduct, as well as the other powers of the mind. Each day's experience passes into an unconscious product which will affect our desires and thoughts for all future life. Hence the great importance of the correct and efficient training of the will. The forming of habit affords exellent culture for the will. The enforcement of the following practical rules will afford good discipline for the will when one is engaged in acquiring a desired habit:

(a) Put all the inherent force possible into the actions you wish to make habitual. (b) Allow no ideas of other things to absorb the attention while you are laying the foundation of the desired habit. (c) Repeat the action to be made habitual every time there is a chance to do so. (d) Do not expose yourself to temptations which would suggest contrary ideas while you are forming the desired habit. No exception dare be allowed until the habit has gained considerable headway.

If the above suggestions are faithfully applied for a considerable time, habit will finally become organic memory. Then one can, without conscious effort, act unerringly in the direction indicated by such a habit, and the mind will be left free for progress in other directions.

The highest development of the powers of the mind can only be attained by making an independent study of them as embodied in the science of general psychology, which would explain to the inquirer all the functions of the mind and their interdependence—open his eyes to things which he had failed to see; suggest to him the importance of truths which he had hitherto deemed valueless; in short, the mastery of the subject would enable him to apply the laws of mental growth and culture and endow him with power, the influence of which he would constantly feel in his pursuits of life and happiness.

Relative to the function of education it might not be amiss to say something about the courses of study of our high schools and colleges. It is an undisputed fact that many of our graduates of high schools and colleges are not prepared to live a happy and useful life. They may have a thorough knowledge of algebra, history, German, Latin, French, etc. But the boys know nothing about manual training, agriculture, business; and the girls know nothing about household duties—cooking, sewing, sanitation, household accounts, etc. Probably the educational preparations of the girls along these practical lines is the most deficient. The principal of one of the largest girl's high schools in America recently made this statement about the girl graduate: "Now let us see what she was good for after four years of hard study, splendid application and a practical loss of health as she faced the world.

"If she should go the way Nature intended for woman—marry and have a home—what then? She cannot boil an egg; she cannot broil a steak; she has no more idea of how to bake a loaf of bread than has a cat; she has no idea whether sugar costs six cents or twenty-five cents a pound. If she had to darn a sock she would spoil the job. A baby would be an unfathomable mystery to her; she knows nothing of personal hygiene; she has no idea of food values; of domestic economy; she cannot sing; she cannot play the piano.

"Her nerves and her minute ignorance of everything that is practical would drive any man to the saloon, the divorce court or the freedom of desertion. As a wife, as a mother, as a housekeeper, she would be an absolute failure.

"Will she do for business? She has no idea what business consists of: she knows not stenography, typewriting, bookkeeping, correspondence. She has no conception of secretarial work. In almost any business capacity she would be an utter failure: I cannot imagine the business man who would put up a week with her absolute lack of practical knowledge." This is rather a severe arraignment of high school and college courses of study. But in many instances it is a correct statement of the facts. Now this ought not to exist in our modern educational system.

Our high school students should be taught domestic science, business, agriculture and manual training in connection with the other studies. Domestic science and household economics have been too much neglected. Prof. McKeever rightly says: "We have scholarly dissertations on how to develop kindliness and good will in the recreant mule, and how to bring up in a successful manner the orphan calf, but those who have charge of the home development of the the human offspring must grope in the dark for a successful way. We know how to make pigs thrive, but not how to teach boys to save. We know how to make hens lay, but not **how to train girls to help** in the home, or whether they should be so trained. We know scientifically how to bring out the hidden energies of the soil, but little or nothing of how to bring to realization by means of scientific home training the splendid, **latent aptitudes that** are the inherent possession of practically all the boys and girls born among us."

The girl should have a knowledge of the essentials of right living, including all of the processes that **are of peculiar and vital** significance to her. It should be an essential part of a high school curriculum to give instruction in the principles of science which underlies the proper **performance of household** labor, and in training that will enable the student to apply these principles. The day is past for the study of any science as an accomplishment. The school boy has long known that chemistry would be useful to him should he become a manufacturer, an engineer or a physician. The school girl should likewise be led to see as clearly its use to her in the business of housekeeping.

Frances Willard said, "The mission of the ideal woman is to make the whole world home like." All who are working to improve the home recognize that the accomplishment of this improvement depends in a great measure upon the better preparation of home makers for their duties. This is the chief function of domestic science.

Ex-President Roosevelt says in unmistakable terms, "Teach the boy and girl that their business is to earn their own livelihood; teach the boy that he is to be the home maker, the girl that she must ultimately be the home keeper; that the work of the father is to be the breadwinner, and that of the mother the housekeeper; that their work is the most important work by far in the land; that the work of the statesman, the writer, the captain of industry and all the rest is conditioned first upon the work that finds its expression in the family, that supports the family."

Of course the boy and girl are to study the cultural studies and be cultured. But culture in modern times does not mean something generally assumed from tradition rather than development from experience; not a knowledge of certain national subjects, but as attitude of mind and spirit; not habitual observance of all the conventionalities that society throws around itself to separate the bores from the bored, but a spirit of human helpfulness and sympathy; not loyalty to any set or clique, but a social consciousness that is intensely patriotic and religious in its devotion to the political and economic welfare of the community in which one lives. State and Nation, and personally responsive to the appeal not only for what one gives but also for what one shares; and not the clothes and manners, but the man or woman and character.

In conclusion let me say, that, if the powers of the body, mind and spirit are harmoniously developed to their fullest capacities by a true process of education, which would tend to fix the tendency of life upward; to stimulate a striving for perfection of character; to enlighten and strengthen the native tendencies of the spirit; to intensify and purify, broaden and deepen, refine and enrich life by all things, good, true and beautiful; and to establish the current of being in the safe channel of the highest spiritual and physical activity, then one is enabled to live a happy, useful and complete life.

Oakland, Md.

THE PRESENT AGITATION ON CALENDAR REVISION

L. J. Heatwole.

Practically speaking, the entire commercial system of the world is based on the calendar; and very naturally where modern civilization has made its rapid strides of improvement in hundreds of other lines; there has in late years arisen the popular demand for a revision or recast of the world's calendar.

The subject is one that is now claiming wide attention from the public press in both Europe and America, and is a much discussed topic with religious, educational and scientific bodies and it is interesting to the casual reader to note that the common trend of public thought and action is generally favorable to calendar revision rather than to the contrary.

The National Board of Trade at its last annual session at Washington, D. C., gave ready endorsement to the movement as considered from a commercial standpoint; while the Southern Commercial Congress at the time of its deliberations at Nashville, Tenn., on April 9, 10, 11, of this year, was appealed to to give the weight of its endorsement to the cause.

Since the beginning of the present year, plans have been materializing for the holding of a World's Calendar Revision Congress at Geneva, Switzerland, on a date coinciding with the summer vacation period of the present year.

Latest advices from Washington, D. C., indicate that Secretary Knox, head of the U. S. Department of State, is awaiting invitation for this government to participate, and with such invitation will in all probability appoint delegates to represent it in the proposed Calendar Revision Congress.

As is customary on similar questions that widely effect the commercial relations between nations; one world power, or an alliance of two or more such powers, takes the initiative of naming a time and place of meeting, and issues the general invitation to all other governments to send a specified number of delegates to represent it.

Following such a world wide movement, it becomes quite natural for all calendar makers and the devisers of propositions and plans for revising the calendar to become more than usually active in getting their schemes before this body for consideration and adoption.

So far as is known but few of these schemers have been able to or made the effort to get their work copyrighted. Such as have succeeded in getting such recognition for their work are able to establish full claim as originator and copyright ownership for their plan, and are also able to steer clear of any charge that may arise of the same being a copy or imitation of some one else's plans.

The English copyright law has given recognition to a plan worked out by Mr. M. B. Cotsworth of York, England, which is styled, "The Rational Almanac." In this the author means to keep the year in good balance by dropping out Christmas day and Feb. 29th as dates—when necessary.

The Librarian of the U. S. Congress has issued a certificate of copyright for **The Perpetual Calendar,** of which the writer of this article is the author. It provides for the year to be composed of thirteen months of 28 days each. Provision is also made for the addition of a new month styled "Evember" and coming in between August and September, the year is kept in such balance that every year and every month can begin on Sunday.

Another feature of this calendar is that it preserves the old dates of the common or Gregorian calendar in a column parallel with the new dates—preserving a memorial of records in time past to correspond with those to be kept for the future.

Dale Enterprise, Va.

SCHOOL NOTES

Goshen College

The annual Missionary Day was observed on May 11 and 12. The speakers on the program were J. S. Hartzler, J. E. Hartzler, J. W. Shank, S. E. Weaver, I. R. Detweiler, Florence Cooprider, C. B. Blosser, P. E. Whitmer and N. E. Byers. These programs come as a climax of all the missionary efforts during the year and often are days of decision for students interested in missions.

The commencement exercises begin on June 9 with the Baccalaureate sermon by Bishop S. E. Allgyer and close with the graduating exercises on June 14. Ten College Seniors are expecting the A. B. degree and a large Academy class will receive diplomas.

The new catalogue now being published shows substantial gains in attendance over any former year. During the spring term there was an increase of twenty-five over last year.

The work of the Bible school will be strengthened by the addition of Bro. J. E. Hartzler to the teaching force. He succeeds Bro. J. S. Hartzler as Dean of the school since the latter is devoting his time to the financial interests of the Board of Education. Bro. J. E. Hartzler comes to this work well prepared both by training and experience and he will devote his best efforts to training Christian workers such as the church is calling for. He will continue his work as pastor of the Elkhart congregation.

Because of the fact that the students in the dormitories have shown so much interest in maintaining the best possible conditions the faculty has co-operated in establishing a form of self-government in the two halls. Serious Christian students are just as eager for good order and rigid conduct as are their teachers and it will develop self reliance if they can regulate themselves.

Must We Come to this?

The Catholic World, of New York, said recently: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed."—Sel.

YOUNG PEOPLE'S BIBLE MEETINGS

Conducted by J. R. Shank, Carver, Mo.

KEEP UP WITH THE SEASON

The business man is ever alert, watching the turns in the market and adjusting himself to the needs that are coming with the change of the seasons. Why should not every Young People's Bible Meeting leader learn what are the special needs of the hour in the spiritual life of those around him? Can we make our topics for this month supply the necessary food and exercise for the coming temptations of the season?

The topics are rich in possibilities of application. The first three may serve as character builders. The topic on "India" should receive special attention. It is a good time to remember our faithful missionaries there. Some will be at home on furlough too. Then why do we have a topic on "True Citizenship?" Perhaps it will be necessary to forearm some one against, the follies of an ordinary fourth of July celebration.

Whatever you find by watching and prayer, may the Lord grant wisdom to each of you to meet each problem manfully and solve it aright.

PATIENCE AS A CHRISTIAN VIRTUE

Jas. 1:2-4; Rom. 5:3-5.

Topic for June 2

MOTTO

"Rest in the Lord, and wait patiently for him."

OUTLINE OF TOPIC

I. Definition.—Calm endurance, resignation. As a living virtue, patience has its source in a living faith and derives its power through the Spirit (Gal. 5:22).

II. The Virtue of Patience.—
1. Works experience leading to hope and confidence because of the Holy Ghost.—Rom. 1:36.
2. Brings a reward.—Heb. 6:15; I Cor. 15:58; Heb. 10:36.
3. Brings in favor with God.—I Pet. 2:20; Rev. 2:2, 3.
4. Gives encouragement to others.—II Thes. 1:4; Jas. 5:10.
5. Enables God to perfect our character.—Jas. 1:4; Heb. 12:1, 2.
6. Enables us to possess our souls in great trial.—Luke 21:19.
7. Helps us to bear with the weakness of others.—I Thes. 5:14.

STUDY OF THE TEXT

Jas. 1:2-4.

"Count it all joy."—Temptation is something not desirable, yet when it comes upon the Christian unsought and unsolicited it may be accepted with resignation as a joy, not to yield to, but an opportunity for growth in grace.

"Worketh patience."—Those who never have hardship or trial do not develop strength for trial. Patience is the grace that holds us firm in trial.

"Let patience have her perfect work."—Those who give over to temptation never know what blessings awaited them if they had but endured. Those who let patience have a complete work shall experience not only the force of evil, but the grace of God to overthrow evil.

Rom. 5:3-5.

"Tribulation worketh patience and patience experience."—This passage fully accords with the teaching of James 1:2-4. The word **experience** is a good word meaning, a proven character or something of worth because it has stood the test.

PERSONAL THOUGHT

Lord we need wisdom that we may understand and in our understanding that we may know how to count a trial a joy. Joy, not because the suffering is pleasant, but joy that through the grace of patience we may obtain the blessing in store for the faithful.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Patience."**
2. Commit Jas. 1:1-12.

For Young People.—
1. The Need of Patience.
2. The Blessing of Patience.
3. How May We Become Patient?

For Older People.—
1. Examples of Godly Patience.
2. Acceptable Patience.
3. "Consider him . . . . lest ye be weary."

PATIENCE AS A CHRISTIAN VIRTUE

Amos Gingerich.

Patience was one of the most noticeable traits of the character of our Savior. Wholly submissive to the will of His Father He went forward in the line of duty enduring hardships and privations without a murmur or complaint, meeting all opposition and every emergency calmly.

"When he was reviled he reviled not again, when he suffered he threatened not but committed himself to him that judgeth righteously" (I Pet. 2:23). "He was oppressed and he was afflicted yet he opened not his mouth" (Isa. 53:7).

Surely we should, "Consider him who endured such contradiction of sinners against himself;" and, when annoyances or reverses come, when work is hard or clouds hang heavy, when we are tempted to doubt God's goodness and love to us or His willingness or power to fulfil all His promises toward us, then we should remember Him and be patient, committing ourselves as He did to Him who judges righteously.

If we do this we are in possession of a grace which will help our lives to shine for Him more from day to day as trials are met and overcome, experience gained and our hope, which is the anchor of the soul, made strong.

For Paul says in Rom. 7:3, 4, "We glory in tribulation also: for tribulation worketh patience, patience experience, and experience hope."

Patience then is that Christian virtue which enables us to bear affliction, reverses, or annoyances calmly as well as endure hardships while laboring steadily for the good of mankind and humbly waiting for and expecting the fulfillment of God's promises.

When we become impatient we not only lose the blessing our Father longs to bestow upon us through the trial, but we hide our light and often bring reproach upon the cause we love by saying or doing things we ought not say or do.

James says in Jas. 1:4, "Let patience have her perfect work, that ye may be perfect and entire wanting nothing." How timely the admonition today, when sickness comes, or disappointment and sorrow, when friends seem distant and heart almost fails, when we have tried our best to help someone to see his condition and bring him to repentance, but have failed! May we ever as the followers of Him, who loved us and gave Himself for us, take His life for our guide and His promises for our stay and constantly follow Him in every duty, knowing that, "tribulation worketh patience; patience experience, and experience hope; and hope maketh not ashamed."

Versailles, Mo.

SEED THOUGHTS

It is not necessary for all men to be great in action. The greatest and sublimest power is often simple patience.

Patience! why it is the soul of peace; of all virtues it is nearest kin to heaven; it makes men look like gods. The best of men that ever wore earth about Him was a sufferer—a soft, meek, patient, humble, tranquil Spirit; the first true gentleman that ever breathed.—Thomas Decker.

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear;
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.
—George Croly.

They also serve who only stand and wait. —Milton.

THE CHRISTIAN GRACES.—I Cor. 13.

Topic for June 9.

MOTTO

"Filled with all the fullness of God."

OUTLINE OF TOPIC

I. **Christian Graces Defined.**—Qualities belonging to a Christ-like character. Gal. 3:27; Col. 3:10-14.

II. **The Graces Named.**—
1. **Gal. 5:22.**—Love, joy, peace, longsuffering, goodness, faith, meekness, temperance.
2. **II Pet. 1:5-7.**—Faith, virtue, knowledge, temperance, patience, godliness, charity.
3. **I Cor. 13:4-7.**—Love or charity—suffereth long, is kind, not envious, not vaunting, not puffed up, behaves seemly, not self-seeking, not easily provoked, thinketh no evil, rejoiceth not in iniquity, but in the truth, beareth, believeth, endureth.

III. **Love is the All-inclusive Grace.**—
1. The bond of perfectness.—Col. 3:14.
2. The abiding grace.—I Cor. 13:8-13.
3. The fulfilling of the law.—Rom. 13:8.
4. Must be in all others to make them of any value.—I Cor. 13:1-3.

PERSONAL THOUGHT

Wonderful is the grace that has provided such salvation for us that we may daily claim Him as our life and be the vessels containing the treasure of His blessed character.

STUDY OF THE TEXT
I Cor. 13

The student will be greatly rewarded if he will take up the list of graces attributed to **"love"** and closely study their meaning as wrought out in actual life. After you have your mind and heart full of this list, then take up the list in Gal. 5:22,23 in the same way and note if any new qualities are found not already in the other list. Now study II Pet. 1:5-7, and do as before. When you have completed this task you will have made a good start in preparing for a good meeting.

Some graces are possible only in the combination of other graces. Is this true of any in the list? What one grace is essential to every other grace?

"Charity suffereth long and is kind."—These are two graces named in Gal. 5:22, namely — "longsuffering," "gentleness." Other places this same word is translated kindness, it is the same Greek word in both cases. (cf. Luke 6:35).

"Rejoiceth in the truth."—There is joy in every true Christian character, but not the joy of this world. No worthy character takes pleasure in unrighteousness.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Charity."**
2. Commit I Cor. 13:5-7.

For Young People.—
1. Select Bible Examples of the Graces Found in I Cor. 13:5-7.
2. Apply the Grace of Love to Our Daily Life.

For Older People.—
1. Show How the Christian Graces Make the Church What it Should Be.
2. The Bond of Perfectness.

SEED THOUGHTS

It is not my strength that grows so much as God's strength in me, which is given more abundantly as the days roll. It is given on one condition. If my faith has laid hold of the infinite, the exhaustless, the immortal energy of God, unless there is something fearfully wrong about me, I shall be getting purer, nobler, wiser, more observant of His will; gentler like Christ; every day fitter for His service, and for larger service, as the days increase.—A. Maclaren.

Love is the crowning grace of humanity, the holiest right of the soul, the golden link which binds us to duty and truth, the redeeming principle that chiefly reconciles the heart to life, and is prophetic of eternal good.

THE YOUNG MAN'S SLING AND GIANTS IN THE WAY.—I Sam. 17.

Topic for June 16.

MOTTO

"God is our refuge and strength."

OUTLINE OF TOPIC

I. **The Spirit of the Young Man.—**
1. Zealous loyalty to God and His People.—I Sam. 17:26.
2. Faith in God's power.—I Sam. 17:32.
3. Confidence in God's work through him.—I Sam. 17:33-37.
4. Unwilling to use untried weapons and armor.—I Sam. 17:38, 39.

II. **The Sling and Its Service.—**
1. This weapon was his own.—I Sam. 17:40.
2. He was acquainted with its use.—I Sam. 17:39.
3. It kept him from presumptious trust in soldierly equipment.—I Sam. 17: 45.
4. It was effective.—I Sam. 17:49.

III. **The Giant.—**
1. A champion in his own ranks.—I Sam. 17:4.
2. An enemy to God's people.—I Sam. 17:10.
3. Boastful against Israel's God.
4. A hindrance to the weak and fearful army.—I Sam. 17:11.
5. Trusted in the power of flesh.—I Sam. 17:42-44.

IV. **Applications of the Topic.—**
1. Every true youth will awake to an hour when the forces of Satan are arrayed against the Church of Christ (Eph. 6:11-13).
2. It is an hour when he will either flee with other weaklings, or rise to the needs of the hour with a proper faith and action (I Tim. 6:12).
3. The method of those who fight on the devil's own ground must be put off. The simplicity of tried methods linked in unfaltering faith in God is enough for success (II Tim. 2:4; II Cor. 10:3, 4).
4. The enemy cannot stand before one who is equipped from heaven (Eph. 6:13; Rev. 12:11).

COMMENTS—I SAM. 17

The condition of Israel's king at this period was very pitiful. He had so far fallen from grace that he was no longer able to lead his people to look to the God of Israel in the time of danger. He had in times of despondency and fear resorted to music to drive away the evil spirit (I Sam. 16:14-23).

How fittingly at this juncture, when the enemy is reproaching, that one who has a rich experience with God and who has been true in conscience, should be raised up to revive the faltering faith of Israel. This work David, in his simplicity, did without any personal ambitions. God had anointed him by the hand of Samuel, because his heart was right in His sight. Vainly does Saul strive against the decrees of God. He indeed still holds the office as king but is powerless to minister as God's agent. He is rejected of the Lord, while David, though not in the position of king, is Israel's kingly prince. This event in his career brings his qualification to light before the people for the first time.

Dear reader, we strive in vain if ambition is prompting our action. If you would be something for God you must lose sight of what that something appears to be to fleshly eyes. If the heart is sincere, if the will is surrendered, if we can be content to do God's will in the humblest place, our life will be used in ways that will prove that God estimates its value in terms of His own. We shall prevail and be His prince in some sphere.

PERSONAL THOUGHT

We today have giants to overcome. Not in flesh and blood conflict do we strive, neither against fleshly giants; but our enemies are evil forces affecting our spiritual welfare. Our weapons therefore are not carnal, but spiritual and they are mighty to pull down strongholds. Are we facing the foe with true courage?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"The Lord of hosts."**
2. The Giant of Selfishness.

For Young People.—
1. What was David's Best Preparation?
2. What Evils Defy the Lord's People Today?
3. The Stone Sling—Its Place and Value in the Conflict.

For Older People.—
1. Our Modern Sauls and Davids.
2. "The Battle is the Lord's."

THE YOUNG MAN'S SLING AND GIANTS IN THE WAY

C. L. Shank.

In the green valley of Elah divided by its rippling brooklet lies the scene of a martial array. The low mountains on either side form the strongholds of two opposing armies. Israel on the north is half-heartedly trusting in God to defend His people. The invading Philistines on the south hold implicit faith in the strength of their champion. Daily the armies glower menacingly at each other. Daily the giant, parading his strength in the valley, shouts his insulting boast and challenge up the hillside, to the dismay and discomfiture of the sons of Israel. "Give me a man," he cries. The God who supported Moses and Joshua and performed wonders at Jericho, will He not now send an Israelite powerful enough to cope with this huge heathen warrior?

A shepherd lad from the plains eastward has come to bring supplies to his warrior brothers. For the first time in his life he sees the great spectacle of two armies opposing each other. Here are the defenders of his home, his life, and his liberty; there the menacing forces threatening to destroy them. Imagine the thrill of delight as he now sees the stalwart soldiers, among whom are his brothers, file past into rank after rank, preparing for the impending conflict. Has he not heard of the inevitable victory to God's people? Has he not heard how the armies of the living God are invincible and **must** crush those who oppose them? Certainly he is now to see a glorious sight!

But what is the matter? the men are turning deadly pale! They turn and flee! The youth sees and hears the giant who comes out to give his daily challenge. Is there none to answer him? Can it be possible that a whole army will run from a single man? Will no one take up the challenge? He turns appealingly to the blanched faces around him. No one seems to realize the gravity of the situation. It **cannot** be that soldiers of God will leave the field to the heathen! He determines himself to meet this mighty adversary.

Brothers chide, friends dissuade, and the king discourages him. But, see, they are preparing him for the contest! The king commands him to be given the finest armor and a heavy sword and spear. But the wise youth refuses to use these untried weapons, and advances with his own simple, shepherd's bag. See the stripling as he courageously nears the brass covered veteran! Hear the loud boast and the quiet answer! The smooth stone from the one lone weapon of the youth flies straight to the mark. Of what avail are the many brass devices of Goliath now? See! he falls prostrate at the feet of the young Israelite!

Young reader, can you not see in this simple, ancient Bible narrative something to make your heart leap with new courage? Today in great battle array are two opposing armies. These legions are closely matched. Sometimes they stand glowering—each afraid to strike; while under the protection of the forces of evil, giants of sin stalk up and down, defying in boastful, insulting tones the very armies of the living God. Old warriors for Truth, who have stood the brunt of many a conflict, stand aghast at the appearance of these new, terrible, monsters of whose existence they had never dreamed. They are ready to quail before, what they consider, a losing fight! Perhaps their weapons are old and out of date. Or perhaps they attempt to use weapons that are not proven—unsuited to their use. Perhaps—but quick! What must be done to save the army of the Lord from utter rout?

In such a situation perhaps the hopeful, dominant, impulsive, fire of youth is required to wield the effective weapon at the right time. In such a scene and in such a situation, let no man despise the faith and courage of youth. David saw the gravity of the situation with a truer perspective than his experienced brothers, because he had never heard of defeat. With God on his side, defeat was an unthinkable word. While true to his God, he was taught, he **could** not fail. While fighting for the right he **must** win.

In our fight against sin, may we be careful that we do not let the apparent success of the evil forces in the world, obscure our faith in the power of God to finally win. May we carefully select our weapons—the weapons that have proved to be effective for **us.** Let us not imagine that success, in overcoming the giants of sin, will be in buckling on the heavy armor of a great man. That very device may prove to be our destruction. Let us take the talents God has given us; forge from them an armor suited to our individuality; develop the use of the weapons, entrusted to us, to their highest efficiency; believe that the victory is ours and the giant lies at our feet. "This is the victory that overcometh the world, even our faith."

Goshen, Ind.

SEED THOUGHTS

The smile of God is victory.—Whittier.

The first demand upon us is to be spiritual; the next to be genuine and true, without seeking to clothe ourselves in the armor of another.—Edersheim.

The study of God's Word for the purpose of discovering God's will, is the secret discipline which has formed the greatest characters.—J. W. Alexander.

INDIA.—Luke 24:45-48

Topic for June 23.

MOTTO

"And his servants shall serve him."

OUTLINE OF TOPIC

I. India is one section of country of the "all nations" containing many souls.

II. India is full of sin-burdened ones.
1. Jesus died for India.—Jno. 1:29.
2. Jesus invites the burdened.—Matt. 11:28.

III. India should be in the Horizon of Every Christian's Life Work.
1. Because it is included in the Lord's plan.—Acts 17:26, 27.
2. Because a narrower view makes us a perverter of the Gospel.—Rev. 22:17-19.

IV. India is "assuredly" one place where the man in the vision is pointing today (Acts 16:9).
1. The field is open. (See literature on the subject).
2. People are receiving the Gospel (Acts 16:14.)

Note.—We may take up the scriptures at any time and meditate prayerfully on the teaching and find the work of the Christian is always on the side of an interest in the welfare of all people. Substitute the word China, or Africa, or South America, or any other country that needs the Gospel and many of the scriptures used in this outline will apply equally well.

STUDY OF THE TEXT
Luke 24:45-48.

"Then opened he their understanding, that they might understand the scriptures."—And we find that the outline of the explanation to the scriptures, in fact the very key to them, was something as follows:—
1. It is prophesied concerning Christ.
2. It become Him to suffer and to rise from the dead.
3. Repentance and remission of sins should be preached in His name.
4. All nations are to hear.

MATERIAL FOR THE MEETING

The following articles on India have appeared in the issues of the Christian Monitor of this year:

January—"Beginnings," by J. A. Ressler.

February—"Beginnings," by J. A. Ressler; "An Incident in Missionary Life," by M. C. Lapp; "India, the Government," by J. S. Hartzler.

March—"India, the Field," by J. S. Hartzler; "The Medical Work," by M. C. Lehman.

April—"Memories," by Lina Z. Ressler; "Revival Meetings in India," by Lydia Lehman.

May—"India, the Field," by J. S. Hartzler; "Memories," by Lina Z. Ressler.

This material with the other material that has appeared in our different periodicals previously and that which may have been gleaned from other sources, if thoroughly mastered, should enable us to have a live meeting in which convincing facts will be stated and our responsibility for the work keenly realized.

PERSONAL THOUGHT

Are we truly awake? Is our understanding opened to Christ's words, His mission in the world, and His commission to His disciples? Then, let us lovingly and reverently fulfil our mission.

SUGGESTIVE ASSIGNMENTS.

For Children.—
1. Text word, **"All nations."**
2. Commit Luke 24:45-48.

For Young People.—
1. Facts About the Country of India.
2. Facts About the People of India.
3. Facts About the Christian Work in India.
4. Facts About Our Duty to India.

For Older People.—
1. What is My Attitude Toward India?
2. Helps and Hindrances to Missionary Endeavor in Behalf of India.
3. Bearing the Burden with India's Missionaries.

WHAT CAN I DO FOR INDIA?

Bertha Detweiler.

Most of us have heard of the three ways of helping foreign mission work: "To go;

to help go; to let go." While the greater joy belongs to those who go—provided that is where God can use them for the greatest good—most of us need to view the work from a distance.

Our lack of knowledge about the work should be a motive that prompts to "look on the fields," rather than as an unremovable disadvantage. Since India, as a whole, is so large, (more than half the size of the United States), our study may well be confined to the Central Provinces, where sixteen of the brethren and sisters sent out from America are faithfully living in their adopted homes, making Christ and Christianity realities by teaching and by conduct.

Too many times we think of the workers as having their work there, while our work is here; but, a deeper interest will cause us to understand that the work is the Lord's, we and they being laborers together with Him. Why is it that we respond so readily when the workers are sick or in need, while their call for help to bring the Gospel light to the native people, passes by unheeded? Is it, perhaps, because we know how it feels to be sick, or in need; but, to be burdened in prayer for lost ones is beyond our experience? Are the workers telling us of the needs in order to obtain means for their own selfish interests? Again we must say that they are only reporting conditions, so that the Lord through us and them, by means of our money, the missionaries' labors, and our united prayers, may bring joy and peace to many.

All of us profess, and some of us show by daily lives, that we are saved to help save others. By service we promote our own spiritual growth.

> "We can only live by loving,
> And by serving, love will grow."

As our love increases, self-denial will become a pleasure. When parents provide food and other physical necessities for their children, we consider it only a proper effort. Those same children need training for usefulness. Unless the coming generation does more for India than we are doing, our efforts are largely a failure. We need to make such investments in the growing child as will bring large returns for the kingdom of God. An experimental knowledge of God and His teachings, which enables us to think and pray in an effective way, is our greatest earthly blessing and a valuable heritage. This will enable us to give things of greatest importance first place in our hearts. We will not allow the Devil to discourage us when our petitions for the work are not granted at once. How many of us have a prayer list, or special persons and institutions for which we take special thought and for which we can pray definitely? We too often make such general petitions that we really do not know what we expect—and would not recognize the answer if it came. Missionaries are human. Prayer for them, such as we desire for ourselves, will bring results.

Goshen, Ind.

SEED THOUGHTS

"Expect great things from God, attempt great things for God."

We are sure to take the fortress, if we can persuade ourselves to sit down long enough before it.—Cary.

"Because I believe that men are lost without the knowledge of the Savior, it seems our duty to do all in our power to carry the Gospel to them, and since one cannot go one's self to the foreign fields it seems one's bounden duty to support those others who have felt inspired to obey the call."

For the Son of man came not to be ministered unto but to minister, and to give his life as a ransom for many.—Jesus.

TRUE CITIZENSHIP.—Phil. 3:20.

Topic for June 30.

MOTTO

"He hath prepared for them a city."

OUTLINE OF TOPIC

I. **Citizenship Defined.**—A state of one who is a part of a commonwealth or country. True citizenship is where one is not only living in the bounds of a country, but is a loyal partner in all that pertains to its highest and best welfare.

II. **Principles and Characteristics of True Citizenship.**—
1. Its outlook is on things eternal.—II Cor. 4:18; Heb. 11:13-16.
2. Its present life is not its chief end.—Heb. 13:14.
3. Its laws are for the welfare of others.—Phil. 2:4.
4. Its fellowship is with those of heavenly life and birth.—I Jno. 1:3, 7; Eph. 2:19, 20.
5. It is not partaker with the evils of the world in which its present life of probation is spent.—II Cor. 6:14-18; Eph. 5:5-11; Phil. 2:12-16.
6. Its chief business on earth is to call others into the fellowship of the heavenly kingdom.—II Cor. 5:20; Jno. 18:36.
7. Its defence and warfare is spiritual.—II Cor. 10:4, 5; Eph. 6:10-13.

III. **How to Become a True Citizen.**—
1. By being born of God.—Jno. 1:12,13.
2. It is called a deliverance and translation.—Col. 1:13.
3. The testimony of adoption is the Holy Spirit which makes us feel like a child of a father.—Gal. 4:5, 6.
4. Through Christ alone.—Jno. 14:6.
5. There is no respect of persons.—Acts 10:34, 35.

STUDY OF THE TEXT
Phil. 3:20

"For our conversation is in heaven."—The meaning would be equally clear to us if we would say that our citizenship, or country to which we are loyal is in heaven. The Greek word is **"Politeuma"** which comes from the word **"polites,"** meaning citizenship. Our politics is in heaven, and well may we be loyal and patriotic to the heavenly standard. While we are thus engaged it is well to remember that we "cannot serve God and mammon," nor partake of the things that are "highly esteemed of men," because they who are not followers of Christ are led by the "prince of this world."

PERSONAL THOUGHT

Many reforms are needed. The world clamors for reform from the viewpoint of temporal prosperity and happiness. I will be solicited to join with them in the carnal way to work reform. Will I give over my spiritual armor and heavenly aims for the fleshly plan and aim? Never. My weapons are "mighty through God to the pulling down of strongholds." Lord give spiritual discernment.

SUGGESTIVE ASSIGNMENTS

For Older People.—
1. Text word, **"Kingdom."**
2. Commit Phil. 3:7-14.

For Young People.—
1. Our Heavenly "Fatherland."
2. Principles of the Christian who is Loyal to the Heavenly King.
3. Our Relation to this World.

For Older People.—
1. Faulty Patriotism.
2. The King of Kings.

TRUE CITIZENSHIP

E. S. Hallman.

There is a marked contrast between the citizenship of the kingdom of heaven and the children of darkness. The children of light are affected by a new life. If true citizens the life will be manifested in its fruit. The whole being will be guided by other motives and powers, than the former life in sin had been.

In many things there is a similarity between these two classes. We eat, sleep, and labor in our various vocations in life. Some unsaved have good morals, and show abstinence from many questionable things in life. While this may be commendable, it is not sufficient, lacking the one thing needful.

The life in Christ is affected to the extent that fruit becomes so manifest that we are known and read of by all men. We are known in our true citizenship. True citizens show the effect of the powers of the unseen world. "For our conversation is in heaven." Our communion, our conversation, our prayer life, is in the heavenlies. Our affections have gone before, and in that sense we are dwelling there, having foretastes of heaven.

Let me illustrate.—If father reads reports of a new country, and becomes convinced that he with his family can better their condition generally, he keeps up a regular correspondence with that country. Some goods are sold. Settler's effects are being packed for the journey. His life, his activity is of the land he shall soon possess. As said, "He exists here, and lives there." "For our conversation (citizenship) is in heaven" (Phil. 3:20).

This world, to the spiritually minded, has a certain strangeness, even if familiar with certain sciences. As true citizens may we truly show to the worldly minded that we are strangers and pilgrims on the earth.

While we are about to move to our eternal home, we meet the trials of daily life; are being tempted by the allurements and enticements of this world; and the world thinks it strange that the true citizens run not with them to the same excess of riot, speaking evil of you (I Pet. 4:4). But we live "by faith," and in hope, constrained by love, which brings joy to the true citizens of the kingdom. This joy is also a sort of prospect joy of our final and eternal citizenship in heaven.

We've no abiding city here,
 This may distress the worldly mind;
But should not cause the saint a tear,
 Who seeks a better one to find.

At this time of the year, as true citizens, we can show our stand toward the worldly minded who partake of their pleasure, in 4th of July celebrations and demonstrations. Truly the time is here when men are lovers of pleasure more than lovers of God. The true citizen seeks his blessings among the assembly with the saints, and in seasons of grace especially set aside for that purpose. May the Lord help us to be true citizens in its truest sense.

Guernsey, Sask.

SEED THOUGHTS

If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God.—Paul to the Colossians.

But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.—Christ.

But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.—Letter to the Hebrews.

We ought to obey God rather than men. —Apostles.

Let every soul be subject to the higher powers.—Paul to the Romans.

THE ROUND TABLE

We are well pleased with the signs of increasing interest taken in the Round Table. We have received a number of responses to our request for the names of superintendents or those having charge of the Y. P. B. Meeting work. We are confident that we have not received all of them yet. We again kindly urge that you send us the name of your superintendent, if any, or the name of one of the members of the program committee, also his address and the name of the congregation in which the work is done. Please send us this information at once so that we can complete our list.

We are grateful for the reports sent us. Reports have been promised for later issues. We solicit an active interest in the Round Table by all our workers. Use it as an exchange of ideas concerning the advancement of this work. Give us the benefit of your experiences. Discuss the solutions for the various problems before us. State your problems, others may be able to give you some valuable advice. In numerous ways can this feature be made of practical interest and help to us. May we consider it as an opportunity to contribute something that has been a help to us in this work in the hope that it will possibly be of value to some one else. We earnestly solicit a hearty co-operation.

Yours for the good of the cause,
Editors.

Birch Tree, Mo.

Brother Editors and faithful workers among the young people. May God bless you and your efforts.

Your request in the preceding paper appealed to me as one of the opportunities in which I might do something for the Y. P. B. M. cause. I have repeatedly said that this work appeals to me as one of the most important phases of work and one in which we see a glorious future if it is hopefully advanced.

Truly I see with you the need of co-operation. To my mind this is the only way to create the needed interest. Much of this grieving over the indifference of our young people might be eradicated by waking up and getting the young folks engaged in a nobler service. A service that soon supplants all worldly enjoyments. David gave expression of great delight in the study of God's law, and we as young people may find a similar enjoyment.

One hindrance I observed in some communities is the inclination to put the older ones to the wheel and then insist on the younger ones giving suggestions. That is very embarrassing and seldom works in any case. How may we remedy?

At various times when called upon for a suggestive plan for conducting Y. P. B. Meeting, I advocated a study of the class with whom we work. Those who are able and active should lead, but not domineer. The timid ones who find it so embarrassing to speak or read their own essay may be led from Bible texts to select readings and finally the timidity will wear off and they may become efficient workers and leaders. There is nothing better than patience in case of declining interest. I have observed that this system appeals to young folks.

When a topic is so scattered and trampled over so that nothing definite is said about it, it disgusts. Always we have some among us who are very roving in their method of speaking and need a check. Where I have seen the secretary's report used, I admired the plan. If the secretary is given right to call speakers to the subject, he or she may summarize a list of "gleanings" or "thoughts to remember" that if read at the close of the program will surely linger in the minds of hearers, while otherwise some not interested will not give enough time to try and gather and digest the thoughts presented. We can afford to sift out the helpful thoughts of the meeting for the benefit of the weaker ones. Can we not?

These few lines are for your encouragement and God's glory, just as you may use them. May God bless abundantly.

Sadie Brubaker.

Note.—Separately I give the system used by our very small flock. I confess it needs improvements, but many are not available due to lack of workers. A general leader is chosen for three months. Each Sunday a new sub-leader is used. Program used as the Christian Monitor suggests, varied as occasions dictate. S. B.

Oak Grove Congregation

(Wayne Co., Ohio.)

We are having good meetings at present since we have a larger attendance during the summer months than in winter. We have an average attendance of from 100 to 200 in the summer.

The work is in charge of an Executive Committee of three members of which the Superintendent is one by virtue of his office. The other two are elected alternately every year. The superintendent is elected to serve a year. This committee meets every quarter to make out a program for the next quarter. Our general topics are the same as the topics in **the Christian** Monitor. These topics the committee subdivides and assigns them to brethren or sisters for talks or essays. These programs are printed each quarter and distributed among the members. Leaders are also appointed by the committee to serve a period of two weeks.

The superintendent has oversight of the meetings and it is in his place to be near the leader so as to advise and help him in whatever way possible in order to make the meeting upbuilding and interesting. It is also the superintendent's duty to see that the leader is present, as well as those who are on duty for the evening.

One of the essential things in these meetings is to have inspiring singing. It is of great help to have the right song just at the right time and to have it sung in the right way—with the spirit and the understanding. Heat and moisture produce growth, but both must be applied in the right proportion to give the best results. So it is in the Y. P. B. Meeting. Quench not the Spirit. If He moves on you to sing, then you ought to sing. Oh that we might be together with pure hearts and motives then God's spirit will direct!

It makes our hearts bleed and we are sometimes sorely tried when the workers have tried very hard with much effort, sacrifice, prayer and expense, have labored with pure motives for the good of the Cause with a view of bringing lost ones into the Kingdom, and in the face of all that, meet some opposition from some members or from some older visiting brethren who come from congregations where they have no Y. P. B. Meeting.

Oh may God open our eyes to our present duty is my prayer. May we not be so narrow-minded and self-centered to forget that Christ died for the lost ones. Since Christ died for all should we not put forth every effort to gain them, be it in singing, speaking, praying or personal work? Let

(Continued on page 575.)

THE RIGHTS OF THE FARM BOY

I

J. H. Peachey.

Several years ago, on a beautiful November evening, in company with a co-laborer I was enjoying a walk in one of the favored agricultural sections of southern Pennsylvania. Some distance from the village we saw men engaged in setting up a machine preparatory to threshing on the following day.

Impressed with the missionary spirit we entered into conversation with the men and good naturedly invited them to the evening session of the farmers' institute. Immediately I was approached by one of the men who said, "I was at the institute last night. I heard your talk on "The Education of the Farmer's Boy." Painfully I listened to your illustration wherein a father in the goodness of his heart gave his son a colt. The boy took excellent care of the colt which finally became a well-trained animal. Remember it was the boy's colt, but was the father's horse. Reverted as it were—returning to the original owner."

Before me stood a young man apparently remembering an unhappy turning point in his life when his cherished possession was ruthlessly taken from him. His appearance indicated no resentment or hatred, and with eyes dimmed just a little with unbidden moisture, he calmly remarked, "My father did that same thing unto me. I cannot forget it. I shall come to the meeting again tonight."

Little did I think that while pleading the rights of the boy on that occasion, I had unintentionally touched a tender spot within the breast of one of my hearers. But such it was. Here was a young man with a boy's history. He had lived a boy's life. He had a boy's experience, part of which aroused a feeling of distrust in the boy's mind. His confidence in the father was strained. When confidence is lost there is but little hope, for how can two walk together unless they be agreed.

You say the above illustration is an exceptional case. It certainly should be. But there are others very similar. Being a boy, even on the farm, is not the easiest thing in the world. The farm however is the best place for the boy. No other place affords such exceptional advantages for the making of character and manhood than the farm. No other place has given to the world such eminent manhood and noble womanhood as the farm. Study the biographies of that bright galaxy of men and women that drive the business of the world today, and learn that the large majority of them had the good sense to choose farmer people for their parents. Verily there is something in the soil; something in God's acres; something in coming in close contact with nature.

But while labor is honorable and habits of industry are commendable and frugality leads to wealth, all these do not justify us in making that farm life a life of drudgery. Far from it. It can be made remunerative without it, likewise more pleasant and desirable. Not necessary that we practice the eight hour system—eight in the forenoon and eight in the afternoon. Shorten the hours, systematize the work, drive the hand with the head, let your thinking machine run more smoothly, and above all things your work, and life on the farm will become more nearly worth while.

This will also offer more opportunity for recreation. More time to see what other people are doing. Valuable lessons may be learned by an occasional drive across the country. A very favorable opportunity for contrast and comparison. Notice the farm operations, how they differ, and watch the result. Take the boy along, or occasionally let him go alone, thereby lend encouragement, or inspire confidence. A little time off for fishing, hunting or doing nothing, will not impair the boy's usefulness. He will be the better for it.

Sometime ago I heard of a farmer (and this is a true incident), one of those tireless workers, who kept his boys at work early and late and all the time, without that needful recreation, after giving them a good job on Saturday morning, told them to hurry along and if they completed the work till noon, they might drive out to the cemetery in the afternoon to see grandfather's grave. Seeing grandfather's grave was all right, but what hope, what encouragement, what inspiration in that to a tired, over-worked boy! How thoughtless and inconsiderate the father! What effect upon the boy? Let the town, the city, the manufactories answer.

Believe with me that the farmer boy has some rights that should be respected. He above all things is worthy of good treatment. If you cannot realize what that means exchange places with him for a little while. Put yourself in the boy's place. Study the boy from the boy's standpoint as well as your own, thereby learning to appreciate more fully that bundle of possibilities.

Belleville, Pa.

THE POTATO HAS A RIVAL AT LAST

At the recent annual banquet of the National Geographical Society, held in Washington, the diners found a new variety of food, called dasheen, on the menu. They sampled it and found it good—even more agreeable in flavor than the potato, which the dasheen threatens to supplant in popular favor. The dasheen is a tuber, a native of the far east. It is known as the aroid.

In the Hawaiian islands dasheen is known as taro, from which is prepared a food known as poi. In Cuba the dasheen is dished up under the food name of malanga. Experiments are being made in several parts of the United States with dasheen or taro, and it is being found very prolific and very easy to raise. It grows in low, marshy ground.

According to a writer in Good Health, the taro or dasheen root may be used either boiled or baked and may be dried and ground into flour. The composition of taro is probably the same as that of the familiar potato, and those who have eaten dasheen declare that they prefer it to the potato.

It is also worth noting that, while the potato is or should be white, the taro can be dished up in a great variety of flavors and colors. Some are pink, others red, others bluish and some are yellow. Food experts are inclined to think that dasheen is destined to be a valuable addition to the bill of fare, even if it fails to take the place of the potato altogether.—Sel.

THE BABY'S GARDEN

When gardening time came the baby was just old enough to toddle around and get into mischief. He could not be made to realize that he must keep out of the new flower beds.

"Give him a garden of his own," suggested big brother. This was just the thing, so we fixed a little bed and planted in it some peas, beans, and several other kinds of seeds. In the cellar potatoes were sprouting, and one of these, that had tiny green leaves, was placed in the middle of the bed so that he might see something growing right away.

Baby became interested in his garden at once, and when the little plants began to push up their green heads, he was full of delight. We planted different clippings so that there would be something growing and blooming during the whole season. He was so proud of his "very own" little plot that he took care never to step on the brown earth but would walk around it on the path, and being careful of his own property made him instinctively so for the rest of the garden. Everything grew and flourished as safely as if there were no small person around to trample and uproot.—Sel.

The Christian Church in Japan is coming to the front, and the preacher who can testify that Christ has changed character gets the largest audiences.

THE MOSQUITO

VI

J. S. Slabaugh, M. D.

The mosquito is a pesky little insect of the gnat family found in warm, moist climates and during summer in temperate and frigid regions. There are about 24 different species in the United States. A few of these are of special interest because they aid in transmitting certain diseases.

The life history of all mosquitoes is the same. The eggs are laid in stagnant, fresh water and float on the surface in large numbers. In warm weather the eggs hatch in about 16 hours. The larvae or wrigglers are very active and feed upon small organisms in the water. In about 7 days they change to the pupa stage and in from 2 to 3 days the perfect mosquito appears. The whole life-history lasts from 11 to 14 days in favorable weather.

Culex pipiens is the common mosquito. The female pierces the skin and sucks blood from living animals. The beak or proboscis is needle-shaped but enlarged at the end. When magnified it shows a roughened surface like a round file. The beak of the male is too weak to pierce the skins of animals and it feeds on the juices of plants. This species does not transmit disease. But sometimes by repeated bites causes a thickened and hardened condition of the skin, resulting in elephantiasis, a skin disease.

The **Anopheles** or Malaria mosquito is found especially in low, marshy countries. It transmits ague, chills and malaria. The **Anopheles** resembles the commnn form but may be detected by the spots on its wings and often by the way it rests. When resting on an object the body is at right angles with the surface and it seems to stand on its head. While the **culex** has its body parallel with the surface. The germ through which malaria is carried passes one stage of its life in the stomach of the malaria mosquito. Consequently if anyone is bitten by this mosquito while it is infected, malaria is apt to develop. Clearing up forests and draining off the swampy places destroys the breeding places for the mosquito and at the same time rids the country of malaria.

The **Stegomyia fasciata,** called the yellow fever mosquito, transmits yellow fever by biting an infected person and later one who is in health. By repeated experiments and by the sacrifice of several lives, a commission appointed to investigate the cause of yellow fever in the South, has clearly demonstrated that the disease cannot be carried in clothing or by other methods of transmission except through this mosquito. Much money has been expended in the effort to rid the South of this insect and as a result yellow fever is being exterminated.

No special effort is made to fight mosquitoes in the North except improving the land by draining. This can be done however if a little thought is given to the matter. The insect can easily be destroyed in the larvae stage by pouring a little kerosene oil over any stagnant water near the home. Rain barrels should be covered or a few drops of oil poured on the surface. In some of the New England parks this system of destroying the mosquitoes is used and proves very satisfactory.

Nappanee, Ind.

HOW TO RID THE HOUSE OF FLIES

"How can I get the flies out of my house and keep them out?"

First, kill all the flies in the house. Close the windows and doors, heat a small coal shovel, and pour twenty drops of carbolic acid on it. The fumes from the acid will kill all the flies in a large room. Another way is to burn pyrethrum powder—ordinary "Persian Insect Powder"—which, if pure and freshly ground, will give off a dense smoke that will stupefy every fly within reach of its fumes, so that they can then be swept up and burned. Kill them with "swatters." A very simple homemade "swatter" can be made of a piece of wire window screening four or five inches wide and six to eight inches long, inserted in a cleft in the end of a two-foot stick.

For the stray fly, use sticky fly paper and poison. The most effective poison is a solution of formalin in the proportion of eight teaspoonfuls to a quart of water. This is a safe poison where little children are about, for even if they should drink it, it would not kill them. Break a small nick in the edge of a bottle's mouth, fill the bottle with the solution and stand it inverted, in a saucer. Enough of the poison will flow into the saucer to answer the purpose, and as it evaporates more will flow down from the bottle. A piece of bread covered with sugar placed in the saucer will attract the flies. If placed where dogs or birds can get at it, cover the poison outfit with a screen of coarse wire, so as not to poison anything but the flies.

Another cheap and reliable fly poison which is not dangerous to human life is made by dissolving one drachm of bichromate of petroleum in two ounces of water, sweetened with sugar.

Fly traps can be easily made at home by rolling a piece of wire netting into a cylinder eight inches in diameter and a foot high. Another piece of the netting is folded into a cone and placed over the top and another cone placed inside the lower end of the cylinder, this cone having a hole punched in its apex through which the flies can crawl readily. The device should be set up so the flies may crawl under it, and baited with sweets.

A form of fly trap that is especially effective in stores and restaurant kitchens consists of a trough of tin three quarters of an inch wide and of the same depth, and as long as the width of the window. If this is placed close against the window on the inside and kept half filled with kerosene, every fly approaching the window will fall into it, for the fumes of the kerosene have an overpowering effect on the insect.

Screen doors are a favorite gathering place for flies, which hang about them waiting for someone to let them in. Mix a teaspoonful of carbolic acid with a quart of kerosene and rub the solution on the screen door. It will at once cease to attract the flies. A weak solution of formaldehyde may be applied in the same way.

The same carbolic acid and kerosene solution may be used in an ordinary plant sprayer to spray the garbage can, which is the principal attraction for flies indoors. A better plan, however, is to keep the garbage can outdoors and put a fly trap in the cover of it. Any local tinsmith can attach a trap to the cover readily, and at a very small expense. Fly traps can also be easily attached to window screens so that flies which do get in will be caught as they are going out.

There would be no flies to kill if there were no filth for them to breed in. Ninety per cent. of all flies are bred in horse manure, so keep the stable tightly screened, with fly traps set in the window screens. Spray the floors around the horse stalls with a good disinfectant. Pyroligneous acid, a by-product of the distillation of turpentine, is a very valuable spray because it is effective and non-inflammable. It can be bought in New York for $4.25 a barrel and may be obtained wherever paints and oils are sold. Kerosene is good, but increases the fire risk. Keep the stable refuse in a bin tightly covered with a wire netting over. This will prevent the female fly from getting access to the contents to lay her eggs.

Clean up every place where decaying animal or vegetable refuse accumulates. Spray every receptacle for refuse with one of the kerosene or pyroligneous acid preparations, or with any good commercial disinfectant. Remember all the time that flies and filth begin with the same letter and mean the same thing.

Keep the flies away from the sick room, especially where there are contagious diseases.

Don't let waste paper or old rags accumulate where they can decay. Flies will breed in them if exposed to moisture.

After the refuse pile has been removed sprinkle the ground thoroughly, as the fly maggots crawl down into the earth to develop.

If the house drains empty on the surface of the ground, pour kerosene into them. If your sewerage system leaks pour kerosene into it.

If possible, burn all garbage. There are garbage incinerators that may be attached to the stove pipe that reduce the garbage of a combustible mass without odor.

If you cannot trace the flies about your premises to any other source, look in the cuspidor.

Keep flies away from food. Hemispherical wire screens to place over dishes may be bought anywhere in all sizes. Any one who will follow these directions can get rid of flies.—The World's Work.

The cigarette has found its way all over China. Shall we be behind with the Gospel?

There are 3,000 British settlers in British East Africa.

OUR SUNDAY SCHOOL

RESULTS FROM THE USE OF GRADED LESSONS

RUDY SENGER

The new International Graded Lessons have as yet not accomplished everything. It is but reasonable that anything of so vast importance as a system of lessons for our Sunday schools, should require much time and labor to bring it to a degree of perfection that shall give general satisfaction. But when once we think of the natural demands, and realize the denominational peculiarities which must be recognized, and the endless variety of personal whims which dare not be wholly ignored; then, in a measure at least, we can appreciate what such an undertaking should mean.

This movement on the one hand has been frequently criticized as though it were a matter easily to be accomplished; and on the other as to make graded work appear uncalled for, and, therefore, unworthy our attention and consideration. This however suggests a lack of knowledge of the whole subject and reveals an inexcusable indifference to the cause. It is astonishing how many of the negative arguments advanced against graded lessons after all have to do with the ease and personal convenience of the officers, teachers, and parents, many times disregarding altogether the best interests of the pupil for whom the very institution exists. It would seem from this that many do not like to be bothered with any readjustment which improvements usually require. But shall we allow the pupil to suffer neglect, simply that the workers may have an easy time of it? When we get a view of the real problem from the standpoint of the pupil's welfare, then most of these objections will vanish as a vapor before the morning sun, and many of the hindrances prove to have been more apparent than real.

It is not the purpose of this paper to indulge in speculative theories, as the work has been in use for several years, so that we can now examine it from the standpoint of actual practice and real results. The test has been far from one-sided, as the opposition has been vigorous enough to bring out its defects as well as its strong points. Some of the defects have been corrected, and other changes are being considered, so that the horizon seems to be brightening. The new system has been going into rapid use, and in cases where it was tried without any faith in it, the workers have become enthusiastic over the results. I do not wish to go into details but only give in a general way some of the marked results which have been generally observed. These points have been gleaned from many reports from both large and small, city and country schools representing a number of states, together with some personal observations.

Among the things reported as a direct result of the graded lessons is better interest, both among the pupils as well as teachers and parents. This should not surprise us at all, for the very principle of grading ought to suggest that the pupil would be interested in that which falls within his comprehension. Imagine an unlearned person visiting a class-room and listening to a recitation in Greek or Latin. Would he be interested? Suppose an average layman with untutored ear listening to a recital of classical music. Could he appreciate it? As so frequently happens with out uniform lessons, can we expect much interest from a primary pupil when the lesson is only adapted to the adult Bible class? Without interest how can we expect good attention? And how shall we secure good results without attention? The answers to these questions are evident.

The teachers have also become more interested as these lessons have made their work a greater pleasure. We must depend much upon untrained talent and graded lessons are a great help to such workers. It relieves them of trying to adapt to their classes that which is unsuited to their needs, a thing difficult at best. The increased interest and results on the part of the child has attracted the attention of the parents and they too have a new interest in the work. Some of the home work provided for in the graded system has done much to solicit their co-operation. So that the objection that graded lessons make more work for the parents, has proven a direct advantage instead of a burden. We do not always increase the income by avoiding the expenses.

Along with the increased interest naturally follows more regular, and therefore, larger attendance. If the child really gets something in the Sunday school he will surely want to come again. Children and parents having no denominational preference are actual making discriminations in favor of the graded Sunday schools. It has been objected that graded lessons would complicate the substitute teacher problem, while the reports on the other hand show that they are helping to solve it. The regular teachers are less frequently absent from their places. It is making the teacher more proficient and faithful as well. Instead of spending so much time in looking about for something to substitute for an unsuited lesson, the teacher uses this time and energy in preparing the lessons which already fit the grade, and is thus better prepared to do good work.

Another result which stands out prominently is that more Bibles are brought to the class. Is it not strange how Protestant Christians are bemoaning the exclusion of the Bible from our public schools; and that these very same people do not even seem to care very much that the Bible is really left out of the Sunday school, a school which stands primarily for the teaching of this Book? Not only are the pupils bringing their Bibles to the class, but they are also learning how to use them. it is certainly remarkable how many people who are brought up in the Sunday school one finds who do not know how to use a Bible. The graded lessons are so arranged, and the helps so constructed that the use of the Bible itself is made necessary. This is a decided improvement and should appeal to all lovers of direct Bible study.

A result closely related to the last, is a better knowledge of the Bible. In visiting a number of classes recently in which graded lessons were used, I was impressed with this result. It was beyond what I had really expected. This showed that the pupils were really getting something out of their work. Their eagerness was exceptional and their interest constant throughout the whole recitation. It would also be fair in this case to note that in addition they had a good teacher as well, but the evidences apart from the effect of a good teacher were also unmistakable evidences that the lessons were thoroughly studied at home.

In a general way this graded lesson agitation has had a wholesome effect upon the whole Sunday school work. It has even attracted the serious attention of many schools which have had no part in trying the new system. It has revealed to many teachers the fact that they were not getting the results which were in keeping with their efforts. In short it has aroused us all to the fact that there still exist larger possibilities to which we have as yet not attained.

Goshen, Ind.

ILLUSTRATION OF IGNORANCE

I took the children to Sunday school this morning, and went to the Bible Class during the lesson, which was from I Corinthians, where Paul speaks of eating meat offered to idols. I don't think the teacher had looked at the lesson till he met the class, but he said a thing I never heard before, and that was, that the meat offered to idols was the poorest and sold cheaper than any other kind, and that was the reason why the Jews refused to eat it and Paul told them not to take any notice, but just to eat without asking any questions.

The correspondent proceeded to remark as follows:

It astonishes me to see the way the Word of God is handled. No wonder there is no increase in church membership and next to no life in those that are members. The Bread of Life is not broken to them in such a way as to feed us that we may live and grow.—Bible Record.

Current Events

After a fight of eighty-six years, the House of Representatives passed a resolution on May 13th providing for the direct election of United States Senators. The resolution had previously passed the Senate. This is considered one of the most important steps in the direction of popular government taken since special privilege began to assume control of the government. The resolution provides that the constitution be amended giving the federal government supervisory powers over the elections. As soon as the required number of states have ratified the resolution it will become an amendment and all senators will be elected by a direct vote of the people instead of by the Legislatures. It is well known that many of the senators have been elected by legislatures controlled by the trusts to serve the interests of the trusts. This resolution strikes at the citidal of special privilege. The large vote in favor of the resolution, 237 to 39, and the strong public sentiment in favor of it, are indications that it will become an amendment of the constitution. At similar resolution has been passed by the House many times since 1826, but the Senate failed to ratify it. But the present growing discontent with the government controlled by the monied interests and a demand for the restoration of government by the people has compelled those senators opposing the resolution to vote for it in order to save their "face."

Last April Dr. D. K. Pearsons, a well-known philanthropist, passed away. He became widely known because of the financial assistance given to small colleges. In the course of fifteen years he gave $6,000,000 to forty needy colleges. Also other institutions profited by his liberality. Having no issue he expressed the purpose a number of years ago to die a poor man. He died at the age of ninety-two, an inmate of one of the institutions endowed by him, with hardly enough property left to pay for the funeral expenses. He died with the satisfaction of knowing that there will be no litigation over the division of his estate and having the joy of seeing his wealth used to further enterprises which he deemed worthy. How different than the course of those people who never have learned the joy of giving and leave behind an estate that in all probability will be squandered instead of used for the good of humanity.

The progress made by some European powers in developing an aerial fleet for military purposes, has stirred the United States military authorities to action. Secretary of War Stimson has asked Congress for a fleet of 120 aeroplanes to be built at the earliest possible moment.

The threatened strike of the locomotive engineers of fifty railways operating in the East was averted by the friendly intervention of Judge Knapp, of the Inter-State Commerce Court and Mr. Neill, United States Commissioner of Labor. Through the efforts of these men the hostile parties were brought together and consented to submit their difference to arbitration. Under the agreement reached an Arbitration Board of seven men will consider the demands. One member of the Board will be appointed by each side, and the other five will be chosen by these two, if they can agree, or in so far as they can agree, and the vacancies left by non-agreement, if any, are to be filled by men agreed upon by the Chief Justice of the United States and the Justice of the Commerce Court and the United States Commissioner of Labor. The engineers are demanding a raise in wages, averaging, it is said, 18 per cent. on the present rate of pay. They are asking for the same wages paid engineers on the Western roads. The companies make the defense that the freight rates are higher on the Western roads and consequently is not just to require them to pay the same wage.

At the annual meeting of the Society for the Italian Immigration held recently in New York, more stringent laws were urged, to the end that the aliens admitted should, as far as possible, be those who come to make permanent homes for themselves. It was pointed out that many immigrants come to this country to earn a temporary livelihood and then return to their native country. "During 1911 the immigrants (Italian) were 155,835, and the outgoing Italians 139,694. The net immigration in 1911 was therefore only 16,190, against 129,288 in 1910." The economic conditions in Europe and here very largely influence this flow of immigration. It is an encouraging fact that the return of these immigrants is exerting a distinct influence upon Italy in raising the scale of wages and improving the homes of the peasants. The Italian government is lending some support to the work of the Society and a part is provided by voluntary contributions. While it is true that thousands of these immigrants return to their homes in Italy, many thousands of their children become permanent American citizens.

At the request of 10,000 Kansas farmers the state Legislature of 1911, fixed a bounty of 5 cents for each jackrabbit killed within a fixed period of time. The bounty season closed this spring, and it was found that over $100,000 was paid in bounties by the different counties of the state. This means that more than 2,000,000 jack rabbits lost their lives. It is probable that the total slaughter of rabbits during the winter exceeded 3,000,000 as thousands were killed for which no bounty was collected. The jackrabbit is the chief pest of the farmer. It was especially destructive to the orchards and alfalfa fields.

New Mexico which is known as largely a desert country is being made fruitful by irrigation. Sections as large as some of the smaller eastern states have been reclaimed by irrigation. A belt of flowing artesian wells has put into cultivation a tract larger than Maryland. In places where the artesian wells do not raise the water high enough to flow over the land it is necessary to devise some other plan to irrigate. The water can be raised by pumps, but it is necessary to have a power cheap enough to be paid for by the crops resulting therefrom. Electricity is being used. A number of capitalists have purchased a large tract of land, and made a long contract with a local electric company for power to pump water. The electric company enlarged their plant. It is thought that much of the remaining land of New Mexico which is yet barren and unfruitful will eventually be reclaimed and become a source of profit.

A movement to put a county agriculturist in all the counties of every state, who is to make a study of local conditions and suggest plans of scientific farm management to obtain a larger yield of better grain, received an impetus when it was announced recently that a Chicago firm gave a gift of $1,000,000 to further the plan. The plan is for co-operative effort between the commercial, agricultural, and educational forces of each county; the appointment of a county committee on crop improvement and county development and the appointment of a trained agriculturist by the local committee to act as a general adviser on agricultural matters, organize farmer's clubs, co-operate with the superintendent of schools in teaching the rudiments of agriculture.

During the evening of May 14 King Frederick VIII, of Denmark died unrecognized and unattended in the streets of Hamburg, Germany. The king left the hotel after eating a hearty supper for a stroll. A few minutes later he was seen to fall by a noted physician who rushed to his assistance, but he was already dead. The body was taken to the morgue and not identified until some time later by members of his suite, who instituted a search for the king when he failed to return to the hotel. He ascended the throne in Jannary of 1906 upon the death of his father. On the afternoon of the following day the dead king's son, Christian X, was proclaimed king of Denmark.

A popular movement has been started in Australia to preserve the gigantic stringy-barks, species of the Eucalyptus trees, of that country which exceed the height of the famous "big trees" of California, and are the tallest trees in the world. These trees attain a height ranging from 400 to 500 feet. The timber is exceedingly valuable, and for that reason have been ruthlessly destroyed by lumbermen and no proper steps taken to provide for their reproduction.

The anthracite coal strike of the miners of Pennsylvania has not yet been adjusted. The negotiations in progress when the strike began, April 1, have resulted in failure. The Reading Company took steps to protect its collieries by importing men and supplies for them. This has resulted in some violence on the part of the strikers. Some of the foreigners are already in want and in need of assistance. May 18th the miners in session at Wilkes-Barre voted to accept the agreement made by their committees with the coal companies. The vote to ratify the agreement and resume work stood 323 for to 64 against. The miners went back to work on the 22nd of May. While the miners have not secured all they demanded they nevertheless have won a clear-cut victory when considering some of the other concessions made. They have gained a net increase of 5½ per cent. in wages. This is a happy ending of what promised to be a troublesome dispute. It speaks well for the efficiency of the president of the miners' labor organization. In the few years that he has been directing the miners he has been instrumental in arbitrating a number of difficulties and thus averting serious strikes.

The present political situation in China has brought about a radical change in all phases of Chinese life, not the least being that of dress. High and low, the Chinese are discarding the gown of silk or cotton for the "foreign" style of clothing. If only one-tenth of 1 per cent. of the population cast aside the old for the new fashion there is presented a market for 400,000 suits of clothing, pairs of shoes, collars, shirts, socks, ties, hats, etc. Already the factories of Japan are running overtime to supply the demand for caps, the use of which is an outcome of the queue cutting. Silk merchants are alarmed and are trying to stem the tide, but without success.

The Commission form of government for cities is gaining in popularity. On January 1, 1912, there were 207 cities in the United States operated under some form of commission government, and that number has since been increased by twelve. It is only during the last five years that the movement has made any headway. A few cities had this form earlier. Thus far no city of over two hundred thousand has tried the experiment. Los Angeles and New Orleans are seriously considering the adoption of this form. It eliminates municipal corruption so prevalent now. Atlantic City recently voted to adopt this form of government.

"'Hydraulic cartridges' may be used for blasting, with much greater safety to surrounding buildings, passers-by, and workmen than in the use of explosives. This method of loosening rock, coal, etc., is coming into general use in England. The cartridge works on the familiar principle of hydraulic pressure, by which enormous power may be gradually exerted by means of a tube filled with water."

The activity of the half dozen or more aspirants for the Presidency of the United States has resulted in measures being introduced in both the Senate and the House providing for constitutional amendment on the question of the length of the presidential term. Some favor a term of six years and making the President ineligible for a second term; some would not change the four-year term, but forbid a re-election; while others are opposed to the proposed reform and say that the people should have a right to select their own officers and to re-elect a President as often as they want to.

A great project for a French transafrican railway, extending from Tangier to Juba, on the shores of the Indian Ocean, has just been made public. The cost is estimated at $600,000,000. The motive power is to be electricity, generated by waterfalls in the vicinity of Lake Chad. It is pointed out that when the project is completed it will be the shortest route to India and the far East. By this route the time between London and Juba could be reduced about eight days. France is especially eager to carry out this plan to compete with the projected Bagdad railway backed by Germany.

Consular reports from South America indicate that the worst drought in years prevailed along the northern coast of South America and the islands adjacent during 1911 and the early month of 1912. At Curacao the rainfall during the rainy season was only 2.71 inches, as compared with 17.55 inches during the corresponding period of 1910-11. It is reported that crops have failed; farm animals are dying; and water for human consumption is scarce and expensive. In some sections it will require many years for the inhabitants to recover from the effects of this drought.

Representatives of the State Hospital Commission of New York asked Congress for additional facilities for the examination and detention of insane immigrants at the port of New York. It was asserted that foreign countries deport their insane to this country, and that the immigrants were admitted because of lax regulations and inadequate examinations. The insane forced into New York hospitals from this source was estimated at 1,000, costing the state about $3,500,000 a year.

Funds on deposit in 7,163 postal savings banks on March 31 last aggregated $16,200,000, according to statistics made public by the Postmaster General. Of this amount $6,437,641 was on deposit in thirty-two cities, each having a population of more than 150,000. It has been noticed that since the establishment of these banks less money is sent to foreign countries by foreign laborers.

It is said that the busiest railway station in the world is that of the Gare St. Lazaro, Paris, for the total number of passengers arriving or departing is officially set down at nearly 45,000,000 annually.

One of the richest countries in the world is that part of the Malay Peninsula known as the Federated States. These provinces are still under the rule of their native chiefs, though they are assisted by a British adviser. The tin mines of these small states are more valuable than most gold mines, for they produce nearly half of the world's supply of tin, and the result is an overflowing treasury for the States. Vast forests of rubber trees are also proving very profitable.

The French have revived the project to build a railroad across the Sahara desert. A French commission has been sent out to ascertain the most favorable route. "The tentative plans for the railway contemplates a line south from Algeria, branching at some point not yet selected; one branch to proceed via Timbuktu to Senegal, the other to Lake Chad."

The Bureau of Manufactures in Washington has received samples of cloth made in England, by a process recently perfected, from the fiber of a species of seaweed found in the northern seas. The fiber, after treatment, is soft, pliable, strong, much like wool in its disposition to curl and twist, and easy to spin in its raw state. It takes dye well, except green.

A bold railway project has been recently formulated by an English engineer. He proposes to build a 2,200-miles line from Port Said, Egypt, across Arabia to Basra at the head of the Persian Gulf, and thence across Persia to join the Indian railways at Quetta.

It is reported that French railways are to adopt the system of numbering the hours of the day from 1 to 24, thus doing away with the "A. M." and "P. M." of the present time tables. This plan has been in use for several years in Belgium, Italy, Spain, and on some railways in Canada.

Judging from the amount of money spent, Paris was gayer last year than ever before. A sum of nearly $12,000,000 was spent on amusements. This sum was spent for grand opera, theatres, music halls, cafe concerts, and moving picture shows.

Arrangements are proceeding rapidly for the removal of the winter capital of India from Calcutta to Delhi. It is now expected that by next January accommodations for all departments of the government will be in readiness at Delhi.

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Miscellaneous

BEDOUINS OF THE AMERICAN DESERT

The general impression being that the American Indian is rapidly dying out, it will doubtless surprise many persons to learn that there is at least one tribe which, so far from being in a moribund condition, is rapidly increasing in numbers and growing in wealth and prosperity. The tribe in question is that of the Navajos (pronounced "Nav ahos," and consequently often spelled that way), in warfare with whom it is said that for eighteen year (1849-1867) the United States expended more than $3,000,000 annually. For a hundred years, from about 1750, the Navajos had been on the warpath; in 1821 their country passed under the newly established Mexican republic; and in 1846 it became by the fortunes of war a possession of the United States. But none of these changes troubled the members of the tribe, who with perfect impartiality pillaged Mexicans, American settlers and Pueblo Indians, "removing" their horses, goats, or sheep, and appropriating anything and everything else for which they had any use. In 1863, an expedition organized under Col. Kit Carson at last conquered the tribesmen, 8000 of whom were sent to Fort Sumner, New Mexico, and held there until 1867. In the latter year they were allowed to return to their old home where their reservation was established; and there they have ever since remained. On their return to their reservation the government distributed rations for four years, and gave to them a number of goats, sheep, and horses; and for forty years the Navajos have been self-supporting. To day they are in a very flourishing condition. There is a reason for this prosperity. What this reason is, is interestingly explained by Mr. John L. Cowan in "Out West" (Los Angeles). He writes:

Of all products of aboriginal art and industry, the only one that has won for itself an enduring place in modern civilized life is the Navajo blanket. - - - Exact statistics of the Navajos are unobtainable. The leading trader on the reservation has bought from the tribespeople blankets to the value of $50,000 in a single year. The estimate has been made that the total value of blankets woven and sold by the members of this tribe each year approximates half a million dollars. This is really an astonishing showing, in an industry representing the manual labor of the squaws of a single aboriginal tribe.

The Navajos have no permanent habitations; nor, on the other hand, are they true nomads. Mr. Cowan terms them "the Bedouins of the American desert," moving when necessary to obtain better pasturage or a more abundant water supply. The flocks and the families are always on the move; and in all the family's wanderings the loom and the distaff are carried along. The loom is such a primitive affair that "no one but a barbarian would attempt its manipulation."

It consists essentially of two frames, the warp frame and the main frame. The warp frame is made of four sticks lashed together so as to form an oblong. The warp is wound upon it from top to bottom, the threads crossing in the center. The main frame is made by planting two posts upright in the ground. In lieu of posts, two desert cedars, growing conveniently close together, are often employed. Two cross beams are lashed to these uprights, one forming the top and the other the bottom of the main frame. The Navajos have no spinning wheel, but use instead a crude distaff, in the use of which the squaws become remarkably dexterous, spinning threads of surprising uniformity. Every thread in a Navajo blanket is spun at least twice, and those used for the warp are spun three or four times. No shuttle is employed by the Navajo weavers. Their yarns are wound in balls, which are worked back and forth between the warp threads by hand. This is inexpressibly slow and tedious, but in it lies the advantage of the aboriginal worker, making imitation of the product by the looms of the white man an impossibility. - - - - Therefore there are no imitations on the market.

The patterns are generally geometric designs, and the colors most in favor are black, blue, red, and yellow. The average weight of a Navajo blanket is twenty pounds, and the value about $1 to $2 per pound. Formerly, blankets were made from yarn raveled from bayeta cloth; but none of these has been produced for many years. They are valued at $200 to $1000 each, and most of them have passed into the hands of collectors.

In addition to their aboriginal industry, the Navajos acquired from the Spaniards the silversmith's art. With very crude and inadequate tools they fashion buckles, bracelets, saddle and bridle ornaments, spoons, and many other articles.

The Navajos are fortunate in having a congenial occupation that places the necessities of life easily within their reach. They have been still more fortunate in that they have, so far, been permitted to remain Indians. - - - - Many years ago, two children of Mauelito (the greatest of all Navajo war chiefs) died in a government school in the East. Ever since then the Navajos have stubbornly refused to permit their children to be taken to distant schools to be educated. To that, in great measure, may be attributed the immunity of the tribespeople from consumption.

The Navajo blanket having created its own field which cannot be filled by the products of the power loom, the government is desirous of aiding the tribespeople as much as possible, in the introduction of improved breeds of sheep, dyes of better quality, etc.; and if the braves can be induced to see that, their trade of warrior having disappeared, there is nothing derogatory in their helping their squaws at the loom, there is great promise in the future for the Navajos.

Apparently the only cloud on the Navajo horizon at the present time is the prospect that a large proportion of the fertile lands that they have been so long permitted to enjoy undisturbed because no one wanted them, will finally be lost forever to members of the tribe. Several of the valleys on the reservation have an abundant water supply available for irrigation, and it is commonly believed that other parts of the Navajo lands are adapted to "dry farming." There are also valuable pine forests on the reservation, and much of it is underlaid by coal deposits, while petroleum has recently been discovered not far from Gallup.—Review of Reviews.

A SWEDISH AUCTION

It is very interesting to me to read about the peculiarities of other countries, though in many respects the customs resemble those of Sweden. Among the many things we Americans think are amusing and peculiar is a Swedish auction.

In the city hall is a room about 50x75 feet, known as "Auktionskammaren," the auction room, where there is quite frequently a sale for personal property that has been levied for unpaid taxes and rent, or that people moving out of the city wish to have sold.

The Swedish laws, in some respects, are very stringent. A proprietor for rent overdue, or the city official for unpaid taxes, can sell all a family has, even the jewelry they wear. However, a little mercy is exercised by selling unnecessary articles first, if there are such in their possession. These things are offered for sale to the highest bidder at the auction room. At these sales one can often buy furniture at reasonable prices. Beginning housekeeping here, we were in need of some furniture, and therefore attended a few of these auctions.

There are no doubt different ways of conducting auctions and sales in America, but the procedure at these sales is so different from what we are accustomed to in the homeland. On the one side of the room is an enclosure about 20x30 feet, in which are three seats, one for the auctioneer, one for the clerk, and one for the cashier. Behind this enclosure, which is formed by a counter, the small articles for sale are also kept. The pictures and mirrors are hung on the wall, and the larger pieces of furniture are placed on a platform, one foot high, extending along the three sides of the room. Seats are also provided for a small number of the supposed purchasers.

The auctioneer is seldom in his seat. The articles are not recommended, but the small articles are carried in the hands of the auctioneer who walks to and fro on the counter calling out the amount that is bid. He uses no unnecessary repetition of words, but simply calls out distinctly the amount that is offered. When the people cease bidding the hammer drops and the article is sold. There is no settling disputes between two who offer the same bid. The one who first hands over the cash is the purchaser. The money is handed to the auctioneer who passes it to the cashier, receives the change, if any is requird, and takes it to the purchaser, or if the cashier is not at his post, which is often the case, the auctioneer takes time to make the change himself; and he takes all the time required to do it.

An auction was published in the paper to take place February 28, at ten o'clock. We concluded to go half an hour before the sale began to examine the things. Upon arriving at the place we found that we were there before the things that were to be sold. After interrogating, we learned that the furniture was being shipped that morning from Copenhagen, twenty-four miles across the sound, and at eleven o'clock they knew not if they could have the sale that day. But the people waited patiently. Finally the things came, and as soon as sufficient things were there the sale began at noon. We thought the things were anything but in a presentable condition for sale. But those in charge were not excited whatever over the delay. They went about it in their usual calm way, and at four o'clock they had concluded what we would call a large sale of household goods, at fair prices.

While we waited we had the privilege of exercising our patience, which we are told by the apostle "is great gain," if it is associated with godliness. We were also made to wonder how many of those who patiently waited two hours for the sale to begin, and four hours during the sale, mostly standing, would have patience to be seated and listen with as much interest for forty-five minutes to the gospel story of salvation, and the manner of life to live in order to enjoy what God has in store for those who love and serve Him.—Inglenook.

WONDERFUL TREES

Among the curiosities of tree life is the sofar, or whistling tree, of Nubia. When the winds blow over the tree it gives out flute-like sounds, playing away to the wilderness for hours at a time strange, weird melodies. It is the spirit of the dead singing among the branches, the natives say, but the scientific white man says that the sounds are due to a myriad of small holes which an insect bores in the spines of the branches.

The weeping tree of the Canary islands is another arboreal freak. This tree in the dryest weather will rain down showers from its leaves, and the natives gather up the water from the pool formed at the foot of the trunk and find it pure and fresh. The tree exudes the water from innumerable pores, situated at the base of the leaves.—Chicago Journal.

The Japanese are wonderfully loyal to their emperor and country, and, as Christians, are loyal to Christ.

A MODERN JERUSALEM

There comes to hand today a new compilation relating to the Jewish population of Greater New York, from which we cull a few facts, which are vouched for by Dr. Walter Laidlaw of the Federation of Churches of Greater New York:

In the five boroughs of Greater New York, there are fully 1,200,000 Jews. Brooklyn alone has 400,000 of this number. This census for Brooklyn is beyond our own estimate which has been 250,000, but it simply illustrates the enormously rapid growth of the Jewish population and of Jewish influence. Now these figures in themselves may mean nothing to the average mind, but let us interpret them; they mean that every fourth individual in Greater New York is a Jew; they mean that if the Jews act unitedly, they can swing any election in New York; they mean that we have as many Jews in Greater New York alone as there are individuals in the entire state of Washington, for instance, or West Virginia, or Nebraska, or Connecticut. There are as many Jews in Greater New York as there are individuals in the combined cities of Los Angeles, San Francisco, Portland, and Seattle, according to the 1910 census. There are more Jews in New York City today than ever lived at one time in Jerusalem!

What a problem! What an appalling situation! When we consider that in the face of these facts the Christian Church in America is ignoring this, without question, the greatest single problem facing the Christian Church today, what an enormous responsibility!

Never before in the history of our great country was there the need so pronounced as it is today to evangelize this people quickly and persistently. The self-preservation of the Christian Church in America demands that the Jew be evangelized at once, and every moment of delay cannot but be disastrous. The challenge of the Jew is one worthy of the sturdiest mettle of any Christian, and to confess failure before such a challenge is to confess failure for the Gospel of Jesus Christ. If the Church of Jesus Christ has no message for the seething multitude of Jews at the great gateway of the country, then the Church of Christ has no message for any people in this country or in this world. There is no warrant in Scripture for the omission of the Jews from our Christian propaganda. The time is at hand for the slogan to be rung out from coast to coast, until every man and woman that calls upon the name of God shall respond in a mighty tumult of determination, "The Jew for Christ, and Christ for the Jew."—The Chosen People.

The queen of Holland governs more Mohammedans than Christians. The population of the Netherlands consists of 5,500,000 while the population of the colonies in Asia is estimated at 42,000,000, of whom 35,000,000 profess faith in the false prophet.

BIBLE STUDY

(Continued from page 558.)

suffer for the sake of the welfare or happiness of the other. Such love is what pleases the Lord for it partakes of the nature of His love. Such lives and such deeds speak forth the praises of the Lord. Such spirits delight in the justice and mercy of the Lord and such worship Him in Spirit and in truth.

The Workers' Column

THE FRUITFULNESS OF THE WORD

Isa. 55:10, 11.

David Garber. 1894.

I. **Preparation for Fruitfulness.**
  1. The soil prepared for the seed.
  2. The heart of man prepared for the Word.

II. **Responsibility for Fruitfulness.**
  1. Man is responsible for the blessings of God.
  2. Men reap what they sow.
    a. In quantity.
    b. In quality.

III. **How the Word is Sown.**
  1. God sent it to the world by Christ.
    a. To save men.
    b. To accomplish His will.
      (1) His plan revealed.
      (2) His plan fulfilled in Christ.
  2. The Holy Spirit conveys the Word into the heart.
  3. Men receive the Word into the heart.

IV. **How Growth is Manifested.**
  1. By the denial of self and obedience to God.
  2. By the spirit of service.
    a. In joy of the hope of promised blessings.
  3. By the increase of the Word in the believer.
  4. By the increase and spreading abroad of the truth by the believer.

PRAY FOR THE UNSAVED

I Tim. 2:1

I. **The Whole World has the Privilege of Salvation.**

II. **We must Pray for all Men to be Saved.**
  1. For all men.
  2. For kings.
  3. For those in authority.

III. **Christ Revealed the Salvation for All.**

IV. **God Desires All to be Saved.**

V. **Our Intercession Needed.**

VI. **We Should be Thankful that Men may be Saved.**

VII. **We Should Make Use of Our Privileges in Behalf of the Unsaved.**

The Bible Class

Chicago, Ill.

No doubt some of the readers of the Christian Monitor are interested in the Bible work done at this place. The Bible class was organized over three years ago by Bro. I. R. Detweiler and its present instructor is Bro. I. W. Royer. The class has a total membership of 52 and meets Monday night of each week. The purpose of the class is for prayer and Bible study.

Recently the class was divided owing to the varying ages of the members. This gives us an adult class and a young people's class, the latter instructed by Bro. A. M. Eash.

The following books have been studied: Matthew, Mark, Acts, I and II Timothy, I and II Thessalonians, Hebrews, James, I John, Jude Philemon, Jonah and Ruth.

Occasionally written work is done, along with our study. When the study of a book is completed each member of the class is assigned some topic bearing on the teaching in that book, and this topic is discussed on some night set apart for that work.

An offering is taken each meeting to meet the expense incurred, while one offering each month is given for the support of Bro. C. D. Esch, missionary in India, who was a member of the class at one time and whom our people know personally.

The work of the Bible class here is a great help to our people, since it fits them for better service, especially in the line of Sunday school teaching. We only wish more of our country churches might have such classes because they mean so much to the individual who can attend them.

E. S. Lape.

Y. P. B. MEETING

(Continued from page 567.)

us prove all things by the scriptures and hold fast that which is good.

D. D. Hartzler.

Goshen, Ind.

The organization of our Y. P. B. Meeting consists of an executive committee of four members. This committee serves six months. Its duty is to select the topics for the meetings and assign them to the speakers, and supervise the work in general. The topics are taken largely from the suggestive list in the Christian Monitor. Cards are printed, giving the topics, leader and speaker for each program throughout the six months. This has been found to be very helpful in this that every one who is at all interested can keep in touch with the meetings. We encourage those who have not already done so to try the topic cards. Outside of the main talk we try to vary the programs as much as possible. This can be done by getting a large number of different persons to take part, having frequent open discussion, providing for special music, etc.

The Y. P. B. Meeting does two things for the person who takes an active part. In the first place, it gives a person a more definite conviction and firmer faith in the religion of Christ; and in the second place, it helps him to give his convictions and beliefs to others.

Assign a person a task that will require definite and logical thinking along some religious line, such as preparing an address or an essay, and that person will be very greatly benefited. Young people need very much to think through for themselves the principles of Christ as set forth in the Bible if they are to live by these principles in later life.

The Y. P. B. Meeting is not primarily a place for practice in public speaking, nevertheless we cannot deny that the ability of giving expression to our thoughts follows as a benefit. Here, perhaps more than in any other of our church activities, is leadership given an opportunity to manifest itself and develop for larger usefulness. We feel that we have realized these results to some extent.

Sincerely,
J. J. Fisher.

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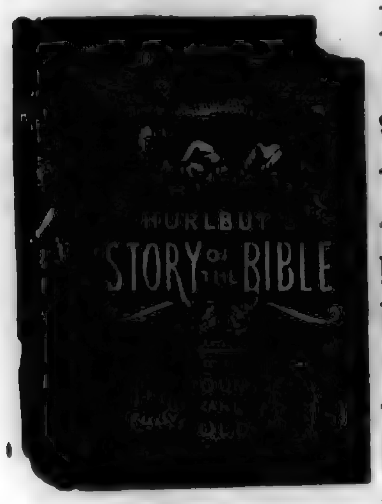

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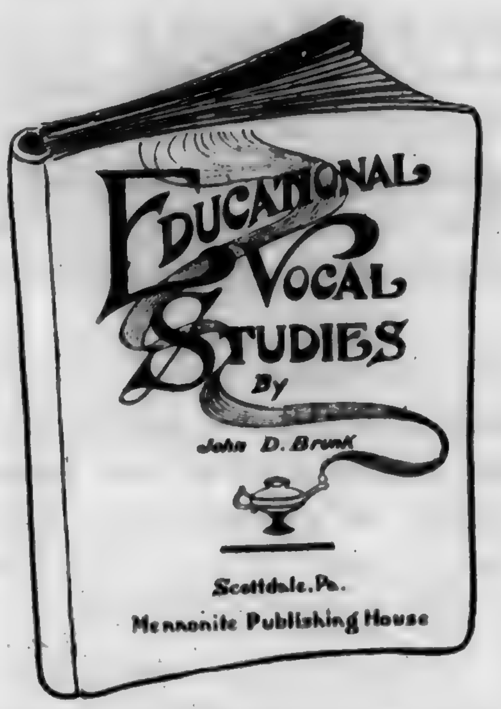

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CHRISTIAN MONITOR

JULY, 1912

Liberty

False notions of liberty are strangely common. People talk of it as if it meant the liberty of doing whatever one likes—whereas the only liberty that a man, worthy of the name of man, ought to ask for, is, to have all restrictions, inward and outward, removed that prevent his doing what he ought.

F. W. Robertson.

SELECT READING

THE DAYS THAT HAVE NO PLEASURE IN THEM

I have found that the Sunday afternoon hour is very generally a time of weariness to the mother, and dullness to the children.

Now one of the first mistakes that some conscientious young mothers make is in trying to do it all yourselves. You don't want the little ones to find the holy day a gloomy time, and so you sacrifice your own share of rest, and sweet quiet, and silent communion with your best Friend, in order to please and entertain the little flock, always as greedy of entertainment as they are of molasses candy.

Now is this necessary? I think not; and not even wholesome, any more than too much molasses candy is wholesome. One of the greatest helps I ever received, in the days when my nursery was full of little ones of assorted sizes, was a bit of advice from an older and more experienced woman: "My dear," she said, "teach your children to bear the burden of their own existence."

My old memory (which has already forgotten what happened a few months ago) unrolls for me a fresh and vivid picture of the Sabbath afternoons spent in my childhood's home, fifty years ago; there were four, then five, then six children; in summer there was a big lawn and a bigger orchard to play in, but our climate gave us four or five months of stern winter, and as skating and sliding were not allowed on Sunday the afternoons were spent indoors.

Almost immediately after our early Sunday dinner, the dining room was turned over to us children; the oldest of the party was given charge of the others, for an hour, and mother and father went off to their own room, not far away. Thrown thus on our own resources, we soon learned to entertain ourselves, in the rather limited number of ways allowed. There were always the Sunday school books to be read, if the baby, or babies, would consent to play on the floor with ball or rattle; and there were certain privileges allowed on Sunday only; a sterescope (long ago suppanted by newer-fashioned arts) with a quantity of pictures of foreign places; books of engravings, which we would perhaps not have cared for if allowed to handle on other days and a drawer full of family daugerreotypes.

At the end of the hour, promptly, mother came in with a smiling face and a basket of apples, or a dish of pop corn; she sat with us fifteen or twenty minutes or more cheered us all up and started child number two on her hour of service. During this hour we often roasted apples or chestnuts.

So again, at the end of the second hour, there was a plate of ginger cakes, baked the day before. Sometimes a third hour was spent in the same way; then father came in and taught us our Sunday school lesson for the next week, and mother told us a missionary story.

Meantime, the dear father and mother had had several hours of quiet Sunday-keeping, and I have never lost the impression made on my little heart by their serene and quiet and yet radiant faces, that it was **nice** to be good and keep Sunday! I know that times and customs have changed since those days; but not child nature, and not a mother's needs.—Sel.

DON'T COOK MUCH ON THE SABBATH

Those who have tried this plan are well pleased with results, and I know from experience and personal observation that it is possible in the majority of families, if they only thought so. We have a family of five boys, and have no help outside of what they can do, but the work is so planned as to have a warm breakfast on Sunday morning, consisting of ham, eggs, fruit, bread and butter and coffee. Then the table is set for dinner, and we go to church and Sunday school and later return to feast on the cold things prepared on Saturday, which may consist of brown bread, pies, farmers' cake, a pudding, fruits and vegetables cooked late Saturday evening. If we bring company with us from Church, we often build a fire in the stove, and with the addition of coffee, ham or eggs, we have the same bill of fare as for ourselves, and we have the afternoon practically free from care. Sometimes we have plenty of time for an afternoon service at another church, and with everything prepared, we have but to enjoy the whole day and plenty left-over for supper. Mussy? Well we don't mind that. Almost anyone will eat a cold dinner at picnics and be glad for the chance, and why not on Sunday? I know some men refuse to eat cold victuals, but if they had the everlasting round of cooking to do, every single day in the year, many would be glad to suck eggs. There are so many wholesome, appetizing, digestible things which may be prepared Saturday afternoons, that there is, ordinarily, little or no excuse for much cooking on the Sabbath day. Is my house clean on Sundays? No, never perfectly clean, but what is the difference? I sweep, dust and clean on Friday and Saturday and brush up a little Sunday morning. I am sure we can do with a little dust, rather than to miss church services and have a good rest besides. As to Sunday visiting, I do not approve of it unless it is a call after church. I enjoy company as well as anyone, and desire to be courteous and hospitable, but I draw the line on Sunday visiting, and I do refuse to use the Sabbath day to fill the stomach of anyone who has the chance to come on a week day, unless absolutely necessary. This excellent paper no doubt goes into many homes where there are overworked, delicate wives and mothers, who could make life much more pleasant, and the work easier for themselves and all about them, if they would only plan more and work less; if they would manage to get in a half or whole holiday on the Sabbath, to go to church; or if that is impossible, rest from physical labor anyway; read and meditate, thereby getting a share of special soul food and bodily rest. There is so much rush and worry at the present time. I see so many weary, nervous housewives, and if this article will be the means of helping even one dear wife and mother and encourage her to save herself from nervous prostration, I will never regret "having my say." The very best managers in household affairs are those who secure for themselves a quiet, restful hour some time during the day, for the relaxation so necessary to health and strength. I wish I knew how to plead successfully for everyone to be more kind and considerate to the mother and caretaker. Much depends on the temperament and disposition of the husband and father. Common sense is a vital necessity in all rules of right living. There is but very little time left in many a home for the quiet heart to heart talks with the children—for the cultivation of companionship between parent and child. No more valuable work is being done today, in my opinion, than the quiet, unobserved training of children in the principles of Christian living and self-denial in the home. So let all persevere in giving this plan of self-denial a chance to prove itself—in the matter of cooking big Sunday dinners and making a glutton of one's self at the expense of the already tired and careworn wife and mother, and take up the plan of more rest and recreation, more reading and study, more love to God and joy in His service, and see how much the family will enjoy it.—Sel.

SEEING OURSELVES

A man was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in thls village. They are mean, greedy of gain, and careless of the needs of others. Worst of all, they are forever speaking evil of one another."

"Is it really so?" asked an angel who happened to be walking with him.

"It is indeed," said the man. "Why only look at this fellow coming toward us! I know his face, though I can not just remember his name. See his little sharklike, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth! The very droop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you did not perceive."

"What is that?" asked the man.

"Why, that it is a looking glass we are approaching," said the angel.—Sel.

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THE LAW OF ACTION

An incorrigible or so-called "bad" boy of the streets was haled before a judge. The judge contemplated sending him to a boys' prison, but the culprit began to sob:

"I ain't no tief. I wants work. I don't want to go to prison."

Now, the judge had the power to put the boy to work—at any kind of work suitable to his age and strength. But he deemed it wise to ask the boy:

"What kind of work do you want?"

The over-matured face and the somber eyes lightened as the reply came:

"Kin I run an engine?"

"Most certainly you can," replied the judge, "after you have learned to thread bolts, handle ashes and oil, clean parts, and know the laws of heat, water, steam, and their relation to machinery. In ten years times you ought to be able to run an engine."

"Gee!" exclaimed the boy. "Give me de chance!"

He got it and slowly, painfully, he is creeping out of the pit of inaction—idleness—into the knowledge of true action, and he is no longer incorrigible. Getting the action he hungered for has aroused a new moral nature in him. Beginning to understand the law of mechanical things that of the spiritual is forced upon his attention.

The story is offered to the parents of boys, particularly to the worrying mothers, whose children are not incorrigible, but to whom the law of action has not yet appealed because he has not yet been properly consulted about it.

I am well aware that many parents regard it as absurd to consult a child as to its own inclinations, ambitions, heart-consuming desires. As I heard one mother say:

"Why, if I consulted my boy about what he wanted, I'd soon find he would be trying to boss me."

Perhaps he might assume a new air of authority with her, but if it was rightly directed there could be no harm in it.

A mother has a love for music and the piano. With her family grouped about her, she continues to cultivate that art. In so doing she is obeying her normal instincts or powers of the law of action. If, however, she has the love of music within her heart, and ignores it and forces herself each hour of the day to disagreeable, offensive toil, she is then disobeying the law of action and weakening her usefulness that much. She is not a complete woman.

The natural love of music within her is no different in its origin from the hidden ambition within the breast of her young son. To set her will against his latent desire, to endeavor to bend him "her" way and not to lead him his way, is to starve him, incite inward rebellion, and possible eventual flight on his part to atmospheres where his hunger for certain action may have legitimate play. How much happier and stronger the situation if she lead him into free expression of his innermost desires until she learns what kind of action he desires, and then guide him into it!

How blind many mothers are to this power of action over a normally healthy boy may be illustrated by a short story. A country boy wished to enter an electrical machine shop, making that his work. His mother had other plans for him; she had toiled all her life until prosperity came and her wishes for him were of a rather aristocratic nature. She did not wish him to soil his hands. Only brain work counted in her opinion—muscular labor was repugnant.

A machine shop smelled ill; the work was greasy; the machinery might maim him; she feared his associates would be coarse, and so on through a long list of objections. Each of these the boy met with stubborn insistence that he would be a machinist, or with a sullen silence that augured ill for the home peace. Finally, the mother gave in in this manner. She visited a friend of the family and said:

"Get Frank the machine shop position he wants; but without his knowledge I want the work made so hard for him that he will hate it in a few days, give up, come home and do as I want him to."

The friend protested that this was not honest to the boy, but the mother pleaded and argued, and at last the boy was installed in a shop in a neighboring city and the foreman was privately instructed to "load" him—a process of killing of a worker.

About two weeks later the friend happened to meet the foreman and inquired after the fate of Frank. The official laughed:

"What did you tell me to 'load' that kid for? Huh! The more we put on him the more he smiled. He was pretty raw in trying to learn things, but he wasn't afraid of work and he obeyed. Huh! I stopped loading him in two days' time. He's too good to be abused. He gets the next promotion in the shop. He **just loves** machinery."

And the inexorable working of the natural law of action in that boy's heart, given a chance to play in the open, conquered that unseeing, unreasoning mother. The same story might be told of scores of boys who have loathed the choking ways of the town and wished to return to the soil; who have feared machinery and its whirr, but hungered for the law and its studies; who, intuitively feeling the call of action before they have knowledge, have overridden parental authority for the sake of the freedom of the best in themselves.

Do we take a fine pacing, trotting or running horse and hitch him to the plow, where he chafes to death? No; no more than we take the plow horse and ask him to pace, trot or run. The pointer dog is not asked to do the work of the Newfoundland. The labor of the Jersey cow is sharply distinct from that of the Durham; the range shorthorn is not the Guernsey.

Each in this world to his own appropriate place, according to his natural and acquired abilities, and no greater evidence of wisdom can be given on the part of a mother than when she says to herself:

"This child of mine is masculine. The masculine type essentially means love of action. What kind of action does my boy most desire? What is in his innermost thoughts? I wish him to become a minister, a lawyer, a merchant, a banker, but is the power of action within him inclining in that direction? What does he most wish to do?

There are chances, frequent chances, that a boy himself may misread the message of the law of action. He may misinterpret himself, to learn his mistake later and swing into the true course. But suppose he does? Suppose he apparently throws away several years in an experiment? That is not all of life. He has grown while ascertaining his mistake. There are many reasons for thinking that he will be stronger for having blundered, providing the blunder is not rubbed into him.

The potent, vital thing about him is that he wants action. A law has its irresistible force upon him. Every effort on the part of another to thwart that law does not injure it, but strikes at him. He is choked, he feels thwarted, his sense of self-mastery is retarded in development. He may become halting, uncertain, timid, and what should have been a self-reliant man degenerates into an effeminate sissy.—Judge Mack.

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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BE LOYAL:—We hear much nowadays about loyalty. Men are urged to loyalty regardless of the nature of the thing to which they are to pledge their allegiance. There is such a thing as being loyal to a purpose or institution that is evil and either blindly or deliberately, because of a false sense of pride, follow the course that will lead to inevitable ruin. However the highest and noblest type of loyalty is that which is founded upon principles of eternal truth. This is the loyalty we have in mind.

There are various avenues through which loyalty may find expression. There are principles of civic righteousness that call forth the loyal support of good men and women. There are social, industrial and moral movements that are worthy objects for all interested in the general welfare of humanity to encourage, if not as an active participant, it will be possible to give them moral support and be loyal to the principles of truth underlying them. Men need to be loyal and work earnestly for the best interests (those in harmony with eternal truth) of their community, state, nation and the world. Whatever contributes toward bringing into operation principles of right and justice among our fellow men; whatever lifts humanity to a higher plane morally and spiritually; in short, whatever will bring mankind into a fuller realization of the eternal verities of God is a worthy object for our support.

Thus we find that loyalty manifests itself in every phase of our life based upon principle. All genuine loyalty springs from principle. Loyalty is simply a manifestation of some principle. The measure of your adherence to it is the measure of your loyalty.

We need more loyalty today. The lack of it may be attributed to the scarcity of vital, energizing principles in the lives of the masses. Principles must be more than merely attractive intellectual ideals. They must be living verities within us that grip our hearts like bands of steel and become a part of our very being. They must do more than simply attract and possibly lead; they must drive, compel us, if they would have the highest moulding efficiency in our life. Such principles will manifest themselves in a loyalty of the highest type. A man thus possessed need not be urged to loyalty.

Such is the type of loyalty needed. It is necessary in every honorable vocation of life and especially in the Church. If we would stem the tide of apostasy rolling upon the Church, it can only be done by a body of men and women who are truly loyal to the life-giving principles of the Church, the principles of Christ. We sometimes hear the plea to be loyal to the Church for the sake of the Church alone. Loyalty to the Church is exalted above loyalty to the Head, Christ. Such a plea does not inspire to true loyalty, but breeds sectarianism and fanaticism. Loyalty to Christ means the utter slaying of this selfish and spiritually destructive sectarian spirit. When our loyalty to the Church does not spring from a genuine, living allegiance to Christ, it is not worthy the name. Only in the degree that we stand faithfully by our Lord and Master can we be truly loyal to the Church. The latter will follow the former as night follows the day.

Neither does loyalty mean denominational pride for which it is sometimes mistaken. This kind of pride is one of the worst types imaginable. When men will pride themselves because they are members of a particular denomination, and, like the Pharisee in the temple, look with disdain upon other denominations and thank God they are not like them, they have not yet learned the first principles of the Christian faith. Such is not the spirit of true loyalty, it does not savor of the spirit of Christ. It is a spirit condemned in no uncertain language in Holy Writ. Allegiance to our King will enable us to soar high above such a mean and selfish spirit into realms of better and nobler things.

Be loyal to your Church, but let it spring from a living relation to the Christ. Leave the principles of the Gospel so grip your life so that from it will radiate spontaneously this highest and purest type of loyalty. When these principles thus possess you, you will be able to take the proper attitude toward all questions relating to your conduct and give proper and consistent support to all movements that are in harmony with the great plan of God, in harmony with the center of all truth, even Christ. Such a life will exemplify to all around you the highest type of citizenship.

MORE EFFICIENT SUNDAY SCHOOL ORGANIZATION:—It is gratifying to note the progress made in our Sunday school work. The past decade has been one of remarkable growth which presages even greater advances in the next, if we judge the future by the past and dare attach any significance to present conditions. While progress has been made along more than one line, it is perhaps most noticeable in the tendency toward a stronger and more official organization. The tendency is to centralize, to unite by a stronger official tie the schools of a state or district comprising two or more states and in turn bring the schools of the different states into a closer union. Such a tendency is the logical result of a serious study of the problems of the Sunday school. As the magnitude of these problems dawn upon us we become keenly conscious that the way to solve them to the best interests of the Kingdom and the Church is by a well organized effort of all the Sunday school forces of the Church.

The state conferences have been directing the work and shaping the policies of their respective states in a very general way. They are vested with virtually no authority to direct the work in an official capacity. Even with this organization it soon became apparent that if the state conference would make its work effective and be of real practical value to the individual schools it will be necessary to make some one personally responsible to see that the decisions of conference be worked out in the schools. To meet this need some of the states appointed a state field worker.

While the state organization was an aid in helping to solve some of the problems it was soon realized that some of the problems are of such proportions that even a state organization cannot successfully cope with them, especially so if any degree of uniformity in our work as a Church is to be maintained. As a result there is a growing sentiment that the way to meet the issues is to have a representative body, backed by the authority of the Church, to direct the work of our Sunday schools. One state conference recently went on record as favoring a larger and more official organization. We trust that the other state and district conferences will take similar action.

We see no good reason why the Sunday school work of the Church, one of her most fruitful and promising enterprises, should not be definitely organized and supervised by an official Board, similar to the Boards that direct her educational, mission and publishing interests. The conservation of our young people demands a larger and better organization of our Sunday school forces. If we would retain our hold upon them for future usefulness in the Kingdom we must adopt the very best methods of work and unify our efforts. If we can hold them in the Sunday school, we have bright hopes for the future, if not, we have no promising prospects that they will become active workers in the Kingdom. May God speed the time when our Sunday school work will receive equal recognition with some of our other interests, and will be supervised by an official body of intelligent, Spirit-filled Sunday school workers who are thoroughly familiar with the problems confronting us.

We call attention to an article in the Sunday school department of this issue dealing with the state Sunday school work, by one who was state field worker of Illinois during the past year. Here we find some of the duties of the state field worker presented and also some of the larger problems of the work stated. A careful reading of this article will help us to realize more fully the need of a larger organization. The time is at hand when larger things should be undertaken for the Kingdom. This larger work must be well organized and conducted systematically if we would make any progress against the indifference and apostasy sweeping over the Christian world today.

GOOD ADVICE:—How ready most of us are to give advice! It is offered gratuitously, and, what is still worse, often given against the wishes of those whom we would advise. Yes, advice is easily obtained. It is to be found on every hand and we get far more of it sometimes than we wish. This kind of advice is cheap because the advice is cheap.

But good, sound, and helpful advice is rare. It is not to be found on the street corner, on the store box nor at every turn of the road. It is, as a rule, not offered on the crowded mart, but is to be found in the hidden places away from the ever surging and restless multitudes. Good advice is born of an experience resulting from strict obedience to good advice given to self. This fact may account for its scarcity.

The advice resulting from a long life of experience is worthy of careful consideration. The admonitions of old age should be respected. The person with years of experience in any particular line of endeavor is qualified to give counsel on his line of endeavor as none other. The successful farmer can give good advice on farming; the lawyer, on the practice of law; the preacher, on preaching. So the advice of a successful philanthropist is worthy of consideration in this age of avarice and greed.

Dr. D. K. Pearsons, who recently died a poor man, financially, after having given away about five millions of dollars, on his ninety-first birthday gave the following advice to prosperous business men, which is applicable to all having an abundance of this world's goods:

"Do not put off your benefactions till you are too old to enjoy them. Do not leave your money for people to quarrel over. Do not shorten your lives by extravagance. Find some good thing which ought to be done, and begin to do it. Take that field of philanthropy and make it your own. Put in your work in such a way that you come to be known as a friend of the cause to which you give your efforts. And the experiences that that course will bring will cause you greater joy than any other in any life."

THE AUGUST NUMBER:—For some time we have been making definite plans for a special number of the Christian Monitor for August. Considerable time and effort has been spent in soliciting special contributions for this issue. For want of a better name we call it the "Rural Mission Number."

There are many movements afoot for the uplift of humanity. Some of these are especially intended for the improvement of the industrial, social, moral, and spiritual development of the rural communities. Few of these, however, deal with the spiritual welfare of the people. To cover all the different movements in behalf of country life would be too great a task and the limited space at our disposal would not permit. Consequently the greater emphasis in the special number will be upon the opportunities and possibilities for doing a greater work for the spiritual welfare of those living in the country. Even then we cannot expect to cover the field thoroughly.

We have the promise of illustrated articles presenting the conditions in fields now being cultivated, both in communities where we have congregations nearby and in some of the frontier settlements where there are only a few of our people. There will also be discussions of problems relative to this work. We expect to have discussions on the problems of the country minister and the congregation by both ministers and laymembers. In addition to these there will be other articles of interest bearing upon the general theme. The material in all the departments, as far as possible, will bear some relation to the theme of the issue. We trust it will result in an awakened interest in rural missions and bring home to each one of us some of the opportunities lying at our own door.

CHRISTIAN LIFE

THE OLD FRENCH SHOEMAKER

A Bible was once given to a beggar in Nantes, France. Unlike most such he could read, and when he found that the book was unknown in places he wandered through, he augmented his scanty receipts by reading it to those who cared to pay him.

One day, stopping in front of an old man's shop who made the wooden shoes of the French peasants, he asked an alms.

"You ask alms of me,' exclaimed the old man, "I am just as needy as you."

The beggar replied: "Give me, then, a sou (a cent) and I will read you a chapter out of the Bible."

"What book is that? I never heard of it before."

"It tells about God."

The old shoemaker, curious to know something of it, gave him a sou, and he drew out his wonderful book, and read the third of John. The poor shoemaker listened with delight at the words of grace and truth. The story of Nicodemus and the Lord Jesus impressed him profoundly, and he was particularly moved by the words that Luther called "the Bible in miniature," "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When the chapter was finished with the words: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him," the old man cried, "Keep on, keep on!"

"Oh, no,' answered the beggar, "only **one** chapter for a sou."

Another sou was promptly given, and the old man listened with joy at the beautiful story of the Savior at the well of Sychar, and he felt as never before, as he heard for the first time the divine words: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

But soon this chapter was finished and the beggar would not read more without another sou. The old man could not continue paying sous, for he was very poor, so he asked where he had obtained such a wonderful book.

He said it was given by a pastor in Nantes, and then proceeded on his way. The Book went with him, but its words remained, and by night as well as by day, the old shoemaker kept repeating to himself, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

One morning, about a fortnight later he arose early, and said to his son that he would leave the little shop in his care, because he had to go to Nantes.

"To Nantes, father," his son said, "you cannot. It is a journey too long for you, over sixty miles."

"I know it, but I have resolved to go to Nantes."

Every effort to dissuade him was useless, so he started on his long walk, and on arriving sought and found the pastor, who had a room in which he kept Bibles for sale.

"What do you wish?" asked the pastor of him.

"Sir," he replied, "I have been told that a book that tells of God may be obtained from you."

"Is it the Bible you want?"

"Oh, yes, that is it; I want one."

"At what price?"

"Price, sir," exclaimed the old man.

"Certainly, we do not give away Bibles."

"But I have nothing with which to buy one, sir. A beggar told me that you gave him one, and I am as poor as he."

"From where do you come, my friend?"

The old man told him the name of his village. The pastor, knowing it was a long way off, asked him, "How did you come?"

"On foot."

"How are you going to get back?"

"On foot again."

"What, you have undertaken, old as you are, a journey of more than one hundred and twenty miles to obtain a Bible?"

"Yes, sir; and I shall believe myself amply rewarded if I may obtain one."

"If it is so, you shall certainly have one, though I may not give away another Bible for nothing. What size do you wish, an ordinary large size type. You read well, I suppose?"

"Ah, no, I do not know a single letter."

"But what are you going to do with a Bible if you are not able to read it?"

"Oh, sir, my son can read, and there are three other persons in our village who can also. I beg of you to give me the book."

The pastor gave him a Bible, and after returning his heartfelt thanks, he carried it with joy to his home. On arriving there he invited the people to come to his home at night where those who could read, read by turns, while the others listened.

The old clogmaker followed all that was read with the most profound attention, and learned many parts of the Scriptures by heart. But the words did not remain in his mind, merely, but touched the most delicate chords of his heart.

Some six months after his journey to Nantes, he was there again. The pastor, surprised at seeing him, exclaimed, "My old friend, what brings you so far again?" The old man answered, "Oh, sir, I have been entirely mistaken."

"But who told you that you were wrong?"

"The Book, sir; the Bible says it."

"Oh, surely; and what does the Bible say?"

"It says that I have been wrong all my life. I, a poor sinner, have been praying all my life to the Virgin Mary, and I have found in the Bible that she needed a Savior just as I need one."

"How do you know that?"

"Well, sir; the Book says that she rejoiced in God, her Savior. So that she needed a Savior the same as I. I have heard that you have a religion exactly like the Bible, and if you please, I wish to be one of you."

"Before we admit any one, my friend, we examine him."

"Examine me, sir; I am an old man past three score and ten years, and know not the number of my days. There is no time to lose, sir."

The pastor gathered a few principal members at once who proceeded to ask a number of questions of the old man.

"What do you know about the Lord Jesus Christ?"

He answered: "The Word was made flesh and dwelt among us: and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth."

"What have you to say about His death?"

"The blood of Jesus Christ cleanseth us from all sin."

"What are the privileges of those that believe on Jesus Christ?"

"There is now therefore no condemnation to them that are in Christ Jesus."

"What is the obligation of the believer in Christ?"

"Ye are not your own, for ye are bought

with a price: therefore glorify God in your bodies and in your spirits which are God's."

"My friend," said the pastor, "if these words express your heart, you have surely been taught it by God Himself, and we do not hesitate to welcome you as a brother."

The old man was received by them, and he showed by the confession of his lips, and by the change in his life the marvelous results that follow the hearing of the Word of God if received in the simplicity of faith. — Translated from the Spanish by C. Knapp.

THE PICTURE ON THE SOUL

Over in France the leading bank has an ingenious way of getting the picture of the man who is suspected of being a wrongdoer. Behind the desk of the cashier there is a photographic studio. Of this the visitor knows nothing. At a signal from the man at the desk, the artist flashes the camera upon him, and his picture is taken, and he leaves behind a record that he never can get away from.

Stop and think for a moment that somewhere in your soul a faithful Artist is moment by moment taking pictures which never will be blotted out. Every beautiful thing you look upon, every lovely picture, every splendid thought, every sweet face—all are stamped there never to fade away. And this is just as true as of the things which are not pure and lovely. Ah, what a thought this is!—that this Artist working behind the scenes is faithfully picturing upon the sensitive plate of your soul all that ever comes before the eye of your mind. Not a thing escapes; and wish it as you may, the story is told, and it is told forever.

God help you to keep on the soul He has given you only the record of things good, pure, true, lovely and of good report! How can this be done? Only by living a life so high, so pure, so consecrated to Jesus Christ, that He will give you visions of beauty and shut out the thought and the very appearance of all that is evil.

Do you know any man or woman who sometimes says things that are likely to bring a blush to your cheek? Keep just as far away from that person as you possibly can. It may cost you something to do this sometimes. By going out from the presence of that one you may bring criticism upon yourself, God will never criticise you He will love you all the better for it; and in the days to come men will creep up to you for help and strength, for they will know that you have a power which will make you strong and tender to protect them.

What is the Artist behind the scenes picturing for you? See that the record is always one to make you glad in the days to come.—Christian Work.

In recent years, 1,364 priests have left the Church of Rome in France.

Tokyo is the greatest educational center in the world.

THE SAIL BOAT

How many a hoary sage has learned his deepest lessons of wisdom from the lips of childhood! The untaught impulses, the unsophisticated faith of the childish heart, flowing forth fresh and pure like the outgushing fountain that sparkles in the morning sun, gives inspiration to age, and cheers with the prophecies of hope the spirit-burdened and weary with the experiences of life.

"Be still, George, father knows just what to do," said little Henry Bell, to George Stacy, as the boat in which they were sailing was almost capsized, much to the alarm of George, and not a little to the jeopardy of them all.

And that word of Henry's was a word of wisdom. In it breathed the spirit of a true, a genuine faith; not exactly Christian faith, since it wanted the proper object for that. Nevertheless, it was true and genuine faith.

One bright June morning, Mr. Bell told his little boy that he might go out for an hour's sail with him in his boat. Henry was alive with delight at this announcement; for he dearly loved to be upon the water, though he never went alone, or ventured into a boat except his father was with him, or had given him permission to go.

Henry was ready in a minute, and taking his father's hand, trudged along full of glee, asking twenty questions before his father could answer one. He did not think of danger; for so great was his confidence in his father, that it had perhaps never entered his mind that any harm could befall him while he was under his father's care.

They were presently at the wharf where the boat lay, and Henry jumping in, began pulling at the sail and ropes, as any little boy would, in the attempt to hasten the pleasures of the excursion. While his father was getting ready, George Stacy, one of Henry's school mates, and about his age, came down to the wharf. "Come, George," said Henry, "get in and go with us."

George said he would like to go, but he could not go without his father's permission. Mr. Bell said if he would run home and get permission, he might go. George's father had great confidence in the skill and prudence of Mr. Bell; and knowing that he would take good care of his child, consented that he might enjoy the sail.

They were soon off, and with the fine breeze were dancing along in beautiful style. The boys were delighted with the gentle rolling of the boat, the rippling of the waters, and the smooth, foamy wake they left astern.

All went on well and pleasantly, until, as they were coming in stays, as the sailors have it, the boom sweeping over, chanced to hit Mr. Bell's hat and knocked it overboard. In his sudden attempt to catch it, he let go the helm, and threw himself on the side of the boat, when at the same time the wind struck the sail aback, the main sheet became entangled, and the boat so near capsizing, that for a moment they were in imminent peril.

Little George was badly alarmed as he saw the boat careening down so that the water came over the gunwale, and began to cry bitterly. Nor, indeed, was he to blame for being frightened, for there was serious danger, though to be sure it did no good to cry.

"Be still," said Henry, "don't be afraid, father knows just what to do." And he sat there as calm as a philosopher, holding fast to his seat, so as not to be tumbled off, in the confusion of the moment, and evincing no fear at all. His words to George exposed his secret confidence. "Father knows just what to do." Why then should he be afraid? Indeed he would not.

His father did know just what to do. In a moment all was right. Mr. Bell had his hat, the boat righted, the main sheet was cleared, and they were gliding along homeward as pleasantly as if nothing had happened. George had wiped his tears and was merry as ever. Henry was just the same, for his composure had not forsaken him; and Mr. Bell said, smiling, "They ought to be thankful they got no harm, not even a wetting; it might have been a good deal worse."

"Be still, don't be afraid; father knows just what to do!" Now change it a little—a very little; take another object for that confidence, let the subject of the remark be different—say "Our Father who art in heaven," and what a beautiful expression of Christian faith, in every time and scene of earthly vicissitude and trial! "Don't be afraid, Father knows just what to do!"

So that spirit of child-like, filial trust whispers cheeringly to the soul, like an angel's voice from heaven. "It is I, be not afraid," the Master answers back to the agitating fears, or the confident faith of the disciple. And how that sweet spirit of the child seems like a sunbeam reflected from the Savior's heart!

Perhaps you are anxious and troubled about many things; your expectations disappointed, your schemes frustrated, your plans overturned, your designs crossed, all seems dark before you, discouragement like a flood overwhelms you, hope almost dies out from your heart, and thinking all things are against you, you yield to the uncontrollable tide of dispondency and grief. Softly now—gently, don't be afraid; **your** Father knows just what to do.

Perhaps temptations assail you, and long and bravely you withstand the fiery onset; but so furious grows the fight, so wary, so fierce, and so strong the foes that encompass you, it seems as if God had forgotten to be gracious, and His mercy was clean gone forever—as if God Himself meant to be heavy upon you, and not to spare. Your heart faints, your faith fails, and in agony you pray, "O deliver not my soul unto the multitude of the wicked." Here, be not afraid now; God has not forgotten you; **your Father knows just what to do.**

Perhaps afflictions come upon you, and the mysterious dispensation of Divine wisdom overwhelms you with bereavements. "Friend after friend departs," and one by one the ties that bound you to the world are broken, the treasured hopes and joys of life laid in the tomb; stricken, you bow beneath the hand of God. "Why does God deal thus with me? Why was it needful to take this joy and support from me? What is the meaning of this dark dispensation? Wherefore did he do it so? If the sacrifice must be made, was it needful to select so painful a method to accomplish it? Could not some means less afflictive to me, have answered just as well?" Did you murmur? Did you complain? Did you question? Be still, now! Don't be afraid! **Your Father knows just what to do!**

Faith, 'tis a precious grace
  Where'er it is bestowed,
It boasts of a celestial birth,
  And is the gift of God.

Jesus it owns as King
  And all-atoning Priest,
It claims no merit of its own,
  But looks for all in Christ.

—Selected by J. F. Funk.

THE GREED FOR GAIN—ITS EVILS

Frank Monroe Beverly.

Do you ever stop, reader, to think of the evils of the mad rush that is being made for wealth, in these days of avarice, when greed will not allow men to be honest with their fellows nor their God—no, not even with themselves, in a sense? The effort to acquire great wealth has so engrossed the minds of the masses "that the things of which it is a virtue to be covetous," are lost sight of, and the better principles have become an unknown quantity.

In Holy Writ we are told that we cannot serve both God and Mammon—to one, only, can we pay homage. So it is settled that the two stand diametrically opposed. For our service to God we receive light and joy; for our service to Mammon, darkness and misery. The inordinate desire for wealth stifles the principles of honesty, and the moral light is darkened. As the physical man grows restless in natural darkness, so the spiritual man grows restless in moral darkness.

A man earns just so much as his work is worth to the world, and if he exacts more than an equivalent, he becomes an extortioner; and as God does not sanction this course, He withdraws the moral light, and leaves the extortioner to spiritual darkness. But he tries to comfort himself with thoughts of his gains, and to love darkness because he is making it his element, rather than light.

Greed is concentrating the wealth of the world, and hardening the hearts of those who are grasping it, against their kind. The Christian Spirit says, "Live and let live," and "Enough is as good as a feast." The soul is made by culture, and if the hoarding of wealth, rather than a simple and comfortable living, monopolizes the efforts, the soul is neglected, and wealth brings cares, of which the man of frugal mean, only, knows nothing.

That one of the great evils of the age is the mad rush to get rich, is undeniable. The millionaire and the multi-millionaire are products of this age, except perhaps in isolated instances. The writer takes the ground that no man's individual labors are worth a million dollars to the world. (The labors of some are not to be reckoned as cash.) Can any man who has thus accumulated a fabulous store of wealth, pray with a sincerity of heart, "Lead us not into temptation, but deliver us from evil?"

The poet happily hit off this idea, when he wrote:

"'Tis not in titles nor in rank,
'Tis not in wealth like London bank,
  To make us truly blest.
If happiness have not her seat
  And center in the breast,
We may be wise, or rich, or great,
  But never can be blest."

Freeling, Va.

VERY PRESUMPTUOUS

"Well! I never heard such a thing! How very presumptuous!" exclaimed Ida, laying down her book, and looking up at her old friend, Mrs. Montrose, with an expression of dismay and disgust.

"What do you call presumptuous, my dear?" said Mrs. Montrose, laying her hand gently on the girl's arm.

"Just listen." And Ida read:

"The late Joseph Mackey, printer and publisher, was a great Bible reader and Bible lover. He determined to have a Bible of his own, and having a large number of workmen in his employ, he made them print for his private and individual use a complete copy of the Holy Scriptures, differing from the ordinary one only in this, that wherever there was a general promise or command he made it particular by inserting his own name before it. For example, he made it run thus: 'God so loved the world that He gave His only begotten Son that **Joseph Mackey** believing on Him should not perish, but have everlasting life.' 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom **Joseph Mackey** is chief.' 'My grace is sufficient for **Joseph Mackey,** for my strength is made perfect in weakness.' 'Himself bore **Joseph Mackey's** sins in His own body on the tree.'"

Ida exclaimed, "I think it most presumptuous, don't you?"

"No," said the old lady, very gently, but with a joyous gleam in her dark eyes, "I don't think he went beyond his privileges. All that believe in and obey the Lord are His children, and are entitled to the rich legacy He left them in His will."

"I quite understand," said Ida, "that salvation is a **personal** matter, but I don't quite like the idea of taking possession of the Bible promises in that way; it would make things so dreadfully real," pausing a little to select a word. "And it would not always be **comfortable**; for example, I am not sure I would like this: 'If Ida Morton will come after me, let her deny herself and take up her cross daily.' I do not so much mind the comforting bits of the Bible, but I do not like the commands coming so closely into my daily life."

"You speak very frankly, my child," said the old lady, gravely; "I can imagine the Scriptures became a different book to Joseph Mackey when he read it in that way. We all like to claim God's promises, even though we can't go the length of printing our names before them like this man did. But when it comes to carrying out His commands, many besides yourself object. It is not presumptuous to assure ourselves boldly of God's Word; it is but **blessed** faith."

"Well, it certainly would make my hope of heaven and grasp of God very real, if I read my Bible as Joseph Mackey did, and I am afraid—don't be shocked, I only want to be quite honest—my life would be very different if I read the commands of Christ as literally," and the girl shut her book impatiently.

"Oh; don't look at me so gravely," she cried presently. "I am not good, I know; I'm only a **half-hearted** Christian. I'd like to be safe and happy, but I'd like to have my own way a bit, too; I don't like giving up my will. It is hard, you know, when one is young, and the world before one."

"Not hard to a true heart, my child. Our way, our will, can become the Lord's way and will. Believe me, 'tis better so. You are not happy, child, half-hearted as you are, you've not enough of Christ to enjoy Him, and you've just enough to spoil worldly ways and pleasures."

"No! I'm not happy," sighed the girl. "What shall I do?" How shall I become whole-hearted? I long to be," and the tears began to flow.

"Give yourself right away to Christ, and believe He has taken you; then trust Him to take the 'don't want to' out of your heart. Let Him show you Himself. Ask Him to. The sight of His face in its love and beauty will blot out all others. His commandmens are not grievous—it is your misreading of them makes them seem so. Ask Him to teach you, for no one else can, dearie."

Silence for a moment. Then Ida looked up, tears glistening on her long, black lashes.

"I'm ashamed of myself," she cried; "I have never been real. Will you help me to learn Christ? He has taught you, ask Him to teach me!" In the very words was a prayer which the Good Shepherd heard. For deeper than the longing in Ida's heart was the longing in His heart to lead the wilful, wayward heart of the weeping girl. Dear young reader, do you stand where Ida stood, wanting to grasp the promise without fulfilling the conditions? Is your Christian life unsatisfactory? Try what claiming the promises and carrying out the commands will do for you. Put a little presumption into your Bible reading, and see if you do not realize the promised blessing.—E. T. E. P.

Hyenas are the walking graveyards of Africa. When a man dies, his body is taken back into the bush and left there.

Mexico needs our prayers; drunkenness and vice is appalling.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

SUPPORT OF MISSIONS

THE PAUSE

It is quite evident that there has come somewhat of a pause in our mission work. It can hardly be said that we are doing less now than we did one, two, or three years ago. But we have not been increasing our forces in places where work had been opened and neither is there a very strong inclination toward reaching out into new fields.

It is as difficult to supply the workers for our various institutions now as it was three or more years ago. On the other hand there seems to be more interest in the work. We are in a position to do better work now than we ever have been, we know more about missions and are wiser by experience. We have more young people that are prepared and have made a study of the problems in missions. It may be these are years of gathering strength for the great task we have undertaken. Whatever is the significance of this pause we believe we are making progress in the work of the Church and we expect new fields to be opened in the near future and at the same time furnish our stations with a larger working force than we have at present.

There are no doubt some who would attempt to ignore the apparent pause by some explanation, but the figures still stand as the great challenge and remain as it were the foot prints of the onward march of the Church.

SAUREZ

This selection is taken from a pamphlet entitled, "Leaves from the Diary of James S. Watson." It shows in a striking manner how the influence of the true Gospel transforms men. To Suarez, religion was more than a Sunday pastime.—J. W. Shank.

On one occasion, after visiting Nazca for about six months, it became necessary for me to return to Lima. Accordingly I had an interview with Suarez to see if he would accompany me across the desert to Ica, the terminus of the railway. Whenever I had any journeys to perform I always looked to Suarez. His experience had been very great, and he was a most kindly and considerate man. A more congenial companion for a journey across the desert or over the mountains it would be difficult to find.

All his life Suarez had been a religiously inclined man. At one time he was very seriously thinking of becoming a monk, so that he might serve God better and be able to preach to his fellowmen.

Hearing that his old friend, Lancho, had become a Protestant, he specially visited him one day, in order that he might plead with him, for the sake of his wife and children, to return to the "Holy Mother Church," and have nothing to do with the Protestant heretics. The two men had a very long talk, and the result was that at the end of the day, instead of Suarez winning Lancho, Lancho had won over Suarez and led him into the glorious liberty of the Gospel.

From that day forward, Suarez was an earnest follower of the Lord Jesus. Sometimes his zeal was without knowledge. Once he thought of going round the country with an axe and hewing down all the crosses and images which the Romish priests had set up for worship. The uselessness of such a thing was pointed out to him, so he put forth all his energies in other directions, and by his upright and fearless life did much to undermine the power of Rome in Peru and establish the light and liberty of the Gospel amongst his countrymen.

Suarez was a farmer by trade, but his ruling passion was preaching the Gospel, and he spared neither time, nor expense, nor labor to that end. His business necessitated a great deal of traveling, and everywhere he went he carried the Gospel with him. We would sing Gospel hymns, read and explain from the Bible, and distribute Gospel papers wherever he possibly could. He undertook long, arduous journeys over mountains and deserts, so that he might carry the glad tidings of salvation to his fellow-countrymen, and was twice unjustly imprisoned in Puquio for the Gospel's sake. Such was the man who accompanied me to Ica. Our journey across the desert was a hard one, and on the third day we were in the saddle from two o'clock in the morning till ten at night. We arrived on a Friday night, rested all Saturday, and on Sunday evening held a service in the house of a colporteur of the American Bible Society who happened to be in Ica at the time. After the meeting was over Suarez accompanied me to my lodgings, and as was our custom, we had our evening chapter and prayer together. It was Suarez's turn to read that night, and the chapter was the ninth of Matthew, finishing:

"The harvest truly is plenteous, but

THE LABOURERS ARE FEW

Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

After reading the chapter, Suarez shook his head sadly, and with tears in his eyes said: "Ah yes, Brother James, the harvest is plenteous, very plenteous in Peru—and the laborers are few, so very few. Oh, let us pray the Lord of the harvest to send forth labourers." We knelt down and prayed earnestly. Then, silently, we bade each other farewell, and Suarez passed out into the night. I never saw him again. Next day I took the train for the port, and, before daybreak, Saurez had taken the horses back to Nazca. After remaining there for a few weeks he made another journey into the interior, fell sick, and although really too ill to travel, started to return home. He managed to struggle through the four hard days' journey over the mountains, and reached Nazca, but only to die. His end was very peaceful. Some of the brethren were with him to the last, and he died as he had lived, rejoicing in Jesus Christ his Savior.

The next time I visited Nazca I made a pilgrimage to Suarez's grave, riding in from the plantation. Leaving our horses at the house of a friend in the village, we proceeded on foot to the cemetery on the outskirts, and just before reaching the gate, the friend who accompanied me stopped and pointing to a certain spot, said: "That's where we laid Suarez."

It appears that the village priest had made a great fuss, and refused absolutely to allow Suarez to be buried in the consecrated (?) ground. "Suarez was a Protestant heretic, and he should be buried like a dog!"

Suarez, the saint of God, the man who had suffered much for the Gospel, the man who had been twice imprisoned for preaching the Word, "buried like a dog!"

As I stood there, Suarez's last words came back to me:

"Ah yes, Brother James, the harvest truly is plenteous, very plenteous in Peru, and the laborers are so very, very few. Oh, let us pray the Lord of the harvest to send forth laborers." And, standing at the foot of Suarez's grave, outside the gate, under the shadow of the mighty Andes, with those words stirring in my soul, I consecrated my life anew to God and to the Gospel in Peru.

A GOOD STORY FROM ARABIA

Twenty-four years ago a misssionary left Urumiah to return to America. He stopped the caravan on Sunday, because he would not travel on the Lord's day, and invited all the people of the caravan to stop and hear him preach that day. As they were sitting on the ground, he opened the Gospel and read John 3:14, and preached on that text to all those who were listening. When the sermon was finished he offered prayer, the caravan broke up the followng day and traveled on.

"One of the men in the caravan on his journeyings and wanderings came to Bahrein, and then settled down and lived in the mountains of Oman. One night there came to his memory the story of the sermon, and he could not throw it off, but spent a sleepless night thinking of Moses and the serpent and the wilderness. So he knelt and prayed to God that He would send some one to him who could teach him more about the wonderful verse which he had once heard and never forgotten. Then it seemed as though he was in a dream. Some one said to him, "Tomorrow morning people will come to you carrying holy books, and they will explain to you the verse which is perplexing you." So he got up before sunrise and sat by the wayside, expecting the fulfillment of the promise he had received in his dream. And the place where he sat was a little village in Oman, between Birket (where George E. Stone died) and Um Sana. At about one o'clock, Arabic time, my brother Seyyid and I, on our way from Muscat to the Batinah, reached this place on the road. This particular village was a place where they never allowed us to sell books because of fanaticism; nor were the people obedient to the Sultan of Muscat. They belonged to the Beni Saad, who are in constant rebellion against Seyyid Fasil, the ruler of Muscat, and on a previous journey they not only took away the books from my brother,but beat him and burned the books publicly. That is why we hoped to enter the village secretly, buy some food and then get away before trouble should come to us. But we saw the man sitting on the road, and his name was Mirza; he rose, smiling, and said: "Come on; everything is ready and I am expecting you." We thought it was only a trick to get us into the town where they would treat us ill, but we followed him, nevertheless, and came to his house. There he gave us refreshments, coffee and food, even though he belonged to the Shiah sect, which seldom do this with Christians. Immediately he began to ask us about the Holy Book, and bought a Bible in Persian and in Arabic, and said, "Please show me the verse about Moses lifting up the serpent in the wilderness." When we explained to him this verse and the message of the Gospel, he began to understand and to believe that the serpent in the wilderness was indeed a type of Christ, and that Jesus was the Savior of sinners.

We stayed with him three days. At the last he was bold in his confession that Jesus Christ was the Son of God, the Savior of the world, and that apart from Him there was no salvation. He took from us Bibles and sold them himself publicly. When the three days were up we asked permission to go, and left him.

We then went to Um Sana, and we stayed at the house of a man there who was also an inquirer, named Rashid: and after we had been there two days, we found that Miraz had followed us to this very village. When we asked him why he had come, he said, "I find I am in debt to tell the news which I have heard, to a dear old friend of mine, a brother who lives in this village. So he went to the bazaar and brought a man named Abd Erub, from Hyderabad, India, who also desired a Bible, saying, "I have heard from my brother Mirza you have with you a precious Book which leads men to the way of Truth." At first he wanted it for nothing, but we told him that we only sold books, so he paid for it. After we had eaten, we went to the bazaar and were surprised to see Abd Erub sitting in his shop reading the Bible and explaining it to a crowd which had gathered around him and Mirza. A discussion was going on between them, so they asked us to sit down and help them explain some of the verses in the Bible.

That same night we were surprised that they invited us to come and stay at their house, where a company of friends had collected to hear the message of the Book. After a discussion of three hours the people went away, and the only ones left were Mirza and his brother and ourselves. He also witnessed that Jesus was his only hope, and that he believed Christ was alive at the right hand of God, interceding for His people, after which we closed the meeting in mutual prayer for each other and returned to our house.

After two days we went on our journey, selling books in other villages, and in a couple of days we heard, much to our surprise, that Abd Erub had died. When a few days later we called on Mirza to express our sympathy in his loss, we saw that he was sorrowful and yet full of joy. He said, "I am glad that my brother died believing in Christ, before persecution or trouble came to him because of his faith." Now all the people in that region call him Mirza Injili, or Mirza the Gospel man. He has endured persecution in no small degree because of his boldness in confessing Christ and reading the Bible to the people.—Sel.

MISSIONS AND OMISSIONS

I well remember the amusing way in which Professor Palmer, of Harvard, in a course of lectures on the operations of the mind, described the process of getting up in the morning.

You lie there, drowsy and comfortable. The bed is warm and the outer air is cold. The recumbent position is grateful. Your muscles purr in content. And yet you have an uneasy sense that you ought to rise. Yes, it must be almost breakfast time. The rising-bell rang a long, long time ago. But —and you lose the chain of thought. With a start you wake again, a sunbeam falling on your eyelid. Yes, you certainly ought to be up. You have a hard day's work before you. There is Jones you must see first about the new hardwood floor. Then you must try to collect the bill that Smith owes you. Then you must—and a cat-nap has the rest of the list. Once more you awake, very gradually. How comfortable a bed is, anyway! What's the hurry? Why, not take another little nap? Why—and you find yourself out of bed, and putting on your clothes!

Just what did it, you do not know; no one ever knows. At one instant you did not will to rise, and at the next instant you did: that is all the wisest man can tell you about it. But the fact of your rising is apparent, and that makes all the difference in the world.

I have met in my Christian Endeavor work an unusually large number of missionaries, of practically all denominations and from all the great mission fields and most of the small ones. Many of these I know very well, and count among my personal friends. They are glorious men and women, no nobler anywhere. They are men and women of intelligence, of executive force, of piety, and of devotion.

But I know just as many bright, forcible, spiritual and consecrated Christians in other walks of life—among teachers, let me say, or physicians, or merchants, or editors. The missionary world has perhaps no larger share of them than any other section of our Christian forces.

What is the difference, then, between these missionaries and the teachers, doctors, editors, that have remained at home? What is the missionary's glory and crown?

Simply that inexplicable exercise of the will: he has got up! He has risen from his bed of religious ease. He has said "Yes" to the Master's reveille. He is on his feet instead of his back, and he is about his Father's business!

It would be very easy, for every missionary, to lay a hand upon another man or woman that possess, seemingly, every missionary qualification. These non-missionaries, are consecrated, able, earnest, resourceful; and to them also the missionary call has come. They have every missionary essential—except that of being missionaries.

Our definition of missionaries is broader than it once was. I know a foreign missionary who has always, I believe, lived in Boston. He has taken no course in a theological seminary and has never been ordained. Indeed, he has always been a Boston merchant. And yet he is one of the most efficient and glorious foreign missionaries, for he has dedicated his life to that great cause, and in its interest he has spent and been spent for many years.

Taking, then, the broad definition, a missionary is one that hears the call of Jesus Christ for the saving of the world and obeys the call. In obeying it, he may stay at home or go abroad, be a preacher or a layman, give money or time or thought or all three—it does not matter, so long as he obeys.

Missions or omissions—the difference is simply this of obedience. And that is just the difference between getting up and lying still; it is a matter simply of doing what we know we ought to do, or failing to do it.

Of course the omission folks are doing many other good things. They are doing so many good things that they forget they are not doing the best thing. That is the insidious danger of all sins of omission.

They are passing the contribution-box, and superintending the Sunday school, and singing in the choir, and speaking in prayer meeting, and visiting the sick, and editing religious papers—all good things to do; nay, the best things to do if the call sends us to do them. All very easy and lamentable substitutes for the Great Surrender, if the call does not send us to do them.

Life is almost absurdly simple. The hand of death brushes away all of its fancied complications. There is only one question then, "Have I done what Christ wanted me to do?"

The only omissions that will trouble us in that time of clear seeing will be those of disobedience. Omissions of money-getting, of fame-getting, of ease-getting, of friend-getting, even, will be disregarded then. Omissions of obedience—in them are the weeping and the gnashing of teeth.

But the missionaries! the souls that have dared to find their pleasure in the pleasing of Christ, and their power in the service of Christ, and their fame in the approval of Christ, and their wealth in the sacrifice for Christ—these will have no omissions to torture their consciences, but they will see their lives beautifully entire, shining like pearls in the sunshine of God's benediction. —Amos R. Wells.

PRAYER BY MACHINE MOST RAPID METHOD

Prayer by machinery might be considered a product of modern ingenuity, but it is practiced in one of the most unenlightened countries of the world, Tibet. Dr. A. L. Shelton, medical missionary in Tibet, tells a story of conditions in the hermit kingdom which is unusual. "They have a long strip of paper," he said, "on which is printed 2000 prayers. This is put into a cylinder and whirled around. The natives carry this and when not otherwise engaged, spend their time in praying. In the other hand they carry a string of beads, so they can pray three ways at once—by mouth, by the beads and by the cylinder. They are the most religious people in the world, and literally 'pray without ceasing.' They can pray on a large scale by making a wheel four or five feet across, filled with prayers. At every revolution 200,000,000,000 prayers are said.

"But the man of Tibet does not pray for glory. He prays for annihilation. To him existence is a curse, and he believes in the transmigration of souls—a good man will be born again as a priest; the bad man as a woman or a cow. Tibet proper is not open to missionaries, but the border has been pushed back 500 miles by the Chinese, so we are practically in Tibet. The people are afraid of foreigners, and never had seen a blonde woman in my district until Mrs. Shelton came. Because she had blue eyes, they thought she could look two feet under the ground, and because of her light hair, believed her my mother.

"It is a hard country to live in, and for this reason many of the women die. Because there are not enough to go round, sometimes a family of brothers will marry one wife. The people are not of the cleanest, because they never bathe unless they happen to find a hot spring, and the hot springs are scarce. It is a cold country, and they have no way to heat water.

"Most of my work is surgical and follows fights, freezings, or accidents. They doctor their own illness by crumpling up paper prayers into pills and swallowing them. There is no response to Christianity yet, and my medical work is only an opening wedge. Of education there is practically none. The only man who is educated is a priest, and he trains his own successor. If a rich man wants to have his son educated, he has to induce a priest to take him to his own house. Within five years the Chinese have installed a certain system of education, but it has not spread much, nor is it much to spread.

"But they are a fearless people and once you have made a Tibet man your friend, he is loyal. If he is your enemy, you must look out for yourself. The teaching of the Tibet religion is to beware of the Christians, because they will destroy the Tibet idols, and this distrust has led to the death of many Christians. The people are very open to suggestion. They have an idol which is supposed to destroy a man's enemies if he prays to it. It is not unusual for a man to sicken and die simply from fear when he knows that his enemy has prayed for his death.

"The living Buddha is in this country. When he dies, a number of male infants are brought in and bowls set before them, one being the bowl of the dead Buddha. The child that grasps Buddha's bowl, of course, is Buddha, because he would surely know what belongs to him. The child is worshiped thereafter as the reincarnation of Buddha."—Sel.

TRIAL AND TRIUMPH IN TOGO-LAND

The story of the North German Mission, with headquarters in Bremen, Germany, is perhaps unequalled for what it shows of deaths and apparent failure in the work. Its field is one of the most difficult, Togoland, West Africa, whither four missionaries went in 1847. At the end of that same year, however, only one of these survived the deadly climate. Various attempts at establishing a station proved without success; and in 1853 the question was seriously asked: "Ought we to continue these efforts?" But there was strong faith in those who were to the front. The director of the mission, Inspektor Zahn, declared that in matters relating to the Kingdom of God death was no reason for withdrawal. On top of this there came other trouble, for the mission lost nearly $6,000 by an embezzlement. This affair created great consternation in Bremen, but within a month the injury was repaired. A celebrated utterance on the occasion was that of Pastor Victor: "God does not speak of His children through rascals. The need is there that help may be forthcoming."

Stations were at last founded in 1853, 1856, 1857 and 1859, principally as places of refuge for old slaves; and in 1855 the first converts were baptized. Then wrote the same Pastor Victor: "For those dear workers who have laid down their lives we have seven negroes. Already after our poor work we have seven souls! What a reward for the pains and anxiety; what an impulse to go forward, till the word of salvation is scattered abroad!"

It looked as though good work was ahead. But war broke out. Some workers suffered imprisonment; stations were destroyed, and a station bell seized by the heathen executioners was sounded along with drums during their massacres. Thus the work done by the missionaries was to all appearances wiped out, and it took ten years for the mission to recover the damages of that war. After twenty-five years' work they counted 101 Christians, and 128 scholars in the schools. Work went on for 45 years before there were one thousand converts; and at the end of 50 years no fewer than 157 workers had entered the country, of whom 56 had to return in broken health, and 64 died.

It was about the time that the Germans took over Togoland that the break came in this sad sequence of death and trial. Much has been done since that time to counteract, as far as possible, the ill-effects of the climate. In 1886 the stations of this mission numbered two, and in 1910 eight. In the same period outstations increased from six to 153, and the number of Christians from 556 to 8,274, scholars from 199 to 5,895, and native helpers from 20 to 215! It is said that in the southern parts of Togoland the immediate neighborhoods of stations scarcely show signs now of heathenism; while the natives give largely for evangelization purposes and have a thirst for a deeper knowledge of the Word of God.—Missionary Witness.

PORTUGUESE GOVERNMENT

We do not probably fully realize the extent of the religious revolution in Portugal yet. We quote the following from the decrees of that Government:

"The Roman Catholic religion ceases to be the state religion, and all churches and creeds are legalized.

"The Roman Catholic priests cease to receive state paid salaries. Donations and legacies to public bodies for Roman Catholic religious purposes will be used for secular, charitable and educational purposes.

"Full liberty of conscience is granted to all citizens and foreigners.

"All funds for church maintenance must be administered under state supervision.

"Private legacies to religious bodies are illegal and returnable to the heirs at law.

"Rome is debarred from the monopoly

of state education and religious instruction must be private.

"Catholic bodies employing monks or nuns of the prohibited orders run the risk of confiscation of their possessions.

"Churches, cathedrals, and religious property, revert to the state.

"Catholic titles and impositions upon incomes, rents for masses, clergy fees and Peter's pence, are illegal spiritual taxes.

"Existing churches are ceded to their adherents.

"Jesuit properties are confiscated.

"Catholic clergy must be Portugese subjects, educated in this country.

"The state will intervene in any clerical scandals.

"The state may intervene in the selection of text books used in Catholic schools, and the Government will control all Catholic education.

"Professors of seminaries for educating the clergy will be chosen by the state, also the books used.

"No bull of a Bishop may be published without permission.

"No legacy may be left for masses.

There are some admirable suggestions in the above that would not be out of place even in America.—Sel.

NOTES

The Power of the Gospel

"One day," writes M. Anet, who is on the Kongo in the interest of the recently started Belgian Protestant Mission, "a native reached Luebo whom the missionaries had never seen, coming from a village southeast of Lusambo, 500 kilometers (350 miles) away. He had learned to read the Gospel in some distant out-station, and having returned to his village, without permission of any one save of God Himself, began to instruct and evangelize his fellow tribes-people. All the literature he had was a catechism in Baluba. He put up a little building which served as church and school. One day a priest, passing, saw this and asked sharply what it might be. On learning that it was a Protestant chapel, he entered, tore down some pictures hanging on the wall, confiscated the catechism as heretical, and threatened to punish the villagers if they continued in error. This devoted Christian native was obliged to undertake a month's journey to get a new catechism that he might continue his work of evangelization."—Sel.

South American Heathenism

Writing from Salta, in Argentina, Mr. J. Stuart Dodington tells of evangelistic tours in the interior. Speaking of the villages, he says: "In three of them, with perhaps 3,000 souls (including hundreds of children), there is not a single school. We were asked when we should be there again; and as we passed through on our return journey, people came after us asking for Bibles. The people live in houses indescribably squalid, and are steeped in drink and every form of vice. Living is at famine prices all the year round. The place is in the tropics, and during the dry season the water supply is a serious problem. Small value is placed upon life. Outside the door of the place where we slept the last night, the darkness was made an inferno till midnight with drunken orgies, ending by one man being stabbed to death and another shot; and the early morning dawned with a second drunken brawl, when another man received his death stab." Mr. Dodington adds that the way is open for Gospel workers—"no priests, no church, but a people in darkness and the shadow of death."—Sel.

India and the Italo-Turkish War

The war between Italy and Turkey has given a new opportunity to see the close fellowship which exists between all followers of the false prophet throughout the world. The India newspaper Bande Mataram has stated that Mohammedans throughout the earth have collected more than $1,000,000 and have handed it to the Sultan as their contribution to the war fund. In all large cities with great Mohammedan populations protest meetings against the war have been held, and delegates of the Mohammedans living in China and in India have made a much observed call upon the Sultan in Constantinople about the middle of January.

The resolutions which were adopted at a great Mohammedan meeting in Aligarh, India, are typical of all thus passed, and we quote therefore a part of them. In them the Mohammedans strongly condemn the aggressive attitude of Italy, sincerely and earnestly sympathize with the Turks and pray for the success of their co-religionists and the annihilation of their enemies. They pledge themselves to boycott Italian goods and consider it their religious duty to raise funds for the help of the wounded Turks, and for the support of the families of the martyrs. They pray the British Government to put an end to an unconscionable, unprovoked, and unjust war, as the traditional ally of Turkey and the greatest Islamic power.

Such resolutions leave little doubt that the Turkish war may quickly and easily develop into a religious war.—Sel.

India's Foe—Alcohol

The secretary of the United Council on Work Among Young People, in discussing the question, "What has a convert to Christianity a right to expect of the Christian Church in the matter of the use of alcoholic drinks?" calls attention to the fact that the use of intoxicants in India is enormously increasing. The harm done to India's manhood by alcoholic drinks is great. Thousands are annually added to the list of drunkards, from among those who are "moderate" drinkers. The Church should unwaveringly and uncompromisingly teach that the use of alcoholic beverages is an unmixed evil. Only total abstainers should be ordained and tolerated as ministers of the Gospel. No person's name should be allowed to remain upon the register of the Church who is guilty of using liquor to excess, nor should he be taken back into membership until he had shown that he was free from the habit.—Sel.

Efficient Service of Bible Women

Not enough is thought and said about one of the most important and valuable of Christian native agencies in India. A splendid, unseen work is being carried on incessantly, devotedly and indefatigably just now by hundreds of native Hindu Bible women. Their lives are obscure. Their efforts are not trumpeted, and they have no thought of commendation or praise. But they are doing what no other workers could even attempt. They gain access to the women of every class and caste. Many of them are wives of village readers living in the little scattered rest houses. These are in contact, in an intimate manner, with the natives, in a degree impossible to foreign agents. They are especial favorites of the low-caste folks and the wretched pariahs, and among these they succeed in the work of teaching inquirers and new converts.—Homiletic Review.

How a Japanese was Converted

A Japanese Christian tells how he was won to Jesus: "A missionary lady got 25 Japanese boys into class to tell us of Jesus. We had great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures. But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. She could not speak Japanese; she had an English Bible, we had a Bible in Japanese language. When we read the story of the Cross, she got down on her knees and prayed for us. We could not understand what she prayed, but we watched her close. Soon she began to cry. Then she fell on her face, weeping bitterly. Then 25 Japanese boys cry, too. Then inside of three weeks, all us 25 boys give our hearts to Jesus."—Sel.

A Hindu Condemns Hinduism

The Christian Patriot, of Madras, published a very interesting letter recently addressed by Mr. Justice Sankaran Nair to Mrs. Annie Beasant, who desired him to endorse a movement to establish a Hindu university. Although the responsible educational authorities under the government of India have sanctioned the project of the noted theosophist, and a public official might therefore have been expected to give at least nominal approval to the proposition, the justice, notwithstanding he is himself a Brahman of high degree, totally discountenances all thought of a sectarian school for the propagation of Hinduism. He says that any revival of the teachings of the Hindu sacred books can only tend to destroy such harmony as exists between caste and noncaste Hindus, and intensify any surviving social bitterness between them.—Sel.

Conducted by S. F. Coffman, Vineland, Ont.

THE SHEEP AND THE SHEPHERD

The Lord does not honor one kind of industry above another. He requires all kinds of labor and all classes of workmen in order to carry on the work of His great kingdom. He required the skilled mechanic in the building of His house, the labor of the textile workers for garments and tents is equally necessary with that of the husbandman. In some instances some branches of industry have become especially prominent because they have been associated with some character who became great in the service of the Master. Thus the shepherd has become a favorite character in the Scriptures and sheep have been brought into special notice, and have been used in some of the most beautiful illustrations in the Word. Garments and tents and tentmakers have an important place in the history of the Lord's work. The sea, the fish and the fishermen are familiar objects of illustration; they have become so because of the fishermen whom the Lord called into His service.

If it is true that God reveals Himself through the things that are made (Rom. 1), then it is also probable that God made some things by which it would be possible to reveal Himself. Would it be a matter beyond the providence of God to impart some special nature in the sheep which would portray a certain desirable quality, and call forth a special manifestation of character in the men who would have to deal with them? The lion and the bear made David a destroyer, and the sheep made him the kindest protector. Of the first two fields outside of Eden, one was a garden in which judgments were executed, in the breaking up of the soil, destroying of thorns and thistles, separating of the good from the evil; and the other was a meadow in which the shepherd bestowed mercy and kindness upon his dependent flock. These conditions did not make the two men in those two fields what they were but conditions helped to reveal the characters which were in the men. Environments do not make character without other conditions, but environments are the best means to prove or reveal character.

As there are many different kinds of character found in the different kinds of animals, and variations in any one kind, so there are different qualities found in men, but all qualities are found among man, and variations of the same dispositions and temperaments are revealed in different persons and peoples. But, since the world began there has not been found any animal that better portrays those good qualities, of peace, gentleness, confidence, dependence, responsiveness, and trust, which the Lord desires to be implanted in His people, than does the sheep. He does not want men to be sheep, but desires that they be like the sheep in all desirable qualities. A man is "worth more than a sheep."

The figures that God uses are worth noting. Abel, the first martyr for his faith, was a shepherd. Like a faithful shepherd his character has stood guard over the flocks of God's fold through the stormy ages of persecution and death, cheering the faint and lifting up the feeble and leading them all to the safe fold of their eternal rest even through the valley of death. As a lamb to be offered up on the altar of God, Abel was also a faith type, and worthy example.

Moses spent forty years in the wilderness caring for the flocks, learning to be a shepherd, before the Lord called him to "lead His people, like a flock, through the wilderness." He had been taught to be a faithful member of that flock. Would Moses be less obedient than he expected any of his sheep to be? When God spoke to him he responded. He went and came as the Lord directed him, and listened to the voice of his own Shepherd. Thus he taught his flock to follow and thus he instructed Israel to obey the commandments of the Lord. Of course here were occasions in which even Moses failed and needed the reproof of his Master, but he went to Egypt with his shepherd's rod and delivered the flock of Israel from the destruction of the lion, Pharaoh. When he used his rod against God instead of hearing God's voice, he fell. The true lesson for Moses to learn was that he should be a true shepherd as a leader of the flock and a true member of the flock as led by the Lord.

One of the most beautiful illustrations of trust and confidence in the protection and guidance of the Lord is that given in the twenty-third Psalm. David was an experienced shepherd. He had cared for his father's flocks and often risked his life for the welfare of the sheep. He knew how the sheep should be led and where they should need the greatest care; how to restore the weary and the faint ones. But instead of looking at the character of the shepherd as from the standpoint of how the shepherd should and does care for the sheep, he places himself in the position of the sheep, the beneficiary, and thus bestows the greater praise upon the benefactor. David represents the whole people of Israel in that relationship to the Lord in which He is the great Shepherd of the sheep. In every way the Lord was as tender toward them as the best shepherd toward the most helpless of his flock. The sheep were led into sufficient pastures, to accessible waters; were refreshed in times of great weariness and protected in times of danger. They had no fear of the shepherd's rod. He was a kind shepherd, and the rod was their protection, while it was the destruction of their enemies. There was comfort for them in the rod and the staff. Nothing the shepherd did was other than a source of delight to his flock. Dark and dangerous places were no terror to them. There was no fear and no affright even in the presence of enemies, and no lack of any good thing, no less joy when the shepherd was near. The shepherd was everything to his flock. He was their pasture, their fountain, their strength, protection and deliverer, their health, refuge and providence in all things, their dwelling place—their fold in which and from which their life is sustained. One is greatly impressed with the wonderful way in which the character of the shepherd is set forth. The sheep is almost lost sight of in the picture of the shepherd and the glorious things with which he surrounds his flock.

In the tenth chapter of John, the Shepherd's voice is heard as he enlarges upon the relation of the shepherd and the sheep. But the contrast between the Twenty-third Psalm and the Good Shepherd chapter is very noticeable, because the Shepherd speaks more particularly concerning His sheep. Truly, he says, "I am the door," and "I am the good shepherd," but His entire attention is given to the sheep of which He is the Good Shepherd. The fact that He is the only one who calls Himself the Shepherd speaks much for the authority of Christ and the claims which He makes as the Son of God. The claims are well founded on the facts that all others were thieves and robbers. The leaders of the people either opposed the people or led them into such errors that the nation was destroyed. He alone fed and led the flock—and finally gave His life for their sakes.

The shepherd has much to say concerning the flock. They need to be saved from the robbers, and their shepherd values them highly. He goes before them, he speaks to them for he loves them and finds a great delight in them. The care of the precious flock is not entrusted to hirelings. The shepherd takes charge of them personally. Even the door of the fold is guarded by the porter who keeps it for the shepherd and his flock only. Such precautions would be taken only by one who is greatly interested in the flock. These facts do not argue as much for the shepherd as they emphasize the estimation of the shepherd of his flock. The fold, the pasture, the personal interest and the extreme precaution are all for the sake of the flock.

The two lessons of the shepherd and the sheep point out two great factors in our Christian life. The first reveals the need of our dependence on Christ to the extent that we make Him our All in everything. The spirit of submission should be one of natural dependence. We do not submit to Him because of compulsion. We do not fear His rod, but we submit because we have learned to depend on Him who has never failed us. We should love Him as a result of His abundant providences. "Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

The second lesson is one of reverence. The sheep may not appreciate its value in the personal interest which the shepherd has in it, but we are higher in the sense of appreciation than the sheep, and, therefore, the Lord has revealed these things to us. Surely, reverence is due the Lord for the degree of His love, the nature of His love and the result of His love. The Lord is a door of life to His flock, He lays down His life for them, and brings them into the fold. One cannot read these passages without appreciating the greatness and the grandeur of the love of Christ manifested in His attitude toward those whom He came to save. We should be His humble, submissive, faithful, trustful, reverential flock, for the Shepherd is worthy.

GRACE OF THE LAW

XIX. Leviticus

While there is great danger in the too liberal use of the "Sabbaths" in making interpretations and applications of the Scriptures with reference to prophecy, it is not possible to over-estimate the place which the Sabbath has in the plans of God and God's wisdom in the institution of the Sabbath days and the Sabbath years.

The meaning of the word, which is, to rest, cease, an interval, or intermission, denotes the purpose of the Sabbath. God desires that the ordinary things shall cease, and gives a time of rest for them, while the intermission is occupied with a new order of things designated by Him. It is thus not intended to be a time of idleness—a vacancy, leaving an emptiness in the time measure of the Lord, but, it is designed to be an intermitting season devoted to the special service of God. The Sabbath first calls attention to God because of His Law regarding it. It speaks especially of God because of the special laws which God gave regulating it.

In the previous studies in Leviticus the use of the Sabbath has been noted. The seventh day of the week is the regular Sabbath day. It refers primarily to the time period of creation, but is sacred to God and was to be regularly observed, as commanded in the statutes of God. Special sacrifices marked it as a special day (Num. 28:9). Special feast days were to be regarded as Sabbaths. The same laws with respect to labor and servile duties were imposed on those days as on the regular Sabbath day, but the occasion was marked by sacrifices peculiar to the special occasion. Whether the day was a regular Sabbath or a special Sabbath, it was to be observed with due respect to God.

Besides the Sabbath days there were two Sabbath periods commanded to be observed. The first period was the Sabbath year—every seventh year, and the other was the Jubile year—every fiftieth year. We will notice that these years were not marked by any special ordinances with reference to sacrifices, but were celebrated by a cessation from the labors of sowing and reaping, and, in case of the Year of Jubile, by the restoration of inheritances.

THE SABBATHS OF THE LORD.—Lev. 25

A. THE SABBATHS COMMANDED.—Lev. 25:1.

1. From the Lord.
2. To Moses.
3. For the children of Israel.
4. From Mount Sinai.

A peculiar feature of the law regarding the Sabbaths is that they are not connected with the Tabernacle service, not related to the service of the priests and not connected with the giving of the laws regulating the relation of the people to the sanctuary and to the common laws of the people. "C. H. M." suggests that this law was given from Mount Sinai, while many of the other laws are spoken of as emanating from the sanctuary. This would designate the importance of the law as standing alone. The fact that the law is here mentioned, following all the specific regulations of the priesthood and all the ceremonial and social laws of the people, would seem to indicate the time of blessing to which the faithful observance of all the others would lead.

B. THE TIME OF THE OBSERVANCE.—V. 2.

1. When Israel entered into the land of Canaan.
2. When they possessed the land.

The law of the Sabbath was a law for the land as well as a law for the people. The regular Sabbath was a day of rest for man and beast. The Sabbath periods were intended for the land, resting every Sabbath year, (see marg.) and the Jubile year was a rest for the nation—a readjustment of all national and tribal rights. During the sojourn in the wilderness there was no occasion for the use of these laws. They did not sow and reap and did not have lands and possessions to become alienated.

C. THE SABBATH PERIODS TO BE OBSERVED.—Vs. 3-17.

I. The Sabbath of the Land.—Vs. 3-7.

1. To be observed every seventh year.—Vs. 3, 4.

a. Sowing and reaping, pruning and gathering of the field and vineyard to continue for six years.—V. 3.

b. The seventh year, a rest unto the land.—Vs. 4, 5.

(1) The field not sown.

(2) The vineyard not pruned.

(3) Neither fields nor vineyards to be reaped.

(4) The field and vineyard to be left to bear of their own accord.

(5) The increase of the field and vineyard to be common property of all, man and beast.—Vs. 6, 7.

II. The Year of Jubile.—Vs. 8-17.—The name refers to the blowing of the trumpets by which the year was announced and ushered in.—V. 9.

1. The time.

a. After a period of seven Sabbath years.—V. 8. A full period of forty-nine years was followed by the Jubile year.

b. A fiftieth year.—V. 10. It does not seem to be the plan to divide the periods into sevens altogether. The week is composed of a six and one. The jubile period is composed as seven times seven, and one added. Each hundred years would thus be divided into two jubile periods.

There is some doubt as to whether the seventh Sabbatic year was postponed until the fiftieth year, and the two celebrated as one, or whether the two were celebrated in succession. The latter would have been the case if the letter of the law was strictly adhered to.

2. Its celebration.—Vs. 9-12.

a. The year begun on the day of Atonement—the tenth day of the seventh month.—V. 9.

b. The day announced by the blowing of the trumpet.

c. Sowing and pruning, reaping and gathering prohibited.—V. 11.

d. The natural increase of the field to be the common property of all.—V. 12, cf. V. 6. This natural increase to be regarded as holy.

3. The spirit of the year.—Vs. 10-17.

a. It was a proclamation of liberty to all the inhabitants of the land.—V. 10. The spirit of God toward His people as manifested on the day of Atonement in the complete forgiveness of all their trespasses against him, was to be the spirit of all men toward their fellowmen, in the forgiveness of all their indebtednesses.

b. It was a time of restoration.—Vs. 10, 13.

(1) Possessions which were forfeited were to be released.

(2) Servants and slaves given their liberty.

(3) Restoration to be the thought in every transaction between men during the entire period between the jubile years.—Vs. 14-17.

D. THE MEANING AND SPIRIT OF THE SABBATH YEARS.—Vs. 18-55.

I. A Time of the Manifestation of God's Grace.—Vs. 18-22.

1. Dependent upon the faithful observance of God's statutes.—V. 18.
2. The fruitfulness and sufficiency of the land assured.—V. 19.
3. The three-fold bounty of the sixth year.—Vs. 20, 21.
4. God's sufficient provision unto the second year of the succeeding Sabbath period.—V. 22.

There is a peculiar similarity between the providence of the Lord for the seventh year and the provision of manna for the seventh day during the wilderness journey, but it is even a greater measure of providence, since it was to be ample for three years instead of two days. The sowing of the sixth year was not harvested in the seventh year, and there being no sowing in the seventh year there could be no harvest in the eighth year. The sowing of the eighth year was not harvested until the ninth year. From the harvest of the sixth to the harvest of the ninth year made three years for which the Lord had promised and made provision. In case the Jubile year followed a Sabbath year, a fourth year would necessarily follow, provisions for which God would be responsible.

II. The National and Tribal Existence of Israel Established.—Vs. 23- 34.

1. The lands of Israel's families inalienable.—Vs. 23, 24.
   - a. The land belonged to the Lord.—V. 23.
   - b. Israel's right of tenure limited—they were sojourners in the land of the Lord.—V. 23.
   - c. All lands sold subject to redemption.—V. 24.
2. Conditions of redemption.—Vs. 25-34.
   - a. Might be redeemed by a kinsman.
   - b. Redeemable by the one who sold it.
   - c. The price of redemption proportionate with the years remaining until the jubile.—V. 27.
   - d. Property in walled towns redeemable only within one year.—Vs. 29, 30.
   - e. Property in an unwalled village the same as a field.—V. 31.
   - f. All redeemable property, to be returned to the original owner free in the jubile year.—Vs. 28, 31.
3. The land and cities of the priests.—Vs. 32-34.
   - a. The property of their cities could be sold but was subject to the redemption in the jubile.
   - b. The lands adjoining the cities, allotted to the Levites, could not be sold under any circumstances.
4. Redemption of servants.—Vs. 35-55.
   - a. They should be saved from servitude if possible.—Vs. 35-38.
     - (1) Relieve the stranger and sojourner as well as an Israelite who is in distress or poverty.
     - (2) Not to exact usury for money or for provision lent to the poor.—Vs. 36, 37.
     - (3) Israel to show mercy because they had received mercy from the Lord when they were in bondage.
   - b. No Israelite could be held by an Israelite as a bondservant, in perpetual servitude.—Vs. 39-46.
     - (1) In case of poverty could be held as servants.—V. 39
     - (2) His service to be reckoned as a hired servant, as a yearly hired servant, and his wages reckoned toward his redemption.—Vs. 40, 52, 53.
     - (3) He should be treated with kindness.—V. 43.
     - (4) He might go free in the jubile.—Vs. 40, 41.
   - c. Strangers, sojourners and heathen, could be bought as slaves, held in perpetual servitude and remain in the possession of the family without the privilege of redemption.—Vs. 44-46.

     If any master so desired he was at liberty to grant freedom to any of his servants.

     Every Sabbath year, seventh year, was a time of release from debts and from servile bondage, while the jubile was a special time of freedom from every obligation, a restoration of all things to Israel. (Cf. Deut. 15).
   - d. The manner of redemption of one who was held in bondage by a stranger.—Vs. 47-55.
     - (1) The obligation of his redemption rested upon his near relatives.—47-49.
     - (2) If able he was to redeem himself. —V. 49.
     - (3) The price of redemption reckoned by a servant's wage and according to the years remaining until the jubile.—Vs. 50-53.
     - (4) If not redeemed, he and his family were to go free in the jubile. —Vs. 54, 55.

The whole theme of the Sabbath days and Sabbath periods seems to be summed up in three words—Rest, Restitution, and Restoration. Rest is the example of the Creator, the need of man, and of the beast, and of the land. Restitution is what man owes to God, to the earth which supports him, to the beast which serves him, and to the fellowman who ministers to him. Restoration is what God will give to all who in truth and trust faithfully serve Him. All things belong to Him and those who thus serve Him will be made the partakers with Him of all things.

The Significance.—The first Sabbath period mentioned in this chapter is that of the Sabbatical year—the seventh year. It is related in the matter of numbers to the Sabbath day, the seventh day of the week. It is also a year of rest for the land (See V. 4.) It was to be observed only after the people entered into possession of their land and hence has to do with the obtaining of the promise, "entering into their rest," and in that respect is a year of celebration of the rest which God gave to them. The third and fourth chapters of Hebrews are based upon this idea of rest. We do not gain possession of the promises of God by our own works, but we enter into the rest which God has provided for us. The period of our human efforts must cease in order to enjoy the possession of divine favors.

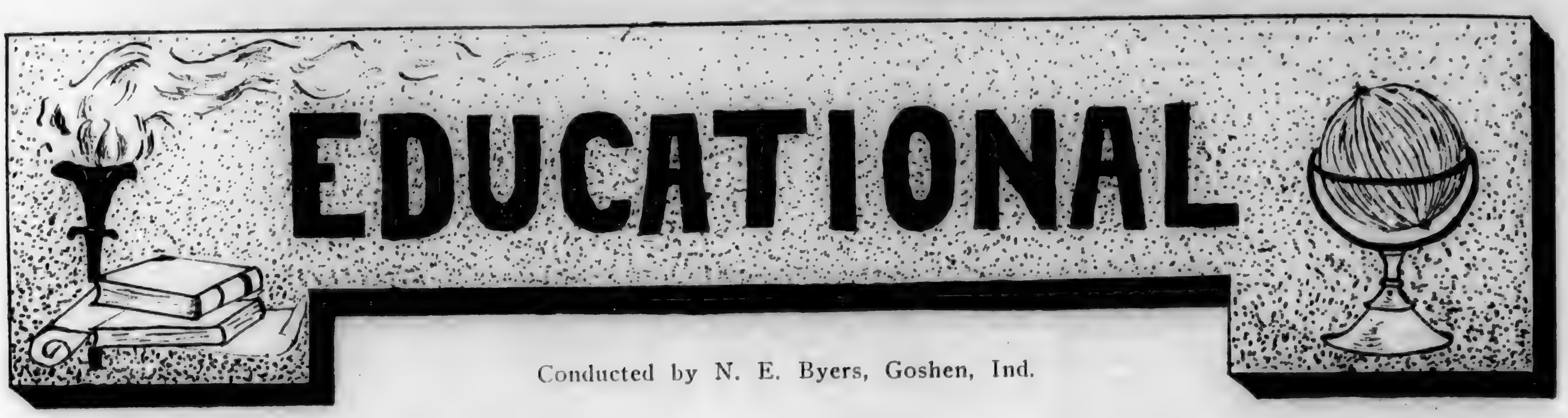
The Sabbath year celebrates, also, the end of human and earthly existence and the enjoyment of the age of heavenly grace. Just as Israel labored in faith for the six years, the soul depends on the mercies of God during the earthly pilgrimage and secures an "abundant entrance" into the kingdom of His grace. The special provision for three years would suggest the idea of abundant grace for the soul's future needs into the eighth and ninth days, the first and second of the following period.

With respect to coming events relating to our salvation, we may conjecture the meaning of the Sabbath year, as pointing to the time of the Lord's own providence for His people. Israel has supplied the means of blessing for the six years of the world's needs, present needs, but the next age will be a special providence from heaven, a Sabbath year of restoration. We may well look for a time of setting captives and slaves free, for release from debt and a return again to the things which we have lost through our bondage in sin and to the world. Israel too, may hope for a coming deliverance when her own king will set them free and bring His people, His near kinsmen, back again to their inheritance.

We may not see as much in the prophetical views of interpretation as in the present spiritual significance of the Old Testament types. It is true that we get most spiritual comfort from the latter, and especially is this true with reference to the significance of the Jubile year. This is the longest time period celebrated by divine command. It is the celebration of the completion of time, a seven of sevens, and the addition of one which is certainly the beginning of another period, and which has no antecedent. Following the fiftieth year, the law would require that there be a beginning of another seven years, hence we conclude that the fiftieth year stands alone in its symbolism, and represents an eternal age, which follows an earthly period fully completed. That the jubile year begins on the day of atonement is fully significant. The eternal salvation which will follow this world age is based upon atonement made for sin from the presence of God by blood. Upon the office of the Mediator who entered once for all into the Holy place with His own blood, depends the proclamation of the deliverance of men from all their debts of sin and their restoration to their lost inheritance as sons of God.

"Forgive us our debts, as we forgive our debtors" (Matt. 6:12). "Even as Christ forgave you, so also do ye" (Col. 3:12). While it is true that God will not forgive an unforgiving heart, it is also true that forgiveness and the spirit of forgiveness originates with God. On the day of Atonement God forgave all of Israel's sins. In the year of Jubile the Lord required all of Israel to forgive every man his debtor. The spirit of the Sabbath of rest is one of forgiveness, one that desires to make right every wrong and to forgive every offence. The day of the Lord and the eternal age will be one of perfection and love and peace. There will be no offending ones and no extortionate ones and no begrudging ones present. The spirit of love and goodwill shall pervade that realm and permeate that atmosphere, and move every heart and fill every soul. Righteousness which springs from love will be fruitful in all good works. Such is the spirit of the kingdom of the Lord, and such will be the eternal age and the inalienable possession of the people of God in heaven.

Large numbers of Christians in Japan have positions of trust in business, banks, and the Government.



EDUCATIONAL

Conducted by N. E. Byers, Goshen, Ind.

OUR SCHOOLS—THEIR VALUE AND OPPORTUNITY

The article on South American Education should help us, by way of contrast, to better appreciate our own educational advantages. Our government guarantees practically every child, rich or poor, white or black, a good education. And on the whole the teachers are persons of good character and the work is fairly well done. What an aid this is in accomplishing the work that the Christian Church aims to do in this country for the welfare of individuals and society! And yet how much more could be done in these same schools if they were wholly controlled by Christians whose whole aim would be the development of true, efficient Christian character? What could be accomplished for the future of our country if Christianity would take charge of our school system? Are we as voters, school officials, patrons and teachers doing our whole duty in this matter?

A PLEA FOR THE LOST ARTS AND THE POSSIBILITIES OF THE FUTURE FOR THEIR REPRODUCTION

L. J. Heatwole.

One of the surprising yet most interesting concessions of the present day world is that coming from the archeologist and historian to the effect that modern science has as yet only fairly begun its great work of reconstructing the past and the restoring to our modern period of world history, the many lost arts of a remotely ancient civilization.

Less than a century ago the foremost minds of the world had only a vague conception of the voluminous historical data inscribed upon the tombs and monuments of ancient Egypt and Assyria; or of any of the interesting details of the remarkable civilization now being revealed from the ruins of primitive Mexico, Central America and Peru.

The farther back we go upon the scroll of time, to those earlier epochs of world history the more abundantly do the evidences multiply of the existence of one originally great, wise and highly enlightened race of men, whose language, literature, religion, architecture, and an advancement in all branches and departments of the fine arts—far transcends and outshines everything that the world has since produced.

With all these evidences before us of a lost and once powerful system of governments and co-operative action between nations; one is not apt to speak with wonder and astonishment of the achievements of the present age as being such that have never been excelled or outclassed by any previous epoch of world history.

By properly enlarging the scope of our conception on these things, there comes the vital conviction to the mind that the giant strides that now mark the pace of our twentieth century progress are but the index pointers in the direction of a cyclical return to that golden age of development once so supremely productive of human knowledge and a corresponding acceleration of human action.

Again, the claim is generally being made by the casual thinker that never before has the human mind advanced so far into the field of discovery and invention, as indicated in the numerous contrivances for rapid transit through the air—and over land and sea—in the marvelous success attained for long distance communication—with and without wire connection—or in the thousand conveniences for domestic life in which hand labor becomes almost entirely substituted by machinery.

However, with this endless list of mechanical devices in hand, the unwelcome fact gradually but surely fixes itself upon the mind that people of the ancient world were necessarily in possession of an equal if not a superior development of the mechanical arts as is shown in the unparalleled beauty and design, as well as the remarkable durability of their architecture; in their ingenious methods for marking the progress of time; as well as that for recording and preserving of a memorial of their religious, social and national events. More especially in their development of the fine arts, and of their highest and most exalted form of government, do we get the standard that rightfully places them in the front rank of all the nations of the world.

In the light of such facts and conclusions it becomes questionable whether our civilization is anywhere near the stage where theirs began to decline and wane in the direction of the vanishing point.

Dale Enterprise, Va.

RULES OF DRESS

Girls of the Huntington, Ind., high school pursuant to a decision made a few days ago, have now adopted a set of rules governing their dress while attending school. These rules or resolutions are posted in a prominent place and any violations of the rules will be disapproved by the proper committee. The resolutions as adopted follow, except that an amendment permits white shoes in spring and fall:

"Resolved: that no silk or velvet dresses or any dress elaborately trimmed with the aforesaid material or beads shall be worn to school.

That no low necks or short sleeves shall be worn during school hours.

"That the dresses shall be comfortably fitted and show no vulgarity, whatever.

"That no silk, lace or embroidered hose be worn in school.

"That comfortable shoes with medium or low heels, and sensibly shaped, shall be worn hereafter. French heels are certainly barred. White shoes also are eliminated.

"That no rolls or fancy ornaments shall be worn in the hair dress. And the hair dress shall be simple and girlish.

"That no bands more than one inch in width shall be worn around the head, and be it also resolved, that no hair ribbon more than one and three-fourths yards long shall be worn, and that shall be tied in a single bow. Those wearing two ribbons shall have no more than one and one-fourth yards in each.

"That no extreme articles of jewelry, whatever, shall be worn in school.

"That hats shall be made simple, suited to the individual's own style, void of any fancy feathers or elaborate trimmings of any sort.

"That fancy hand bags of any sort whatever are superfluous to a school girl and must not be carried to school.

"That the complexion, eyebrows and eyelashes shall be entirely natural.

"That sailor suits, shirtwaists and skirts or any other simple dress the girl may have already, shall be worn in school."—Goshen News-Times.

TRAVELS ABROAD

III. A Week in Holland

S. E. Zook

Alone in a strange country! I have often been asked whether it was not "dreadfully lonely" alone. Selfish as it may seem, I must answer in the negative. There were so many new things—language, customs, and scenery—constantly attracting my attention, so that I had little time to think of the fact that I really was alone. It is true, I frequently wished I had a good friend to share my pleasures.

Calands Monument. Van Hogndorps Plein, Rotterdam

The language was naturally first to attract my attention. I had never studied Dutch. I was depending entirely on my German and English to see me thru. I found that I could read (I mean understand) nearly all of the notices in public places, but were I to **hear** these same notices, in many cases I could not understand them. I could get their meaning from their similarity to English or German. A few examples will show you what I mean. "Niet rooken"—"Nicht rauchen"—"No smoking." Smoking really seems to be in order everywhere unless it is prohibited by a sign. Hence if one is traveling and objects to smoking, he must be sure to take a car with the above sign.

"Dagelijks kostelos, van tien tot drie uur"—Taeglich (kostlos) frei von zehn bis drei Uhr"—"Daily free from ten to three."

"'SWonesdags en 'sZaterdags tegen entreegeld"—"Mittwochs und Samstags gegen Eintrittsgeld"—"Wednesdays and Saturdays on payments."

"De trein vertrekt om vijf uur en komt om tien an"—"Der Zug fahrt um funf Uhr ab und kommt um zehn an"—"The train leaves at five o'clock and arrives at ten."

"Een Kaartje voor de twiede Klas"—"Eine Karte fur die zweite Klasse"—"One ticket for the second class."

"Witte Huis"—"Weises Haus"—"White House."

"Stom tram"—"Steam train."

A great many words are spelled almost like the German, but the Dutch pronunciation is so guttural that one not familiar with it must attend very carefully in order to understand them. I went into a men's furnishing store to buy some collars. The clerk said, "Welke maasz?" "Welche Masz?" "What size?" but it seemed to me that he said, "Vel-lick-a Maasz?" However, I understood what he meant after he repeated it twice for me.

Since I had planned to stay only a week in Holland I made no special effort to learn the language.

The first Dutch town I visited was Rotterdam. But this city is so modernized that it hardly seems like a Dutch town, in fact it isn't really Dutch. The station Beurs in the centre of the town lies above the level of the streets, that is, the railroad is elevated. I found very satisfactory quarters at the Grand Hotel Coomans at very reasonable prices. I wasn't in the city very long until I learned that the tourist should always keep plenty of small change on hand. I had been advised to do this, but I forgot and had to pay a gulden (forty-one cents) for a little service, when eight would have been plenty.

As I came out of the Hotel after dinner, I saw a large crowd in the street in front. Two young men with motor cycles were attracting attention. I at once saw that they were Americans and spoke to them. They had just arrived from New York state and were going to tour the continent on their motorcycles.

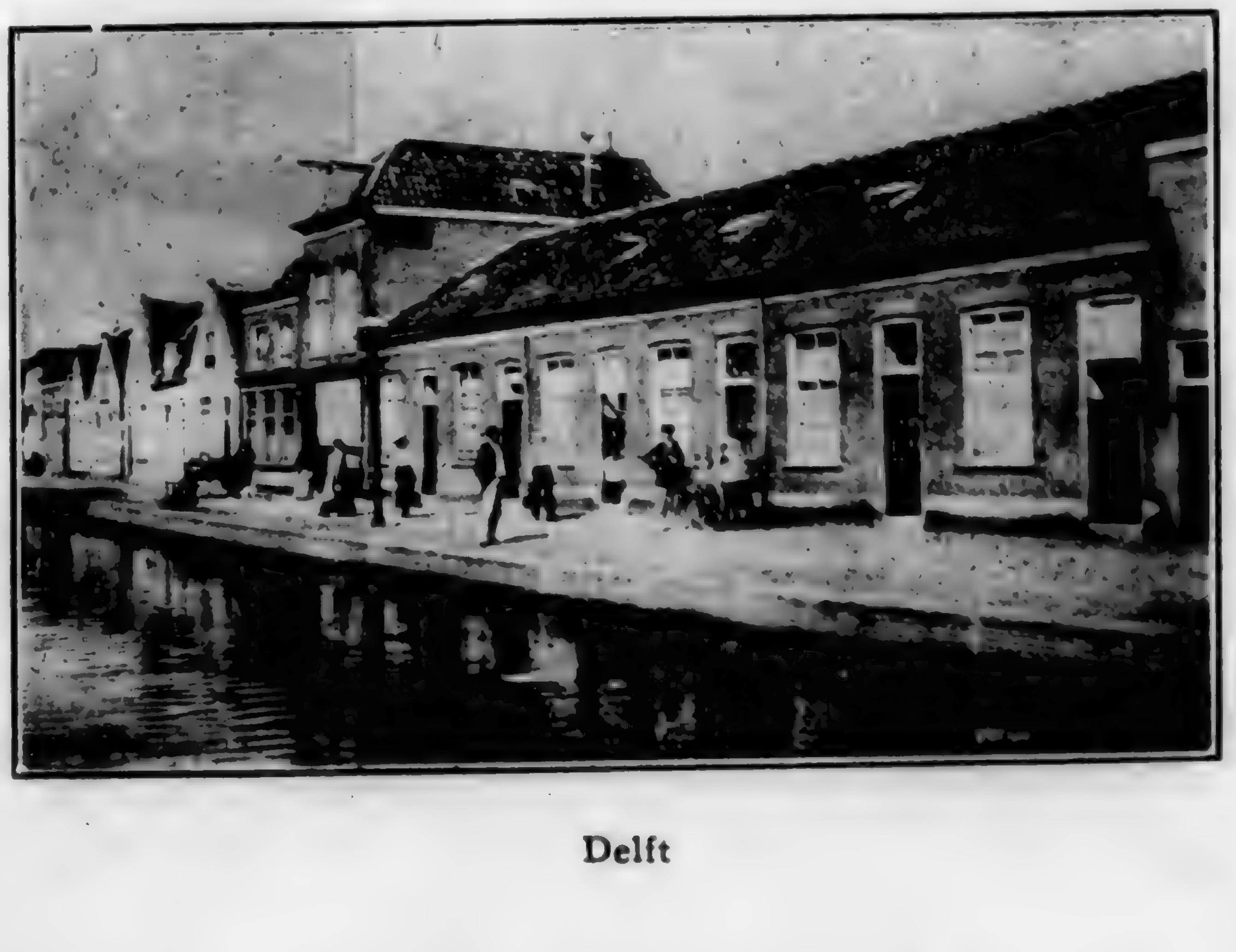
Altho Rotterdam has much that is interesting, I felt that I didn't care to stay more than a day. I wanted to get farther inland where I could see Dutch life in its best preserved form. I went thru the Boyman's Museum and saw some things that were very interesting to me, among which were a few pictures, immense carved barrel-heads (one of 1763) from six to ten feet in diameter, and Dutch furniture of the XVIth and XVIIth centuries.

Back of the Museum a flower market takes place every week day. I saw lovely roses as low as ten cents a dozen, and sweet peas, lilies, hyacinths as fine as any I ever saw selling for a mere song.

A little west of this flower market stands the Caland Fountain, erected in 1907 to commemorate the opening of the Nieuwe Waterweg. This canal was constructed in 1866-90 at a cost of 30,000,000 florins (about $12,030,000) and now affords the shortest communication between Rotterdam and the North Sea. I stood on the corner of the fountain place almost an hour hoping to get a photograph of the place with one of the carts drawn by dogs. It was very interesting to me to see the important part that dogs play in the transportation of fruits, vegetables, fish and milk. One, two, and sometimes even three dogs are hitched to these carts and, running along under them, draw immense loads. The boxes are from five to ten feet long with handles at each end. The peddler seems to do little more than guide the cart. The dogs are a good size, well fed, and seem to get very kind treatment. The sky was floating full of clouds, and altho I waited a long time, and dozens of these carts passed by, it happened that the sun hid behind a cloud every time one came towards me. I finally took the photo in accompanying cut without a push-cart.

The Witte Huis is a ten-storied apartment house built on the plan of our American skyscrapers. From the balcony at the top, which may be reached by a lift, one gets a splendid view of the city and the surrounding country. I counted twenty-six of the picturesque old Dutch windmills from this balcony. A photographer up on the top story will offer to take your picture and finish them while you wait. He does good, quick work.

A few minutes ride on the tram way takes us to the incorporated suburb of Delfshaven. You will remember this as the place from which the Pilgrim Fathers sailed for North America in the "Speedwell" on July 22, 1620. An inscribed stone on the



Delft

church commemorated their last public religious services held on European soil, and a bronze tablet, only recently erected, records their departure.

I cannot help mentioning the charming effect of the beautiful chimes which proclaim the quarters of every hour by playing some popular or operatic air. At the quarter hours they play only a few measures, but at the hour they play several minutes. I used to enjoy going to sleep to these tunes and missed them very much after being in Holland only a week.

In passing from Rotterdam to The Hague I stopped off at picturesque old Delft. Altho this city was almost entirely destroyed by fire in 1536 and severely damaged by the explosion of a powder magazine a little more than a century later, there still remain many interesting house of the XVIth century.

I did not need to be informed that I was now in a Dutch town. The wooden shoes and scrupulously cleanliness plainly told me that. I soon began to understand more fully the real significance of such a name as "Old Dutch Cleanser." Now I don't know whether the women were really using the famous "Dutch cleanser" or not, but if not, they certainly had an effective substitute, for the city was spotless. No they did not wash only the windows and doors and sidewalks, they actually scrubbed the house **all over,** and even the streets and numerous canals were kept remarkably clean.

The Dutch houses are usually low and narrow, tho in some of the larger cities some are as high as six stories. They are usually so compacted that towns which **appear** to have but a few thousands, really have forty and fifty thousand population. Thus Delft, which covers only a small area has 34,000 inhabitants.

This is the home of the Delftware made in imitation of Chinese and Japanese porcelain, which was celebrated thruout Europe in the XVIIth and XVIIIth centuries. The industry, which for a time had fallen into decay has been revived by Messrs. Joost Thooft and Labouchere, but their factory is not open to visitors.

The Gothic Oude Kerk (Kirche, Church), the Nieuwe (neue, new) Kerk, and the Prinsenhof are the principal attractions of Delft. In the latter we are shown three bullet holes in the wall to the right of the stairway on the first floor. This is said to be the spot of the assassination of William of Nassau, "the Silent," Prince of Orange, the founder of Dutch Independence. Here, on the 10th of July, 1584, very shortly before the day on which the states intended to have conferred on him the dignity of hereditary count of Holland, he was shot by a Burgundian named Balthasar Gerards. The murderer was prompted to do the terrible deed not by personal animosity but by a desire to gain the price set on the hero's head by Alexander Farnese, an Italian general in the service of Spain. The adjoining room is a museum containing reminiscences of the Prince.

The Nieuwe Kerk, contains a magnificent momument erected to his memory by the United Provinces. The effigy of the Prince carved out of splendid white marble rests on a sarcophagus of black marble. Above this an immense canopy is supported by four clustered pillars and six isolated columns, all like-wise of marble. In the niches of the pillars stand four allegorical figures: Liberty with a sceptre and a cap of liberty; Justice with her scales; Courage, with a lion's hide and a twig of thorn in her hand; and Religion, holding a Bible in one hand and a minature church in the other, and resting one foot on a cornerstone emblematical of Christ. At the head of the statue stands another statue, made of bronze, representing the Prince in full military accoutrement. The Prince's favorite dog, which was the means of saving his life in 1572, when he was attacked by two Spanish assassins in the camp at Melines, lies at his master's feet. In the Town Hospital (Gasthuis), I saw an interesting picture of an operation. It was executed by the two Mierevelts in 1617 and is one of the oldest paintings of this kind.

Lafayette, Ind.

SOUTH AMERICAN EDUCATION

J. W. Shank

If one were to ask the typical South American student why he goes to the University the answer would probably be something like this: "Because it gives me prestige and opens the easiest way to make money." The more fundamental purposes which, we are proud to say, guide the best of our North American students—the development of mind and soul, the culture for service—are seldom thought of in the materialistic countries of South America. Here you find the glittering externalities of education; in many cases the most up-to-date equipment, but only smatterings of science, art or philosophy. There is "red tape" in abundance but little of solid thorough work. It would be utterly inappropriate to speak of the "hard-earned diplomas" in countries where memory work and easily followed mechanisms are the prevailing factors.

Playtime in a Christian School, Rosario, Argentine.
Open Court in Center of Building

A few statements about Spanish character will suggest a cause for the conditions referred to. The people are quick-tempered, emotional, passionate, quick in forming conclusions and quick in acting. They are born imitators. Every child has a quick memory and is perfectly at home in giving recitations, especially those of a dramatic nature. Memory is easy, but real thinking is usually the greatest of impossibilities. Mathematical work can be gotten finally by memorizing formulas and theorems, but seldom by reasoning. It seems to be a natural characteristic for the Spanish-blooded person to think he "knows it all" when, in fact, he knows very little. It is not uncommon for a student who has studied some subject for only a few months to dispute the authority of a learned professor in a scornful manner.

There are three general types of schools in South America, those in which the government has full control, those which the Catholic church controls and those managed by missionary societies. The government schools are always better than the Catholic schools, because the latter are managed by old, worn-out methods while the former cater to the methods of modern countries. Mission schools are usually very popular because it is known that the best results come from them. The only opposition they ever receive is from strict Catholics.

There is considerable difference in the nature and progress of schools in the various countries. For this reason it seems best to present the educational conditions of each country separately rather than to present general conditions. This article deals only with conditions in the five countries, Peru, Bolivia, Chile, Argentine and Uruguay.

Peru

The school system of Peru I found to be in an exceptionally poor state of development. It suffers from too close a connection with corrupt politics. While I was in Peru, one of the leading papers came out accusing the secretary of the educational bureau of embezzlement of funds appropriated for educational purposes. The article stated that, because of insufficient schools, not more than half of the pupils of school age in Lima were in school, and that money appropriated for the betterment of the situation had disappeared, leaving the schools in no better condition than at the beginning of the secretary's term of office. It stated also that this same thing had been happening in former years when other secretaries were in power.

A visit to several schools was enough to prove that inadequate funds were available. There was not a modern school building in Lima and those I saw were old and inconvenient. I visited what was said to be the best Normal school in the country. The director being absent, one of the teachers who knew no English acted at my guide. He took me around to the model school first. There was a large court, having rooms on all sides opening into it. Standing in one corner of this court, I could see every teacher and some pupils through the broad doorways. As my guide brought me to each room the pupils would rise and remain standing until we went away. Every teacher was very cordial and seemed to be anxious to explain the nature of his work. Then we went into another court, also surrounded by class-rooms, but these were for the Normal students. One teacher was conducting a class in physical culture. One pupil at a time would perform while the others stood around critically watching. They had a few charts but scarcely any apparatus.

Mr. Lockie, an American, who is inspector of schools told me these boys get less training than students of an ordinary High school in the United States. They get a few principles from books, get a little observation of teaching in the model school and in a few years go out as "Maestros" of schools. Through the efforts of Mr. Lockie and a few other Americans connected with the schools, a better system is in process of construction. The real money backing must come from the government secretary of education, however, and real progress is impossible as long as he is a political embezzler.

Higher education is mostly in the hands of the church-men. I was told that little sound scholarship or thoroughness is found in them. The state schools are becoming more popular among the people and it is hoped that they will become well enough developed to supply the demands of the people.

Little has been done by missionaries in the line of education. Outside of several primary schools in Lima and a high school in Callao, there is nothing. The high school has an enrollment of forty-five pupils. In connection with this, however, work is offered for all of the grades leading up to the high school, and, altogether, the enrollment is two hundred. When we know that only half of the pupils of school age in Lima are in school and that not more than one tenth of those outside of this city can attend school, we must admit that the educational needs of the country are great indeed. That means that only about one child out of seven learns to read and write.

Bolivia

Bolivia claims to have 700 schools, 1,000 teachers, and 36,000 pupils. Comparing the number of schools, teachers and pupils with the population, we notice, however, that this number is very small. Among 2,150,000 people there should be at least 300,000 pupils, counting that one person in seven is of school age. Roughly estimating, not more than one child in eight attends school in Bolivia. Practically all of the education in Bolivia is in charge of the church-men, and wherever that is true in South America, we may know that the schools are not progressive.

One of the School Buildings, Buenos Aires, Aregntine

I attended an English examination held at one of the best schools of Bolivia. It was managed by two Jesuit fathers who were assisted by one of the teachers of the American Institute. Everything was oral. The boys would draw tickets having numbers that referred to certain lists of questions. They had practically committed to memory the answers to these questions in their studies during the year. Evidently their knowledge of English was very small and their use of it mechanical, though some of them had studied it for four years. I was told that nearly all of the work in these Jesuit schools is mere memory exercise without anything constructive.

The Government recognizes the inadequacy of her schools both as to numbers and to quality, and for this reason liberal aid has been given to several American schools. The Methodists have two schools that receive such support, one in La Paz and one in Cochabamba. Both schools are looked upon as superior to the national schools, and naturally they have as many pupils as they can accommodate. The work covered is from the kindergarten grade to the end of the first year in an American college. Pupils are taught some English in the lower grades and in the high school all of the work is English. All pupils are anxious to learn English.

There is one great disadvantage, however, in having to depend on the government for a large part of the support of these schools. There is no liberty to teach the Bible directly to the pupils. At first thought one would hardly think it worth while to have the schools on such a plan. It is certainly not ideal, but since the Methodist board cannot give full support, this is far better than not to have them at all. The pupils are always under the care of them. When we realize that all other teachers in the country are either fanatical priests or other men of low morals we must say that these Methodist schools are meeting a definite end.

While in La Paz I also attended an Indian night school conducted by the Baptist missionaries. More noticeable than anything else was the diligence of the pupils at their books. There were about forty Indian boys ranging in age from ten to twenty years. Each one was bent over his book in deep study and no attention was paid to persons who might enter the room. They were learning to read and write Spanish. In this school the session is always followed by a religious service for which all of the Indians remain. The books and supplies of this school are furnished by the government, but all other support comes from the missionary society.

Chile

The Chilean school system is in several respects superior to those of Bolivia and Peru. Catholic schools are less prominent and the government takes more aggressive interest in education. Especially are the universities well developed. The buildings are modern in appearance and I was told that the grade of work done is equal with the best in South America. Several technical schools have been established in recent years but they have not had time for development. Here, as in all South American countries, the moral influence in the schools is not such as is conducive to the development of character. Even people who are not religious in any sense prefer to have their children attend the colleges that are under missionary control.

It is the primary school system that has been neglected in Chile. There are a few good schools for the lower grades but not enough of them to accommodate all pupils of school age. There are thousands of poor children who have no school privileges of any kind. They grow up without any mental or physical training of any sort —no knowledge of industry, no training and no religious training. It cannot be said that the government is not interested in her primary schools, but I think it is true that the system has not been wisely planned. In the eagerness to keep the pace with other countries in higher education, the primary school has been almost forgotten.

Possibly the presence of five Christian colleges in Chile has something to do with the impetus given to higher education. The Methodists have a boys' school in Inqui, a girls' school in Santiago, and both a girls' school and a boys' school in Concepcion. The Presbyterians have a boys' school in Santiago and a primary school in Valparaiso. The Anglicans have two girls' schools and two boys' schools in southern Chile. The Adventists have a school for girls and boys near Pua. Only the first five schools mentioned are of college grade.

All of these schools have good patronage, because they have proven themselves superior to any other type of school in the country. The colleges are of such wide spread influence that pupils come from Bolivia and Argentine and from every part of Chile. In all of them instruction is given almost entirely in English. Only the beginning pupils have work in their native tongue. Three of the primary schools managed by the Anglican people are for the Indian of southern Chile. These receive direct aid from the government. All of the other schools are self supporting. Fortunately the liberal spirit of the government is such as to give entire freedom to the schools in religious matters; even those that are subsidized may teach religion directly.

The extent of the good influence of these Christian schools can hardly be estimated. Boys and girls come from all parts of the country and spend three, four and five years in these boarding schools. Very few of them leave without having caught the spirit of Christianity in some form. Many of them are thoroughly converted and go out to their homes carrying the influence to others.

One might take considerable space describing the work of these schools, but I believe the above statements regarding their influence is sufficient. Their methods are much the same as those of American schools. The industrial schools conducted by the Adventists and the Anglicans have been described in other articles in the Christian Monitor.

Argentine and Uruguay

There is much similarity in the educational progress of Argentine and Uruguay. In both countries all grades of schools from the primary to the university are well developed. Buildings and equipments are modern in many respects. In one section of Uruguay there are several rural schools, but in most cases the schools are in the cities and villages. But in spite of the excellent equipment and organization there are two serious faults with the schools in these countries. First, they are almost invariably without moral or religious influence; thus, instead of developing character, the schools, especially the universities, are breeding places of vice. The other serious fault with the system is the over regard that is given to the externalities of education and the lack of regard for thorough work. Organization and equipment are of little value when they take the place of sturdy effort.

Because of the low standards of morals and of school work in these universities, many students of Argentine and Uruguay prefer to get their advanced training in the universities of Europe and America. South American people do appreciate character. This is shown very forcibly by the following incident:

A certain city in Brazil wished to establish a good strong college and secured the aid of an experienced man from another city. When this man presented a suggestive plan for the course of studies the Bible was included in the curriculum-- much to the chargrin of those who had called him to the position.

" It was not our plan to have the Bible taught in this school, "they said.

" Then why did you ask me to come here? "came the reply.

Because", came the honest answer," we know that your schools produce character and that is what we want. "

" But, do you know why our schools produce character?" said the professor. "It is because we have the Bible as the basis of our school. Upon its principles we build our whole system. If I cannot bring the Bible into this school, I cannot come as its president."

Fortunately, the committee saw the point and the Bible came.

Missionary societies have done less for education in these two countries than has been done in any other country we visited—that is, considering the number of societies at work. There are no strong Christians colleges and most of the primary schools are not large. The most progressive Christian school is conducted by the Methodists at Mercedes. This is a primary school accommodating several hundred boarding pupils. There are several other schools under the same board, a boys' school in Buenos Aires and a girls' school in Rosario. In Montevideo, there are two small schools, one for boys and one for girls. In Buenos Aires the Methodists have a theological training school and a girls' college. There are no other mission schools worthy of mention.

I asked Dr. Craver, who is field superintendent of the Methodist missions in Argentine, what he considered the greatest good a missionary society could do for Argentine? He said: "Above all things Argentine needs a real strong Christian college—one that is up-to-date in buildings, equipment and teaching force. Such a school, when once established, would be well supported because people must have a safe place to send their young men and women. The only thing possible now is to send them abroad, and that is not an ideal situation. If one society cannot establish such a school alone, I would favor the united effort of several societies."

In my estimation, the greatest need of all South America is education with evangelism. The Gospel will not be able to hold the people without some form of education and we know that education without religion is a curse to any people.

Goshen, Ind.

MORALS AND MANNERS

In the Dining Room—The Hostess

The hours we spend in the dining room are some of the most important of the day, thus the dining room and our behavior in it constitute a very vital part of our being. Next in importance to the food itself are the environment under which we consume it and our attitude of mind while eating. The surroundings should be as bright and cheery as possible and our behavior should be a habit and such a habit as will never lead us into embarrassment.

The dining room should be light and airy

(Continued on page 605.)

VICTORY
that overcometh the world, even our faith
I Jno. 5:4
Jno. 10:10
Rev. 7:9
Matt. 5:9
PEACE
have they which love thy law: and nothing shall offend them.
Psa. 119:165

YOUNG PEOPLE'S BIBLE MEETINGS

Conducted by J. R. Shank, Carver, Mo.

PRODIGALS.—Luke 15:11-32

Topic for July 7

MOTTO

"I will arise and go to my father."

OUTLINE OF TOPIC

I. Who Are They?—
1. The returning sinners.—Luke 15:17, 21; Psa. 51:1-4.
2. Literally the word prodigal means a spendthrift.—Luke 15:14).

II. How They Became Prodigals.—
1. By a desire for better things.—Luke 15:12; Jer. 2:13.
2. By the want of consideration.—Luke 15:13; Isa. 5:13.
3. By failure to appreciate the father's love.—Luke 15:13.
4. By a false vision of what was in the far country.—Luke 15::14.

III. How They Come to Themselves.—
1. By a realization of need.—Luke 15:14, 15.
2. By failure to find satisfaction.—Luke 15:16.
3. A remembrance of home blessings.—Luke 15:17.
4. Resolutions of confession and willingness to take an humble position. Luke 15:18, 19.

IV. The Father of the Prodigal.—
1. Unchanged in love.—Luke 15:20.
2. Looking for the son's return.—Luke 15:20.
3. Ready to pardon and restore.—Luke 15:22.
4. Rejoices in his coming.—Luke 15:23, 24.

WORD STUDIES

"Riotous."—Excess in sensuous pleasure.
"Husks."—The pods of the carrot tree which contain seeds resembling a bean.
"Would fain."—Desired.

PERSONAL THOUGHT

How does my Father's portion appeal to me? How does the way my fellows regard their portion appeal to me? Do the things I had wasted in life when I came to myself make me solicitous to spare that young man or young woman of its bitter experience? How do we approach him on the subject? Sympathetically or reproachfully?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, 'Portion."
2. Love to Parents.

For Young People.—
1. Seeking Our Portion for the Best.
2. Ways of Wasting.
3. The Certainty of Want to the Wasteful.
4. The Wisdom of Returning to the Father.

For Older People'.—
1. The Far Country.
2. The Swine's Portion, and a Better Way.
3. The Father's Compassion.
4. Means of Leading the Prodigal to Himself.

PRODIGAL SON

J. W. Hess.

A Family Picture

The father, mother and son at home all enjoying comforts and enjoyments of an unbroken family circle, all seem to be interested in each other. Through reading novels or wrong associations the son who once enjoyed the home is now dissatisfied and meditates on things he reads or hears his comrades relate and forgetting the many things he used to enjoy, now has made up his mind to leave mother and father and break up the family circle.

Home when Son has Gone

The place at the table is vacant, the many things he used to do in the house are all left for mother, the chores are all left for father, the place at the family altar is not filled, and poor father and mother, instead of retiring with hearts light and free, have sad hearts and spend many sleepless hours in worriment about their boy.

The extra work and worriment is hastening them to their graves, soon their prayers for him shall cease.

Son on His Wayward and Downward Journey

The son is now where Satan, the enemy of his soul, was desiring to have him, away from the good influence of his parents, giving him full sway.

Satan has on all sides traps and snares that will appeal to one who boasts of having his own way. The inviting music from the bar-room, large crowds moving toward the theater, pool rooms, gambling dens, dancing pavilion, and the houses of ill-fame all have their attractions, and are filled by some dear mother's son.

This son who once was the joy of the home, is still going downward, and if not reached by the power of the Gospel and the prayers of father and mother will have his doom sealed, and instead of being eternally happy will be in torment.

We are glad for the record in God's Word of the son who came to himself through meditating on his condition. This son remembered the little family circle, and realizing that he has been deceived by Satan, purposes in his heart to return.

Coming home he is received with joy and his parents are willing to forgive and forget but never will he forget how he saddened their hearts, and yet they are willing to forgive him. He will surely reap some of the sowing he did.

Boys, this is a Bible picture of one son, and it is a picture of thousands of boys who became dissatisfied with their home. Let me plead with you to be content at home. You need your parents and they need you. Accept Jesus as your Savior, and He will lead you to a home of eternal bliss.

Palmyra, Mo.

SEED THOUGHTS

We never find the Scriptures commending any prodigal but one, and him only for ceasing to be. His prodigality brought him to the swine and their trough, and from imitating their sensuality, by a natural consequence, to take up with their diet too.—South.

Waste not, want not. Willful waste makes woeful want.—Unknown.

If we do not weigh and consider to what end life is given us and there upon order and dispose it aright, pretend what we will as to arithmetic, we do not, and cannot number our days in the narrowest signification. —Clarenden.

CHRIST'S COMING AND RESURRECTION.—I Cor. 15

Topic for July 14

MOTTO

"We shall not all sleep but we shall all be changed."

OUTLINE OF TOPIC

I Cor. 15.

I. Christ was Resurrected.—I Cor. 15:1-22.
1. Witnesses.—I Cor. 15:5-8.
2. Essential to the Gospel message.—I Cor. 15:12-22; 29-33.

II. The Order of the Resurrection.—I Cor. 15:23-28.
1. Christ the firstfruits.

2. They that are Christ's at His coming.
3. The affairs at the end of all things.

III. The Nature of Resurrected Bodies.—I Cor. 15:35-50.
1. Different to the body buried.—I Cor. 15:36-38.
2. A body after God's own pleasure.—I Cor. 15:38.
3. A body after a heavenly order.—I Cor. 15:39-49.
4. Not flesh and blood—nor corruptible. —I Cor. 15:50.

IV. The Mystery of the Resurrection.
1. Change from corruptible to incorruptible.—I Cor. 15:51-54; Phil. 3: 20,21; I Thes. 4:15-17.

V. The Comfort and Power of the Resurrection.—
1. A victory over death.—15:54; Luke 20:35, 36.
2. The removal of the sting of death.—I Cor. 15:55, 56.
3. Victory through Christ.—I Cor. 15: 57; 6::14.
4. A reason for firmness and activity.—I Cor. 15:58.

STUDY OF THE TEXT

I Cor. 15

The Argument.—
1. Christ died and rose again.—Vs. 3, 4.
2. If Christ rose others will rise.—Vs. 12, 13.
3. Since Christ did rise all men will be resurrected in their time and order, with bodies suited to their future state.—Vs. 22, 23, 35-38.
4. Therefore we should be faithful.—V. 58.

PERSONAL THOUGHT

The thought of victory over the power of death through the change of my corruptible body is satisfying in the highest degree. Is there anything so trying but what in the light of such glory we should not be willing to endure? May a living faith keep us in the path of duty.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Resurrection."**
2. Like Angels Who Never Die.

For Young People.—
1. What Jesus' Coming Means to Me.
2. The Saints' Blessed Assurance.
3. Proofs of the Resurrection.

For Older People'.—
1. Erroneous Teaching About the Resurrection Refuted.
2. How to be Ready for Christ's Coming.

THE COMING RESURRECTION

After sowing and decay comes an upspringing, and the farmer soon perceives, in a few short weeks, the little green blade, the son of the buried life. So with the dead. There is soon to come—and how soon we do not know—the up-springing. We shall thus perceive that they were not lost, but only committed to the grave in readiness for "the redemption"—put there that our souls might, when reunited, receive them in a better and nobler form.

Dear friends, if such be death—if it be but a sowing—let us have done with all faithless, hopeless, graceless sorrow. "Our beloved family circle has been broken," say you. Yes, but only broken that it may be reformed. You have lost a dear friend. Yes, but only lost that friend that you may find him again, and find more than you lost. They are not lost—they are sown; and as "light is sown for the righteous," so are the righteous sown for light. The stars are setting here to rise in other skies to set no more. We are quenched like torches only to be re-lit with all the brilliancy of the sun.

Oh, how blessed it is to have such a hope in Christ! He has died for us to take away death's sting, and dwelt in the once gloomy grave that He might dispel its ancient terror. And has He not risen again, that we may see in Him the first-fruits of all the dead who fall asleep in Him? Blessed prospect! When He comes to earth again, "the dead in Christ shall rise first," and then the living saints be translated to meet Him.—C. H. Spurgeon.

SEED THOUGHTS

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in the spring.—Luther.

It is immortality, and that alone, which amid life's pains, abasements, emptiness, the soul can comfort, elevate and fill.—Young.

For to me to live is Christ and to die is gain.—Paul.

"BY FAITH."—Heb. 11

Topic for July 21

MOTTO

"I know whom I have believed."

OUTLINE OF TOPIC

I. Faith Defined.—Heb. 11:1.

Faith is not an end in itself but the means to attain the end, hence the use of the expression, "by faith."

II. Faith Must be Connected to Worthy Objects.—
1. In the living God.—I Tim. 6:17; II Cor. 1:9; Heb. 11:6.
2. In the saving power of God's grace. —Rom. 1:16; Eph. 2:8; Jno. 3:16; Phil. 3:3.
3. In the eternal Word.—I Pet. 1:25; Matt. 24:25; Jno. 4:50.

III. Faith, that is Real, Will Work.
1. Without works is dead.—Jas. 2:17-20.
2. It works by love.—Gal. 5:5, 6.
3. It endures patiently.—Heb. 6:12; 11: 27.
4. It yields obedience to God.—Heb. 11: 2, 8.

IV. What We Have by Faith.—
1. Justification.—Rom. 5:1.
2. Life.—Rom. 1:17.
3. Power.—I Pet. 1:5; Mark 9:23.
4. Purity of heart.—Acts 15:9.
5. Victory.—I Jno. 5:4; Eph. 6:16.
6. Inheritance.—Acts 26:18.
7. Answer to prayer.—Jas. 5:15; Matt. 21:22.

WORD STUDIES

Heb. 11

V. 1. "Substance."—A foundation on which to build.

"Evidence."—That which we accept as proof, or that which convinces us of truth.

V. 13. "Strangers and pilgrims."—Those who have only a temporary dwelling where they are.

V. 16. "Better."—Something of more value.

"Heavenly."—Pertaining to the place where God dwells.

PERSONAL THOUGHT

I am counting on God. He has never disappointed me by failing to be reliable in His Word. His providence has never failed to work out for my highest welfare. I never knew Him to fail any of my friends who put their trust in Him. I can find no record in history of a breach of promise. My faith groweth. I am coming to know whom I have believed.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Faith."**
2. Commit Heb. 11:1-10.

For Young People.—
1. Have faith in God.
2. The Ignorance and Folly of Doubt.
3. The Possibilities by Faith.
4. Witnesses of Faith.

For Older People'.—
1. Unfounded Faith.
2. Boldness in the Faith.
3. The Prayer of Faith.

"HAVE FAITH IN GOD"

I never saw a man or woman in my life that had faith in God, who was confounded, I do not care what the troubles or trials were. Have faith in God and not in man. That will carry us through all darkness, and storm, and affliction. If our faith is in churches, and dogmas, and creeds, and men, in this thing and that, we will plunge into trouble and difficulties before we get through our pilgrim's journey; but for him who has faith in God, the light will shine brighter and brighter, until he comes at last into the glory of the perfect day.

We are to have faith in God, and not in man. A great many people place their faith in men, and they pin their faith to other people's doctrines and creeds. Not long ago I heard of a man who was asked what he believes. He said he believed what his church believed.

"What does your church believe?"

"The church believes what I believe."

And that was all they could get out of him.

There are a great many in that same state of mind. They believe what the church believes, but they do not know what that is. If their church teaches anything, they believe it. All the churches in the world can't save a soul. It is not to have faith in this church or that church, this doctrine or that doctrine, this man or that man, but it is to have faith in the man Christ Jesus at the right hand of God. That is the only faith that will ever save a soul.—D. L. Moody.

THE POWER OF FAITH

"We are justified," says the Bible, "by faith." If a man believes, he is saved. Why so? Not as some people sometimes seem to fancy—not as if in faith itself there was any merit. There is a very strange and subtile resurrection of the whole doctrine of works in reference to this matter, and we often hear belief in the Gospel of Christ spoken about as if it, the work of the man believing, was, in a certain way and to a certain extent, that which God rewarded by giving him salvation. What is that but the whole doctrine of works come up again in a new form? What difference is there between what a man does with his hands and what a man feels in his heart? If the one merits salvation, or if the other merits salvation, equally we are shut up to this—men get to heaven by what they do; and it does not matter a bit what they do it with, whether it be body or soul.

When we are saved by faith, we mean, accurately, **through** faith. It is God that saves. It is Christ's life, Christ's blood, Christ's sacrifice, Christ's intercession, that saves. Faith is simply the channel through which there flows into my emptiness the divine fulness; or, to use the good old illustration, it is the hand which is held up to receive the benefit which Christ lays in it. A living trust in Jesus has power unto salvation only because it is the means by which the power of God unto salvation may come into my heart. On that side is the great ocean, Christ's love, Christ's abundance, Christ's merits, Christ's righteousness—or, rather, that which includes them all, there is the great ocean, Christ Himself; and on this is the empty vessel of my soul. The little narrow pipe that has nothing to do but to bring across the refreshing water—that is the act of faith in Him. There is no merit in the dead lead, no virtue in the mere emotion. It is not faith that saves us; it is Christ that saves us and saves us through faith.—Alexander Maclaren.

SEED THOUGHTS

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

Faith is the eye that sees Him, the hand that clings to Him, the receiving power that appropriates Him.—Woodbridge.

To believe is to be strong. Doubt cramps energy. Belief is power..—F. W. Robertson.

The experiences of life nearly always work toward the confirmation of faith. It is the total significance of life that it reveals God to man, and life only can do this; neither thought, nor demonstration, nor miracle, but only life, weaving its threads of daily toil and trial and joy into a pattern on which at least is inscribed the name of God.—T. T. Munger.

Understanding is the wages of a lively faith, and faith is the reward of an humble ignorance.—Quarles.

OUR NEEDS AS A CONGREGATION

Jude 20, 21.

Topic for July 28

MOTTO

"Fruitful in every good work and increasing in the knowledge of God."

OUTLINE OF TOPIC

I. Needs Noted by a Knowledge of what the Lord Would have of Us.—

1. The ideal growing.—Eph. 4:11-16.
2. The ideal individual.——II Pet. 1:5-7.
3. The ideal service.—I Cor. 15:58; Heb. 13:13-21; Rom. 12:1-8.
4. The Lord's channel to work.—I Tim. 3:15; Eph. 3:10.

II. Our Constant Need.—

1. To keep ourselves in the love of God.—Jude 20, 21.
2. To understand more fully God's will. Col. 1:9; I Thes. 4:1.
3. To be active in carrying out the will of God.—III Jno. 3, 4; Col. 1:10: Phil. 2:13-16.
4. To correct all our known faults.—Jas. 5:16; Gal. 6:1, 2; II Tim. 4:2; I Cor. 5:7, 13.

STUDY OF THE TEXT

Jude 20, 21

"Building up yourselves." — Constantly strengthening the Church by each individual being strengthened through the means of grace God has given.

"Keep yourselves."—By prayer in the Holy Ghost and by having the attention directed toward the final end of our calling.

The purpose toward which we strive in the final end is the worship and glory of our Maker. Missions is not an end of the Church; only a means to an end, though it is the great business of the Church on earth. We come nearer to God's ideal state by forwarding the needs of others than by trying to get ourselves into it alone.

PERSONAL THOUGHT

Are the needs of the Church lightened because of my service? How much below the standard of what I would have the Church be, does my life make the congregation?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Need."**
2. Commit Heb. 13:13-17.

For Young People.—

1. How to Keep Ourselves.
2. The High Calling of God.
3. Walking Worthy.
4. More and Better Work.

For Older People.—

1. Getting Away from Error.
2. Patience with the Undeveloped.

THE CHURCH COMMUNITY

J. W. Shank.

There are few churches that know the extent of their opportunities for service among the people of their community. A church that is alive to its real mission can transform a whole neighborhood, not by loud and boisterious methods but by the silent way of the Christ spirit. Jesus has planted the leaven of righteousness in His true churches and it is proper that this leaven should spread into the church communities. It is natural for it to do so, if there is not an evil germ in the Church body that will destroy the power of the righteous leaven.

It is true that there are thousands of Christ-professing churches that seem to have no higher aim than to "hold their own." Such churches are selfish and they will awake some day to find that their leanness of soul has driven the Christ from their midst. The church that has the Christ spirit must use the methods that Jesus employed. It must go among all classes and find those who are in need. It must let the people know that its purpose is love and service. Its great aim must be to make righteousness prevail among men, to bring souls into the Master's Kingdom. It is not enough that we open the doors of our churches and then say: "All who will come, are welcome." It is the business of the Church to seek for something to do among the people of the community. It is her business to consider the people of the community, sheep of the Master, and to seek their salvation as the Master sought in days of old. A Church should never be satisfied until it has done something definite for its home community—something that will make at least that part of the world better.

But before the Church can do effective work for those around her, she must be clean, she must be consistent, she must be sincere in all she does: she must not let secret sins be covered in her midst else they will rankle in her bosom as a poisonous viper. One of the greatest hindrances to the growth of Christianity is inconsistency among church members. If the people of a church are to have a good influence upon those about them, they must be Christ-like in all of their dealings. It is the Christ spirit shining out in Christian people that moves the sinner to accept the Savior.

The question then naturally arises: How shall the church body proceed to do more effective work among the people of her community? It might be best to consider the methods that are used by some churches, particularly our mission stations in the cities. One method is to appoint certain members of the church to make a canvass of the community in order to find out which people have no church home or do not attend any church. The object, in this case, is not to proselyte or to take people from their own churches but to endeavor to get them interestsd in religious services. Of course it is not the object to urge upon them their religious duties at once, but to win their confidence and make them feel that an interest is being taken in them. When they become church goers they will become impressed with the things that are lacking in their lives. Different methods are used to do this canvassing. Sometimes cards are printed and handed around to the different homes. On these cards is an invitation to all to attend services and a pressing invitation is given to those who do not attend elsewhere. In other cases house to house visits are made and then particular efforts are made by the visiting party to become acquainted with all of the people of the community. In many instances this method of work has brought many new members into church attendance and has accomplished much for the cause of Christ.

There is so much that a church might do to make its work more effective. Let us get away from this self-centered habit of work. Let us "launch out into the deep" where the greatest efforts are necessary, where the greatest numbers of souls may be brought into the fold and where the call of Christ bids us go. When we have investigated every avenue for service in our

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CHILD LABOR ON THE FARM

II

J. H. Peachy.

It is truly gratifying to know that people are becoming more deeply interested in the life of the child. The deliberation of the "Mother's Congress" expresses wise consideration for the children of our country. Their timely measures are attracting the attention of all philanthropic peoples. Legislative enactment against the "sweat shop" of the city is curtailing the power of the avaricious, whose every movement is dominated by the spirit of commercialism. The federal government after spending millions for the eradication of disease in cattle and swine, now turns its attention toward the conservation of human life in the child.

But what of the life of the boy and girl on the farm? Are they receiving the care and attention, so necessary for their future welfare? Are the needs for their moral, mental and physical natures—to say nothing of the spiritual—bountifully supplied? Have we learned that the lesson of "the child in the midst" is not limited entirely to the scriptural, but alike applicable to the home and its environments?

When compulsory education was enforced we heard considerable unfavorable comment. Many parents were up in arms against it, because they said they needed their children to work; that they could not afford to send their children regularly; that the law was unjust and at variance with their liberties.

But the state said, "You are not entirely free in the matter. We are formulating educational facilities for the betterment of humanity, through the life of the child, and that demands an education, which you for various reasons are neglectful. Because of this the child and the nation suffer irreparable loss. You shall send your children to school."

With many persons the trouble originated with the interpretation we put upon the ownership of property. Do we really own anything? If the "earth is the Lord's and the fullness thereof," then our ownership is restricted greatly. If this be true we can claim nothing as our own. We call it ours for a little season, but never truly own it.

Much less can we place a similar construction upon the children entrusted to our case. For want of a better term we say they are ours. They are ours with certain obligations, with a penalty attached for neglect of duty. That penalty does not have a commercial value. It is paid with a price incomparable with dollars and cents.

The thought in mind disclaims children as property. For this reason they should not be classed as burden bearers. To say, "I need my children at home to work," is putting a dangerous construction upon **children** and **home** and **work.** Too frequently have we heard such expressions. They are the result of misconception or lack of proper consideration.

Let it be clearly known that the farm is the best place for the boy and girl. Work and habits of industry are highly essential in the development of manhood and womanhood. But there is such a matter as overwork. Children are frequently required to perform labor that taxes their strength to the uttermost. The boy learns to plow by reaching up to the plow handles. The long hours bring no relief to his tired muscles. The long corn stalks in the manure add neither to his moral beauty, nor to his ancestral religion. Whatever complaint of his is met by the encouraging thought of an easier life than had his parents. He is told how they used to do. How they worked and the amount of labor performed. He hears of the unwritten history of the "has been" and "haswuzzer."

The farm girl also has her troubles. Many of them work to the limit and over time. With back bent and outstretched arms she carries her big baby brother for long periods daily. She can "run quick and bring a pail of water from the spring." Frequently she can go to the field and assist with the crops. After dinner she washes the dishes while the men rest. No one notices that she is tired, but eventually when too late, the eye, the cheek, the voice tell the story of overwork, and the once strong healthy girl, just entering her teens, must meet the humiliation of the physician's advice or counsel. Is this a true picture? Have you helped paint it?

By all means teach the children to work. Some of them work too little. Be reasonable. Do not overwork them. Give the boy time to be a boy, act as a boy, live as a boy should live, with a limited time for work and an unlimited time for play. Apply the same rule to the life of the girl. Realize if possible that you have changed and conditions also since you were a child. Remember also that many of us were born with vitality enough to last us a hundred years, had we used it honestly and intelligently.

Belleville, Pa.

SOME WHYS OF THE FARMER'S WIFE

The efficiency of a farm is in a large degree measured by the equipment of the farmer. A man with all the modern equipments can make his acres yield a better return than the man who has nothing but a mule team and an old lumber wagon. He can get more from his soil because he can give his soil better attention. Not only this, but he can spend more years in active work. He will be free from the heavy manual labor, and will be able to enjoy his old age with a strong body and a clear mind, while the man without any equipment will break down his health in performing tasks that should be done by machinery. The farmer who has good equipments can save himself, but how about his wife? Why must she continue to be a slave, while he is free to manage the farm? Why must she carry all the water into the house when he supplies his tanks from a large cistern? Why must she make a trip to the back door every time she has any waste water to throw away, when a sink could easily carry it down the hillside? Why must she turn the washing machine by hand when her husband has two or three gasoline engines about the barn to do his work? Why must she stand all day over a hot coal range, doing her ironing, her baking, and preparing her meals when a three-burner or a five-burner "Perfection" oil stove would do the work better and make the house much more comfortable? Why must she be sweeping up the ashes and the coal dust around the heating stove every three or four hours during the winter when the house might as well be heated by a furnace and all that dirt kept out of the living-rooms? Why must she get down on her knees to wipe up the linoleum when she could do it by standing erect and using a chemically prepared mop in less than one-third the time? Why must she clean up the house every time the men come in to a meal when they could much easier change their shoes and wear a pair of house-slippers? Why must she beat the heavy rugs when she might use a good vacuum cleaner? Why must she be old at thirty-five when her husband is saving his strength and is just getting a good start in life? The farmer who will spend a little money for the sake of giving his wife these conveniences will give her a long lease on life and she will be able to manage her household affairs in a way that will make his home a pleasure to him. All of the above conveniences can be bought at moderate prices now, and yet very few farm homes have them.—Inglenook.

Leaders of thought in Japan are inclined to regard Christianity as the religion that best meets their need.

A Burman wants his head converted before his heart.

TEMPERANCE IN EATING

VII

J. S. Slabaugh, M. D.

The majority of people eat too much and too fast to get the real benefit of their food. How often do we gulp down our food only partially masticated and soon have the stomach overloaded!

Statistics show that only about one-seventh of the food taken into the stomach of the average individual is used for the nourishment of the body. This means that the remaining six-seventh must be handled by the various organs of the body and finally disposed of as waste. What is the natural result of such extravagance upon the human system? Disease in various forms must sooner or later follow.

Cancer is a product of over-indulgence, a disease brought on by our modern ways of eating and living. Bright's disease is caused by overwork on the part of the kidneys often because there has been too much food brought into the blood which must be removed. Boils, carbuncles, and other skin diseases frequently come from the same cause. How often do we hear of people dying suddenly from heart failure shortly after eating a hearty meal! And then various stomach disorders are directly traceable to too much food and to rapid eating.

It is our modern ways of eating that makes it necessary to have the country dotted with sanitariums and health resorts. At these places the patient is dieted and much of the accumulated waste is worked off. The system again "catches up" and the patient goes home feeling fine. Hunger is a means whereby the body can call for food, but it is not a safe guide in determining the amount of food required. We get hungry as the result of a nerve action and not because there is a real need of food in the body cells at once. For anyone knows that hunger is satisfied long before any of the food has reached the blood. Now if we depend upon our appetite and eat rapidly, the stomach will be over-loaded before we are aware of it. Later we are punished for this by distress, heaviness and restlessness and an ugly taste on the next morning.

Whenever possible meals should be taken at regular times and no food should be taken between meals. Many times we blame certain articles of food such as fruits, nuts, etc., for making us feel bad. When the fact is if taken only at regular meal time these things would give no distress whatever. One should always take plenty of time to masticate the food and thus aid in digesting it.

Then in conclusion, eat slowly and only at regular meal times, engage in conversation on some subject of common interest while at the table, drink plenty of water before meals and afterwards: Some water during meals will not harm anyone if the food has been well chewed.

Nappanee, Ind.

There are 1,500,000 Bulgarians in Macedonia.

KEEPING THE GIRL'S CONFIDENCE

It is a wise mother who can keep her daughter's complete confidence during the adolescent period—that trying time for both parent and teacher. So many new and wonderful thoughts and experiences crowd themselves into the girl's mind that home and mother seem to contract as the world opens up before her. She wants information, but is too timid to ask of those who usually give it to her. If she feels that mother doesn't care much, the girlish confidence may be withheld for months, or even years.

Especially, when the great physical changes come to the girl and she feels so sensitive and shy, does she need the most loving and sympathetic treatment from her mother. It is a mother's privilege and duty to make opportunity when her little daughter is ten or twelve, even younger if the girl's curiosity is precocious, to tell her what changes she must expect in a few years and what they mean. Enough should be explained so that the child is satisfied and does not try to glean further facts from other children. How many women of your acquaintance were taught the mystery of life first by the "hired girl," or some small companion? I believe much evil results from the communication of children in school closets and off in corners in twos, and from notes passed in school. No child can possess a better weapon, when approached by a communicative one, than this: "My mamma tells me all about those things herself, and I don't talk to anyone else."

Judge Ben R. Lindsey, of the Juvenile Court of Denver, says that not only do girls talk sex matters freely among themselves at school, but that boys and girls freely discuss it and almost every girl brought into the court owns up to the evil and involves in her testimony scores of girls who could never be suspected of such doings by teachers or parents.

At the adolescent period, the change is robbed of much of its terror if the girl has been prepared. Instead of being ashamed and frightened and trying to hide herself, she will go directly to her mother. At this time she should be told what menstruation is and how to care for herself during that period. I have known girls who preferred to tell a sister or an aunt, rather than mother. I wonder if the same girls confided other things to mother. Alas, I fear not! When we consider how unchaperoned the American girl is, how independent, daring and unconventional, I wonder how mothers dare let these confidential relations with their children grow slack.

So many opportunities are offered the mother for keeping close to her daughter. She has the girl with her during the period of transition from girlhood to womanhood —the time when the girl is longing for someone in whom she can confide—the time when she so sorely needs practical and spiritual help. During adolescence the girl is so apt to indulge in vague hopes and enervating dreams, a thousand and one frivolous calls on her time and thought await her at the threshold of life, good habits and bad are incessantly struggling for mastery in her innermost being, and her future character depends upon the result of those conflicts. It is the one time in her life when she most needs her mother's comradeship and the interchange of confidences such comradeship would give.

Some mothers are easy going and expect things to come out well for their children with little effort on the parental side. Such a mother will say her little girl does not even feel curious yet about life's secrets. Ask the little girl what she knows and you will find she is not curious because she has been told it all, perhaps in the least pure way by older and wiser companions. The girl's mother has lost a golden opportunity.

Other mothers would tell their girls conscientiously if they had time, but they are conscientiously cooking, scrubbing and sewing for their children. God give grace and help to the woman who is busy every minute with household cares, and give her also a glimpse of things as they are and teach her to put first things first!—Sel.

PRAISE YOUR WIFE

A sunshiny husband makes a merry, beautiful home worth having, worth working for. If a man is breezy, cheery, considerate, and sympathetic, his wife sings in her heart over her puddings and her mending basket, counts the hours until he returns at night, and renews her youth in the security she feels of his approbation and admiration. You may think it weak and childish, if you please, but it is the admired wife, who hears words of praise and receives smiles of commendation, who is capable, discreet, and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood under the tonic and the cordial of companionship with a husband who really went out of his way to find occasion for showinng her how fully he trusted her judgment and how tenderly he deferred to her opinion.

In home life there should be no jar, no striving for place, no insisting on prerogatives or division of interest. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door as it is hers to garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like heavenly benediction.—Selected.

THE REAL VICTORY

To smile when you want to scowl, to say pleasant things when you are aching to come out with something disagreeable, is splendid discipline as far as self-control is concerned. But it is not the highest thing to which you may aspire. When you can wipe the scowl off your heart, as well as off your face, and put kindness into your spirit as well as into your words, then you have gained a victory worth while.—Sel.

OUR SUNDAY SCHOOL

STATE SUNDAY SCHOOL WORK

I. W. Royer

In different sections of our country our Sunday school conferences represent districts including two and even more states. For them the subject might properly be stated—District Sunday School Work.

Our state Sunday school work as an organized effort is still in its infancy, both in time and work. Not two decades have passed since we first met in state conferences, and only in very recent years have we organized the work beyond a program committee and conference sessions.

These conferences have done much to inspire zeal and create activity in Sunday school work, and to unite our efforts in aggressive work, especially along missionary lines. They also have given opportunity for communicating and exchanging practical experiences in methods of work, which has proven helpful but not sufficiently so to meet the ever growing demands for better qualified leaders and more efficiently equipped teachers, spiritually and intellectually. This however is no reason for discouragement, it only urges us to enlarge our borders and bring in new aids and helps to meet these demands.

In the light of these demands some of our state conferences, both Sunday school and Church, have taken steps to organize more permanently and make the work more continuous throughout the year and far reaching in its effort and influence.

State Sunday school committees have been appointed and state Sunday school field workers elected to carry on the work. The committee assumes the responsibility of the work throughout the year as instructed by the conference, plans for the advancing of new lines of desired work, stands advisory to the field worker and with him makes out the programs for the conference sessions. The field worker is either a member of the state committee or co-operates with the committee. It becomes his duty to carry the work planned by the conference and the committee to the individual schools of the state, and give them aid and encouragement, and help to create a deep sympathetic, spiritual atmosphere. Some of his particular lines of work that might be mentioned are: organizing teacher's meetings, teacher training classes, mission study classes, holding special meetings for ministers and Sunday school officers, holding Sunday School Normals, encourage the establishing of libraries for Sunday school workers and pupils, work for more uniformity in organizing Sunday schools, help to start mission Sunday schools and then bring back to the committee the most vital questions of the various Sunday schools and work them in the program for the next conference and make the work of the conference a real living issue. In all his work he must aim to develop the highest spiritual interests of the school and provoke consecrated, approved, Christian service.

Improvements have been made and help has been given through our additional agencies in our organizations and many problems are being solved, but many still remain unsolved, and we are ever dependent on the Spirit's guidance to find tried methods and worthy agencies, through which we may realize our needed help to work out the problems before us.

The organized state work has done much for the Sunday schools within its borders and yet at the same time it is discovering and coping with problems that are too large to be worked out locally. In view of this fact it becomes a strong factor in urging on a much needed church-wide Sunday school organization. Some of these larger problems are found in the selection of lesson systems or working out of the Sunday school curriculum, the selection and making of books that tend toward unifying our workers in methods and teaching, establishing of libraries and bringing before the Church in general an authority on approved methods and consistent practices. Many of our local Sunday schools have patterned after the International Sunday School Association. Sometimes they selected wisely sometimes not. Frequently caution has been thrown out and justly so, at our conferences and through our church periodicals. Criticisms have been offered freely on worldly inclinations and dangerous tendencies have been pointed out, but this does not solve the problem, timely as it may have been. We are looking and praying for a body of men that are spiritually discerned, intellectually qualified, practically experienced in Sunday school work, and doctrinally established in the faith and practices of the Church, and appointed by the Church with its authority to support them in selecting the best that is offered in the Sunday school world, and where the best is not good enough seek to provide something better and recommend it to our state organizations and local Sunday schools.

Since the Church has found it helpful, and even necessary for best results, to organize her Missionary, Educational and Publishing interests, why should not the Sunday school have the same recognition with its demands and living issues?

In all this may our aim be to glorify our Father in heaven and carry on His work on earth in the name of Jesus and in the power of the Holy Spirit.

Orrville, Ohio.

DUTIES OF MINISTER TO THE SUNDAY SCHOOL

The wide awake minister is not only pastor of the church but also of the Sunday school. There is no department of church work that is more fruitful and responsive than that of the Sunday school. The minister who fails to keep in close touch with the work of the school, yea, is a leader in it, cannot expect to have a fruitful pastorate. The minister who is alive to the work of the school, throws his life into it will never lack an appreciative audience at his preaching services. Among a number of duties mentioned by a prominent Sunday school worker are the following:

To give it complete pastoral care and service.

To meet where practicable the teachers and officers for prayer and conference just before each session of the school.

To conduct teacher-training classes.

To work constantly and suitably in the school sessions.

To fit himself for leadership in this work at any cost.

To unite in one essential life and body his school and church memberships.

HE REMEMBERS LITTLE THINGS

"Our Sunday school superintendent has the best memory I ever saw," laughed Jim James, as a gentleman walked on down the street after a few moments' chat with him. "Did you hear him ask how Fido was? Well, he got hurt more'n two weeks ago. Most men wouldn't have thought of it again, but Mr. Barnes never forgets anything.

"And he called last night to ask why sister Janet hadn't been out to school lately; he said he missed her voice in the singing," added Will Niles.

"And he sent for me to come up and see his typewriter work. He had found out, some way, that I got an old one and could not make it go, so he showed me how."—Exchange.

AN ECHO FROM THE TITANIC

Sadie C. Brubaker.

The highest vessel e'er afloat,
 With granduer and with marked display,
When met by her tremendous foe—
 She humbly bowed and gave way.
The treacherous hand, "untimely death,"
 Met hundreds on the way
To ruin and eternal doom;
 Where are those souls today?

Take heed, dear soul, are you secure?
 The ship on which you sail,
Without the Pilot on the deck
 Will not withstand the gale.
On board! The ship that's danger proof,
 With Christ who calms the wave;
Your vessel gild with polished fame,
 May prove to be your grave.

Current Events

The Cuban government is in the midst of a revolt that may result in an intervention by our government. Cuba enacted a law forbidding the making of a political party on a race or color basis. The negroes are protesting against this law. They also complained that they were not getting a fair share of the offices, despite the fact that they furnished the majority of the soldiers in Cuba's wars for independence. As a result of these grievances they are in revolt. There has been some fighting and considerable destruction of property. Our government, on May 22nd, sent a transport with 700 marines to Guantanamo, and a gunboat to Nipe Bay in the vicinity of which there is about $30,000,000 of American capital invested. On the 25th orders were issued for the assembly of nine battleships at Key West and 5,000 troops were held in readiness. If President Gomez fails to subdue the rebellion the United States will take charge of the island. Gomez has protested against intervention and expressed confidence in his ability to suppress the revolt. At this writing (June 12) the trouble in Cuba is more menacing and indications are that intervention is necessary. The revolt has gone beyond the control of the government. It is alleged that the government fostered the movement for political purposes but being unable to control it drastic measures may be necessary on the part of the United States. Military and naval preparations are being made and kept in readiness for immediate dispatch to the seat of trouble.

"The Harvard Palestine Expedition in its excavations at the city of Samaria has made some very important discoveries. Among them are the first pure food labels in history and the first record of keeping wines in a governmental warehouse under seal. These discoveries date back to the time of King Ahab, nine hundred years before Christ. These inscriptions are labels employed as seals on wine and oil jars. They mention the year in which the wine was laid down in the cellars of the government storehouse and state the vineyard from which they came. On the oil jars the labels read: "A jar of pure oil," with a mention of the district from which the oil came. About seventy-five of these labels have already been discovered in the ruins of the storehouse connected with the palace of King Ahab some 3,000 years ago, and the names of the owners indicate that other people besides the royal household made use of this storehouse. The inscriptions are written in ink with a reed pen in a plain hand, making quite a contrast to the inscriptions which the Phoenicians were accustomed to cut in stone. These excavations reveal the productions of the soil which the prophet promised."

The Senate committee appointed to investigate the Titanic disaster submitted their report to the Senate. The facts brought to light upon which there was a unanimity of agreement were that the Titanic only had life-boat provision for one-third of the passengers on board; that the ship proceeded at full speed through an iceberg region in which, according to three definite warnings, icebergs had been seen within ten hours. Also it was found that the crew was too small and insufficiently trained; that the bulk heads were not thoroughly tested before sailing, the lookouts were not provided with proper field glasses; a poorly paid wireless telegraph service, in operation only part of the time, and the belief of those on board that the ship was unsinkable. This is a terrible indictment and shows awful neglect on the part of the officials of the steamship company. - - - - As a result of this disaster steamship companies are taking more precautions to insure the safety of the passengers. More life boats are added to the equipment, and it is almost certain that more drastic laws will be passed and enforced to insure greater safety on the seas. One line added a number of lifeboats to their equipment of one of their ships and assigned each passenger to a particular boat and posted a card in each cabin with the name and number of the life boat to which the occupants were assigned, and also a diagram showing the location of the boat on deck.

"A committee of the city-wide congress of Baltimore which has been making an investigation into the causes of the high cost of living, has submitted its report. Summarized, the reports states that prices have been raised for the following reasons: Increased supply of gold, price control of exchanges and agreements, tariff on foodstuffs, abuse of cold storage to help corner markets, decreased labor on farms, decrease of farming around the city, excessive profits of middlemen due to the many small shops, too much handling between producer and consumer, too much purchasing on credit at advanced prices, and growing luxuriousness of the people. Among remedies suggested is the establishment of a national and international congress and clearing house to regulate the relative value of gold and staple products at stated intervals. The removal of the tariff on foodstuffs, and laws controlling cold storage and making corners in food products illegal are also urged."

"The 'signagraph' is an invention which will be welcomed by the business man who has to sign a large number of checks, bonds, or other documents. The movements of the pen held in the writer's hand are exactly duplicated by a series of other pens arranged over other sheets of paper. One New York financier is reported to have affixed his signature to 6,000 documents in thirty-eight minutes by the use of this device."

As the time approaches for the opening of the Panama Canal it is necessary for the Government to legislate for its control. The House passed a bill providing that the United States vessels in the coastwise trade should pay no toll. Another provision in the bill forbids railroad companies to own or control steamship lines on routes naturally competing with railroad lines. This prohibition affects other waterways as well as the canal. It has been claimed that the railroad companies have been trying to control steamship lines doing a coastwise trade and to secure control of all lines that would use the canal in order to maintain the exorbitant freight rates now in force. It is thought that if water transportation can be kept from the control of the railroads that it will result in cheaper freight rates between points accessible to steamships. It is thought that the bill will also pass the Senate with probably a few modifications.

On every hand we find evidences of a growing sentiment against political corruption. The manufacturers of Ohio, who were responsible for the bribery investigation in the legislature last winter, leading to the indictment and conviction of several legislators, are discussing further plans to carry forward the campaign against grafters. The new campaign will include an investigation of the records of men newly nominated for the general assembly. Methods employed in attempting to secure money from the business interests were so bold that the manufacturers decided it was high time to place the facts before the public. The expense of such a campaign is heavy, but the manufacturers are convinced it is the cheapest way of beating the political grafters.

The extension of the Turco-Italian war is awakening the European powers to the necessity of making renewed efforts to effect peace between the two conflicting parties. Italy seized a number of Turkish islands in the Agean Sea. Turkey retaliated by expelling Italians from the Ottoman Empire. Italy is in control of eleven Turkish islands which changes the equilibrium of force in one section of the water route around the world. Various suggestions for mediation have been proffered, including the calling of an European Congress of powers and a proposal to allow Italy to remain in Tripoli, as England has remained in Egypt, with Turkey retaining her legal control in the country, getting back her islands and receiving additional economic compensation.

Reports from Cuba state that plans are being actively discussed in Cuba for the construction of a canal across that island in order to shorten the route of steamers from Atlantic ports of the United States to Panama. A sea-level canal is contemplated, having the same width and depth as the Panama Canal and the cost is estimated at $90,000,000.

Since the settlement of the anthracite coal strike the coal barons have raised the price of domestic coal twenty-five cents a ton. The excuse for the raise is that it is necessary to meet the increase of wages paid the miners. It is alleged that a raise of fifteen cents would have more than equalized the increase in wages. It appears evident that the ultimate consumer will be forced to pay the higher wages of the miners and in addition pay a greater profit to the coal operators. The attitude of the public for some time has not been too friendly to the coal monopoly and this additional burden will certainly not increase the friendship, but may hasten the action that will force the coal companies to do business under government regulations.

The first serious strike New York hotels have experienced took place on the evening of May 29 when the waiters walked out of the Waldorf-Astoria and three other large hotels in the midst of the evening dinner hours, leaving hundreds of hungry patrons clamoring for food. A strike was anticipated by some of the hotel men and they had kept in readiness strike-breakers who marched into the main dining rooms at once. The strike is spreading and the waiters threaten to extend the strike to every big hotel and restaurant in the city unless their demands for higher wages and better working conditions are met. The hotel men are endeavoring to break the strike by replacing the men who have gone out by non-union men.

"The litigation that has brought about the examinations of John D. Rockefeller as a witness to tell of the present relations between Standard Oil and its former subsidiary companies, supposedly disassociated from it under the judgment of the United States Supreme Court, has involved also a quiet inquiry into the stockholdings and other forms of wealth of Mr. Rockefeller. From all the data available, and one of the associate counsel in this inquiry said the available data were fairly exhaustive, the conclusion has been reached that John D. Rockefeller is now worth $900,000,000."

Margaret E. Sangster, well known poet and author, died at her home in Maplewood, N. J., on June 3. She was 74 years old and for more than half a century pursued an active literary career. At an early age she became a contributor to magazines and periodicals and later was employed in an editorial capacity by some well known periodicals, among them being the Ladies' Home Journal. She also wrote a number of books and numerous stories for children that have met with wide popularity.

An American scientific expedition is exploring the unknown wilds of the Columbian Amazonas in South America. This is the best equipped expedition ever sent to Colombia and the Colombian government is lending all the assistance possible to the party of explorers.

Details of the massacre of nearly 200 miners, mostly Chinese, by Russian troops at Bedaibe, Siberia, have been received. The miners were employed by the Russian corporation to work in the Line mine. They had been discontented for months because of unfair treatment and wretched working conditions. When a meeting of the miners was called, hundreds of men gathered around the general offices which were occupied by Russian soldiers. The miners were about 150 yards from the building when the troops fired, killing 107 and wounding 83, most of them fatally.

A new explosive called "imperialite," after its inventor, has been tested in New York state. It possesses some remarkable properties, the chief of which is its very high resistance to all kinds of influences such as, with most other explosives would lead to disastrous results; thus for example, the powder can be heated up to 900 degrees Fahrenheit. It can also be hammered and subjected to any kind of shock. It is more effective in blasting than the other well known explosives used for blasting purposes.

One hundred and three persons were killed and hundreds injured when a fire broke out in a moving picture theatre in Spain. Many of the injured are expected to die. Most of the killed and wounded were women and children. When the fire started the theatre was crowded and when the moving picture machine flared up a spark set fire to the entrance. Only one exit could be opened and the doors of this one opened inwards. Many escaped through the windows.

A German physician investigating the cause of fatigue finds that fatigue produces in the bodies of animals a poisonous product, which is called kenotoxin. From this an antitoxin may be produced which will counteract fatigue. Vaporized anti-kenotoxin diffused in a class-room at the end of a day's work has, in is claimed, made the pupils as alert mentally as at the beginning.

On May 30, Wilbur Wright, the "father of aviation," died at his home, Dayton, O., of typhoid fever. Eight and a half years ago the Wright brothers succeeded in flying a machine for a quarter of a mile. From that time the development of aviation has been very rapid. The Wright brothers gained world-wide distinction because of their work in aviation.

A machine called the "chronophone" has been perfected which combines moving pictures and phonograph records. In its present form it reproduces pictures of objects in their natural colors and reproduces sound perfectly.

It is reported that the Western Union Telegraph Company has received $1,000,000 for night telegraph letters during the first year of their introduction.

A violent eruption of Mt. Katmai in the south western part of Alaska suddenly occurred June 6. A terrific explosion filled the atmosphere with ashes and dust so that a territory within a radius of 300 miles from the volcano was wrapped in total darkness. It is thought that seven fishing villages in the vicinity of the volcano, containing about 200 inhabitants, were destroyed. In some parts ashes cover the ground to a depth of 20 feet, killing all vegetation and animal life. Reports sent out June 11 state that the volcano has ceased its activity and that the atmosphere was clearing making relief work possible.

The Congressional investigation of the "money trust," just begun, has brought to light the fact that the power of the New York Clearing House Association over the banks of the country's financial center is arbitrarily lodged in the hands of five men. The destiny of practically every financial institution in New York City, which means practically the majority of such institutions of the country, are at the mercy of the mere "whim, determination or order" of these five men. Judicial regulation is urged.

President Madero of Mexico seems to be getting control of the situation in his country. His troops after serious and hard fighting defeated Orozco, the rebel leader, forcing him to retreat. Reports say that Orozco is losing many of his men by desertion. It is to be hoped that Mexico will soon settle down and give her time and energy to the general welfare of the whole country.

California has adopted a unique way of advertising one of its products, by celebrating a Raisin Day, for which April 30 was set apart. This year the day was observed not only in California, but on many railways and in many hotels throughout the country by the serving of a special dish of which California raisins were an ingredient.

Floods in Louisiana have again become serious, necessitating another appeal to the army for aid. New breaks in the levees have flooded a large territory, making thousands homeless who are badly in need of rations and shelter.

It is reported that British sailors are agitating for an increase of pay. They are said to have had but one increase in more than fifty years. They think they are entitled to better pay and larger privileges.

Subscription Rates

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Miscellaneous

THE INSECT TAX

If Farmers Loved Hunting Less it Would Not Be High

The cutworm, the bollweevil, the Hessian fly, the potato bug and miscellaneous other insects, the field mice, the shrews and the barn and house rats have no quarrel over the high cost of living. The country to them is a land flowing with milk and honey.

The farmer plants for them. He provides them with shelter. He raises scarecrows to warn off their enemies. And, in between times, the boys go forth with rifle and shot gun, with bird lime and "slingshots," and see to it that the insects and rodents are further protected.

The department of agriculture estimates that the tax the farmers of the United States pay for the luxury of insects and rodents amounts to $1,000,000,000 a year. This is the value of food destroyed. It is that much taken from the farmers' just profits. It is that much food kept from the markets, where loud cries are raised from time to time against excessive prices.

When the farmers decide that they prefer this money to the food-destroyers, they will stop the forays on the birds. They will encourage them to take up early residence in the countryside and to linger longer than is their custom. They will plant hedges, leave a few more trees standing, forbear to clear out all the underbrush, so that the birds may have nesting places, and those that stay through the winter may have shelter. They will not quarrel with the whole tribe of hawks, because an occasional individual loots a pullet. They will not try to kill off all the crows because sprouting corn is pulled up once in a while. They will consider these some slight returns for the work of the hawks, crows and owls in pursuing the field mice and moles.

Kill the birds and accept the insects. Spare the birds and be spared the billion dollar insect tax. This is the choice the farmers have to make.—Toledo Blade.

UTILIZING THE SURPLUS POTATOES

An overproduction of potatoes in Germany in recent years has led the industrial community of that country to make great efforts to devise means of utilizing the surplus of the crop. This problem is being solved successfully in two ways; first by stimulating the use of potato spirits as a fuel and illuminant, and second by a great extension of the various processes of drying potatoes, for use both as a food and in the arts.

According to a recent consular report, there are now 436 plants established in Germany for drying potatoes, with an estimated annual production of 110,230 to 165,345 short tons, or 3,674,000 to 5,511,500 bushels. Of these plants, 350 are for the production of potato flakes, while in 86 the potatoes are dried by the hot-air process. Potato flakes can be used for feeding stock, for distilling alcohol, for making starch, and for the other purposes for which natural potatoes are used; or they can be ground and bolted to make potato flour. This flour is a yellowish-white product, rich in carbohydrates, and is used principally by bakers for adding to rye and wheat flour in making bread. It is claimed that the addition of potato flour gives the bread a good flavor, makes it more digestible, and keeps it fresh for a comparatively long time. It is also used to some extent in thickening soups and sauces. The potato flour industry has also assumed large proportions latterly in the Netherlands, most of the factories being in the Province of Groningen. The same country disposes of its surplus potatoes to a large extent in the manufacture of dextrine.—Sel.

GROWING UMBRELLA HANDLES

Travelers tell us that a curious industry is carried on in a little village named Maule, which is situated near the city of Paris in France. Here are grown trees suitable for use as handles for umbrellas, walking sticks and mountain poles. Nearly five hundred acres of ground are planted with ash, oak, chestnut and maple saplings. One year after planting, these saplings are cut off near the root, so as to make them grow several branches, each of which may be used as a handle. The following year different designs are traced with a sharp instrument upon the bark. When the bark is stripped off at the end of the next year these designs are found traced in the wood. After the branches have been cut, they are sent to the manufacturers who make them into handles for umbrellas and canes.—Sel.

WHY CATS' EYES GLOW IN THE DARK

The eyes of a cat shine in the dark not because they produce light, for they do not, but because they reflect all the light that may reach them. If the cat be in a totally dark room, you cannot see its eyes; it is only when there is at least a glimmer of light that they glow. The animal must be looking almost directly at you. Whatever light there be must come from about, behind or above you.

The cat's eye is a powerful lens with a reflector behind it. This gathers the rays and concentrates them in a horizontal beam. It is possible that these shining eyes exercise a sort of hypnotic fascination for mice and rats. It may also be that the ray they cast, slender and faint though it be, serves to light up their prey sufficiently for their keen eyes to see it.—New York World.

EDUCATIONAL

(Continued from page 596.)

and it can be made so even if it is also the kitchen but if possible it is best to have a separate room. Any suggestion of gloom should be excluded. The room should be well ventilated so as to be free from any clinging odors. All articles of clothing should be kept from the walls. The walls should never be allowed to become dull and murky with old paper, painting, or white-wash.

The hostess should take every precaution to have the table arranged daintily and the food look appetizing. This does not require fine linen, china, and silver. A nicely laundered mercerized cloth is far more to be preferred than crumpled linen. Porcelain dishes, if free from ugly looking nicks and not sodden with grease are in good keeping. Clean and polished steel is better than crusted silver. In general ill kept quality never can be substituted for cleanliness and neatness.

The table should never be over crowded. Make it large enough to furnish the needed space. Too many dishes of food are bad form as well as bad hygiene. Over eating leads to indigestion and indigestion to ill temper, so if the hostess would keep her family and guests happy and genial she must not over feed them. One variety of meat, vegetables, potatoes, and salad with fruit for dessert is sufficient; more tends to spoil both the table and the digestion. It is well to keep the dessert in sight so that guests know what they are getting and will not satisfy themselves before it is served.

In arranging the table the hostess must provide everthing needed. All dishes should be supplied with spoons, forks, or knives; i. e., the meat plate should have a fork; the butter a knife; the jelly a spoon. The sight of eaters jabbing knives and forks into food dishes is extremely unappetizing as well as unsanitary.

In laying the covers, the napkins and forks are placed to the left of the plate; the knife and soup spoon to the right. If bread and butter plates are used they are placed to the left and back and if bread and butter knives are used they are placed on the plates. The small spoon is placed on the saucer of the coffee cup and on the plate upon which the dessert is served but if the dessert is passed for the guests to help themselves the spoon is placed on the right side of the plate beside the knife.

The seat of honor for a gentleman guest is on the right of the hostess and for a lady on the right of the host.

On all ordinary occasions the ladies should be served first, then the gentlemen, the hostess and host last. Whether food is served and then passed or passed for the guests to help themselves depends upon individual tastes and the kind of meal served. On formal occasions it is always served before passed except nuts and candy.

The host and hostess should lead in

cheery, animated conversation and should avoid all reference to serious subjects.

The hostess is always first to leave the table but she must be careful to allow her guests plenty of time to finish eating.

Y. B. B. MEETING

(Continued from page 599.)

community, then we may be called a church at work.

SEED THOUGHTS

There ought to be such an atmosphere in every Christian Church that a man going and sitting there should take the contagion of heaven, and carry home a fire to kindle the altar whence he came.—H. W. Beecher.

The way to preserve the peace of the church is to preserve its purity.—M. Henry.

The health of the church depends not merely on the creed which it professes, not even on the wisdom and holiness of a few great ecclesiastics, but on the faith and virtue of its individual members.—Charles Kingsley.

If the Church would have her face to shine, she must go up into the mount, and be alone with God. If she would have her courts of worship resound with eucharistic praises, she must open her eyes, and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—B. P. Huntington.

THE ROUND TABLE

Guernsey, Sask.

Dear Y. P. B. M. fellow-workers:—Our methods of work at this place are similar to our meetings held over 20 years ago, with a few occasional changes. Our topics are being selected from the Program arranged by the General Committee of the Y. P. B. M.

We have preaching services twice a month; believing this feature in our evening services will be more helpful to our community.

This year we have a leader appointed for every two months. We have our own programs printed. We announce to meet at 7:30 when some time is given to singing, after which the leader opens the meeting with devotional services. Two speakers usually take up the subject followed by an essay or reading, and an open meeting, interspersed with singing. We also have a monthly roll call responded to by Scripture verses.

A few difficulties might be mentioned. Occasionally some one who has a subject assigned is absent, without securing a substitute, nor giving reasons for being absent. Then again, some are usually absent, and present only when their names appear on the program. These are real problems we wish might be remedied. We have however some encouraging features worthy of mention—almost, if not all of our young people attend the Y. P .B. M.

Their interests are not divided with other questionable gatherings, but make these services their main centre, religiously and socially. That the strangeness sometimes felt is giving way to unity and harmony. In this way we are cultivating our God-given talents and exercising ourselves in godliness.

Now the question is—If we would not have these seasons of grace, where would our young people be? Truly the necessity of these gatherings with the blessings received is a source of spiritual strength to the Church; where old and young can gather together for mutual edification. "Let no man despise thy youth, (give no man any occasion to despise thy youth) but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

E. S. Hallman.

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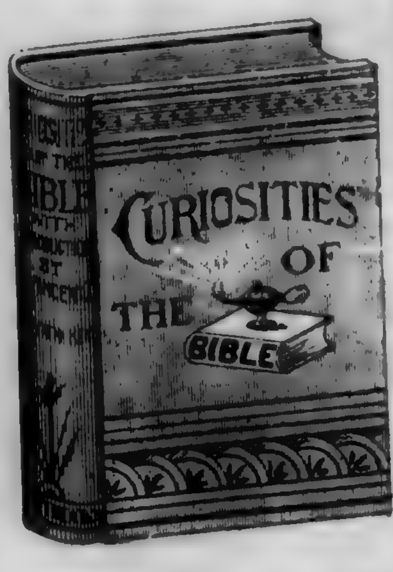

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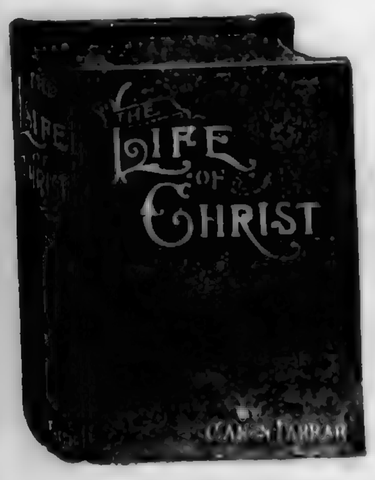

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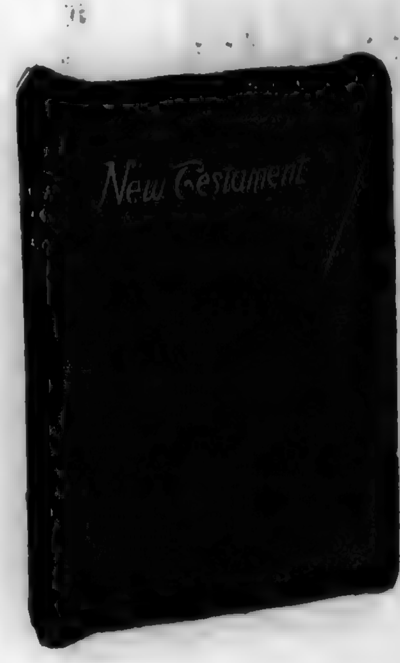

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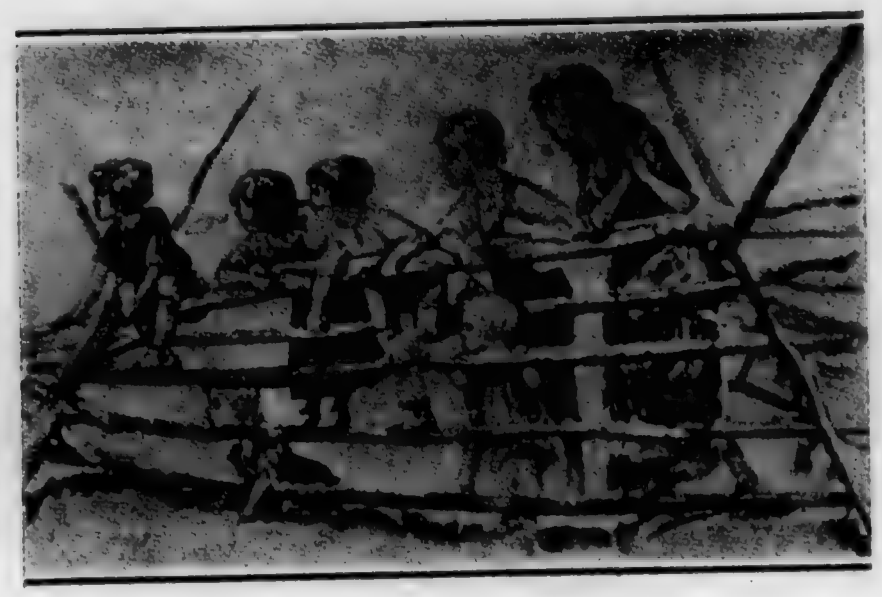
CHRISTIAN MONITOR

AUGUST, 1912

A Mission Sunday School in the Kentucky Mountains, the Only Religious Service the People Ever Have



"Come Over and Help Us"

SELECT READING

PIONEER MISSIONS IN IDAHO

A Cowboy's Story

The Sunday school missionary is a trail blazer, the scout, the foundation layer in the army of the Church. He must be a man of indomitable energy, persevering and tactful, and filled with a holy zeal. He has to deal with all classes and conditions of people; his experiences are many and varied. Some time since in speaking in one of our New York churches, a young lady said to me, "I never heard anything along mission lines that appeals to me as this Sabbath school mission work that you have presented here tonight; I never before knew that there were such conditions in our own country; that there are boys and girls growing to manhood and womanhood that have never had an opportunity of hearing the Gospel, not knowing what a Sunday school means, and never hearing of a Savior." Said this young lady, "I would like to offer my services to the board." I said to her: "I am sure the board would appreciate your zeal in the matter; but you do not realize the hardships and privations that must often be endured by the missionary. He frequently goes out upon a trip extending over several weeks, stopping wherever night overtakes him, often many miles away from the nearest ranch or habitation; preparing his scanty meal on the roadside, or on the open prairie, or in the mountain canyons or valley, sleeping in his wagon, or on the ground rolled in his blankets near the campfire, his only companions, the faithful horse, and the coyotes and timber wolves, and mountain lions that howl around him.

"O, well," said the young lady, "I could not go; but I can help to send someone."

We experience some interesting examples of the marvelous, transforming power of the old Gospel. Some time ago I visited a new frontier village, in a cattle country, where thousands of cattle roamed the plains, and through which a railroad had just been built. Being informed of the godless character of the place, and the need of gospel work in the community, I dropped in and found three saloons and two general stores, a blacksmith shop, a small drug store, and a few others doing business in tents. There were several families, some living in small houses, others in tents. The saloons were well patronized day and night by the cowboys from the surrounding cattle ranches. The town had been "shot up" on several occasions by drunken cowboys. A small building had just been erected for school and church purposes; there were two or three Christian families in the community that were hoping for the time to come when they could have Sunday school and occasional preaching services. We held a few meetings and organized a Sunday school. The interest and attendance developed with every service, and at the earnest request of the people we continued the meetings with the organization of a church in view.

Early one morning a business man, who conducted one of the stores, went to the depot to inquire about some goods he was expecting. As he turned to go back to his place of business he saw two young men dressed in cowboy attire sitting on the depot steps. He stepped up to them and inquired if they would be in town over night. Both were under the influence of liquor, having spent the night in the saloons. The larger of the two replied, that they came in yesterday from the cattle ranch, that they spent all night in the saloons, and that they might go back today, and might not for two or three days.

"Well, boys," said he, "if you are in town tonight, come up to the little chapel yonder, we are having Gospel services there every night, the first we have ever had boys, in this part of the country; and everybody is coming."

"What," said the cowboy, "preaching? I didn't think there was a preacher within a hundred miles of here." "No," he continued, "We couldn't go to preaching, we are too rough."

"Now boys," said the business man, "I am in earnest in this matter, I want you to come. Where will you be this evening about 7:30?"

"If in town, likely in the saloon," said the cowboy.

That evening before service the business man went to the saloon and found the young men.

"Now boys," said he, "I have come after you, and I want you to come with me to the service."

They tried to excuse themselves by saying that they had nothing but the cowboy clothing that they had on, and couldn't go in that condition.

"Never mind your clothes," said the business man, "Throw off your cartridge belts, and put your guns behind the bar, and come as you are; you will be welcome."

I shall never forget that evening when that man came into the little chapel with two cowboys, took a seat by their side on one of the wooden benches in the rear of the room.

The service had not yet commenced and as I looked into the face of the larger of the two, although the marks of dissipation were plainly visible, beneath were the lines of character; and I said to myself, "There is a diamond in the rough, and by the grace of God we must get it out."

As I preached that night, I prayed. The cowboy was restless at first; but soon after I began my address he turned his eyes upon me and never took them off until I was through. At the close of my address I saw that he was deeply interested, and greatly agitated, and when I gave the invitation to all who would forsake their evil way and confess the Lord Jesus Christ as their Savior from sin, to stand. A number arose, among the first to stand was this cowboy. He came out from his seat and up the aisle to the platform and, with the tears streaming down his cheeks, he put out his hand to me, saying, "Parson, will you let me say a word?"

He turned to the audience and began to speak. He hadn't spoken but a minute until it was evident that he was an educated young man; his grammar was perfect. He told of his boyhood home and his past life. The only child of well-to-do parents in old New England. His parents gave him a fine education. He graduated with high honors from one of our largest Eastern Colleges. His parents wanted him to enter the ministry; "but" said he, "I was never converted, my heart turned away from the ministry and soon after my graduation I ran away from home and came out to this Western country, and for years I have ridden the range, and gone to the depths of sin. For five years I have not written my dear mother, and she doesn't know but what her boy is dead."

When he mentioned the name mother, he broke down and cried, "My God, have I killed my poor mother?"

I have witnessed many touching scenes in my twenty-eight years of pioneer mission life in this Western country; but seldom have I witnessed a more touching scene than this. There wasn't a dry eye in that audience, and the Holy Spirit's power was wonderfully manifest. The cowboy fell upon his knees in front of the platform, pleading with God for mercy, and asking forgiveness.

That business man, God bless him, came and knelt by his side, others came and gathered around that group, and before he arose from his knees the pardon of God came to him; and as he arose he threw his arms around his friend exclaiming, "God bless you, sir, for bringing me here tonight."

The business man said to him, come home with me tonight, I want you to spend the night with me.

"Thank you sir," said the cowboy, "but no sleep for me until I know if mother is alive. If mother is dead sir, I never can forgive myself. I have killed her. God has forgiven me, sir, but I never can forgive myself if mother is dead."

He went to the little station, and this message flashed over the wire to the old New England home. "Your long lost boy is found and saved. Answer quickly. Charley."

He walked the floor of the little station that night waiting for the return message. About ten o'clock the next morning it

(Continued on page 612.)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. IV SCOTTDALE, PA., AUGUST, 1912 No. 8

RURAL DISTRICTS IN SOUTH AMERICA

J. W. SHANK

The Country Situation

Very few country districts in South America are thickly populated. The broad prairies, the deep forests and wild mountains have always been avoided because of their loneliness. Occasionally, however, the traveler sees some lone cottage out on the limitless prairie or nestled on the mountain side or even half concealed in the thick forest. It is true that more people each year go to the country to make their homes, but the movement in this direction is slow.

It is generally the case that farms are very large, containing several thousand acres. Only in a few sections near the cities are there colonies or settlements where the farms are small. On most of the large estates there are very poor dwelling houses. No thought is given to the building of comfortable or convenient homes, because the land owners do not expect to occupy them. It matters little to the wealthy landlord how his tenants must eke out their existence.

The farmers are usually people of the lowest type. One generation follows the other in taking up this vocation, and there seems to be little thought of rising to independence. The system in some places may be called a form of slavery. Only a scant wage is given and often the landlord purposely arranges to have the tenant indebted to him. No tenant can lawfully leave when he owes his master.

In Argentine there is more independence among the Italian tenant farmers. They spend their summers out on the farm and then return to Italy for the winter. There is little permanency in this sort of life, however, and that makes it objectionable

In the colonized settlements the situation is more ideal. Here the people have their own homes and their farms are smaller. Among them, however there is much carelessness in manner of life. Their methods of farming are extremely careless and wasteful, nor is there any show of thrift in property improvements. In traveling over a distance of four thousand miles of country, I saw only a few sections where there were real good looking homes.

Country Development and National Progress

The development of a country agriculturally is of great importance to a nation's wealth. Mines of all kinds may be exhausted in time, but land, if properly hanlded, will continue to give its fruit. In countries where the greater number of people flock to the cities, there is likely to be a deficiency in the production of agricultural products. In Argentine and Chile more than enough wheat, alfalfa and corn are raised to supply home demands, but yet the output of these articles is not half of what it might be.

In no country are there enough fruits, vegetables and dairy products for the demands of the people. This causes these articles to command a very high price on the markets. Far too many people live in the cities where they cannot produce any articles for home needs. When so many people seek employment in the cities, avoiding the free open country, wages are sure to be lower than they should be. I think this is the reason why wages are never on a par with the cost of living in any South American country. There should be something to induce a movement from the cities to the country. Agricultural education, I believe will solve the problem.

All of the southern countries are beginning to open agricultural schools but the efforts so far have not been far reaching. They are often impractical because not enough pupils from the laboring classes are able to attend.

Type of People Who Do the Work on the Large Chilean Ranches

Rural Needs

The people who live in the country districts of South America have nothing in their environment that is conducive to the development of moral character.—No churches, no schools and no place for association with others. They are isolated and may almost be considered as outcasts from society. And these conditions will doubtless continue as long as more people do not move to the country.

In Peru, Bolivia and Chile it is rarely true that country children have school privileges. Their parents are too poor to pay for their education in the cities, hence they do without this luxury. In Argentine and Uruguay there are some farmers who have more independence and many of them have private teachers to educate their children. When that is not convenient the children are sent to boarding schools in the cities. Americans can hardly realize what it means for some South American farmers to live in such isolated conditions. In Argentine, especially, the homes are often twenty miles apart and no visitors may come for months at a time. The lack of schools and associations is bad enough but the absence of religious influence is a greater misfortune.

Rural Missions

It would be very difficult for a rural mission to reach large numbers of country people in the sparsely settled sections. What then would be the value of a rural mission? is the question that naturally arises. Before trying to answer this question, I will refer to the work of several rural missions. Each station is established under different circumstances. Near Cuzco, Peru, the Evangelical Union Missionary Society has recently opened up a rural mission. They have purchased a large farm situated in one of the central valleys. Forty Indian families who were on the farm when it was bought are still there. It is the plan of the mission to reach these people and other Indians in the valley, with the Gospel. A hospital and school will be established on the farm. The Indians will be taught how to farm properly and instruction in other industries will be given later on. It is the aim of the mission to help the Indians in every possible way—spiritually, mentally, morally and physically.

The work at Quepe farm in Southern Chile was described in a former article. I saw no other rural work that was so well developed as this. Two Indian schools are already in operation. The pupils are given religious instruction, formal education and practical experience in various industries. The influence of this mission comes to a large settlement of Indians, but its most important work, the training of native workers for their own people, is just beginning.

A Typical Gaucho of Argentine. The Greater Part of His Time is Spent Out On the Open Prairie

While in Lapaz, Bolivia, I learned of a proposed plan for a rural mission on the shores of lake Titicaca—also for the Indians. About $35,000 have been bequeathed by a Christian man for this work. Arrangements are being made to purchase a tract of land for industrial work and to establish on it a large hospital and a good school. It is a noble scheme and I have no doubt but that it will be a great blessing to the wretched Indians of that district.

The only rural work in Argentine of which I have knowledge is in the far north among the sugar plantations. The Indians come down from the mountains during the harvest season placing their camps near the large plantations. They work for planters as regular laborers and no attempt is made by their employers to help them in a religious way. But an independent missionary has been in this locality for some years and he has done a great deal for the religious welfare of the Indians. As yet no educational advantages have been brought to them.

All of the work mentioned above has been for the Indians. While there are great opportunities for rural missions among the Indians, it is also true that there are equal opportunities among Spanish people. It is only necessary to find the needy and suitable places.

A rural mission in South America would not be complete without a boarding school. This kind of school has been found most satisfactory and it is also the most common type. Pupils may come from great distances and when they remain constantly in charge of Christian teachers, a good moral influence is exerted over them.

There are many rural villages where a mission might find plenty people with whom to work. Aside from the educational and industrial work on the mission farm, it should be the aim of the missionary to reach the people of the whole community with evangelistic teaching. The influence of the school would help to win a way among the people at large.

The greatest point in favor of rural mission work, in case it be not too far away from populated sections, is that more work can be done for the amount of money invested. Many things needful for the missionary homes can be produced on the farm and this is a great item in all countries of South America. With the same cash outlay, better buildings can be erected, more land can be secured and thus more room will be available for the needs of the mission than can be had in the cities. There is ample opportunity for missionary endeavor everywhere—both in city and country. Let men only go and search for the needy corners and God will bless the endeavor.

Goshen, Ind.

PIONEER MISSIONS IN IDAHO

(Continued from page 610.)

came, and the first words of the message were these: "Thank God, our boy still lives. Come home at once. Father, Mother."

The young man leaped for joy, praising God that his life had been spared to see his dear mother, and that she would see her boy saved and in his right mind. The next evening he came to the service nicely dressed. That dissipated look was gone, and the love of God shone in his countenance. He brought with him to the service two young men, former companions that he had helped to drag down in sin.

In the after service that evening he gave a testimony of wonderful power, and getting his two companions on their knees in prayer he never let them rise until he led them to Christ. The third day he took the train for the old New England home to bring cheer and comfort to the dear parents that had mourned their only child as lost.

He remained at home some time, entering with all his heart and soul into Christian work, and later carrying out the desire of his dear parents, he entered the ministry and has been the instrument under God of leading many, many precious souls to Christ.

The godless frontier village is today a prosperous town of more than two thousand population; a peace loving and God fearing people. That little Sunday school has grown to a strong, self-supporting church, sending out its beneficient rays of blessing throughout all that region of country. This is the result of Sabbath school missions in one locality.

The question is often asked, "Does it pay?"

I know of no investment large or small that will yield such immediate and permanent results for time and eternity.—Tract.

"An Indian chief wrote to a southern board of missions: 'God did not reject us. I hope His friends will not reject us. I hope your board will soon send a man in the name of Christ to come and seek and save the poor lost red man. We are distressed on every side. We want friends and help. Our last and only hope is in the Church of Christ. Our woes are heavy upon us.'" The Work among the Indians is fruitful. They respond more readily it seems than the whites on the frontier. Despite all the work done among them "there are forty-two of the one hundred and sixty-five existent tribes who have not even heard of Christ."

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M

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OUR OPPORTUNITY IN RURAL MISSION WORK: Of a number of convictions that have been strengthened in the preparation of this issue, the one burned deepest into our heart is, That we as a Church have a special fitness for, and are peculiarly adapted to the task of developing the religious life of the rural sections; and that the future prosperity of the Church hinges largely upon the amount of effort expended in the propagation of this work.

For centuries we have been primarily a rural people and the spirit and atmosphere of the country has become a part of our being. We are intimately familiar with the characteristics and problems of country life. Our faith is especially suited to a pastoral people. Those characteristics which distinguish our faith from many others are more easily retained in the country than in the city. We are unfamiliar with the problems of the city, neither does our interpretation of Scripture nor our practices appeal to a city people as forcibly as they do to a country folk who live close to the heart of Nature and champion the simple life.

The strength of the Mennonite Church has been, and is in the country. If we wish to prosper in the future and maintain the principles we hold dear we will do so to a greater degree by strengthening and enlarging our rural work than by concentrating our efforts in the towns and cities. We cannot hope soon to attain a position of prestige in our cities so as to wield a large influence for Christ. In many rural sections we already hold a place of influence so that we control the religious thought and shape the moral standards. It is our privilege to work from theseas centers and enlarge our sphere of influence.

The missionary interests have been centering in foreign and city work. Our attention is consequently drawn away from the opportunities in the country. Not that the rural field has been deprecated, but it has not received its proportionate share of emphasis and consequently it, as a field of missionary effort, has dwindled into insignificance in the minds of many as compared with the needs of the more congested sections of our land and the foreign field. All missionary enterprises are worthy of support, but none should be developed at the expense of others. It is only reasonable that a religious organization should concentrate its efforts upon that phase of work for which it is especially fitted rather than upon any other.

We, too, have somewhat of the popular idea of missions—that work among the heathen or in the cities only is genuine mission work. We forget our heritage, forget that the tap root of our strength as a denomination is deep in rural soil. We do not want to be understood as discrediting or favoring the discontinuance of any of our present missionary enterprises. But we do mean to advocate that we again turn our attention to the rural district and expend upon it the energy and means commensurate with our preparation and fitness for this work. It is time that we develop a consciousness that it is just as heroic and truly missionary in spirit to labor in a neglected rural district as it is to labor in any other field. We cannot help but feel that the incessant plea for workers to man our present mission stations and neglecting the rural needs is giving momentum to a dangerous tendency that will work ill to the Church in more ways than one. Instead of stemming the tide cityward it is encouraging it.

The problem of rural evangelism is looming up prominently before the churches of America. Some of the larger denominations who neglected their rural work and centered in the cities are turning their attention to the country. Rural evangelism is being revived. If we, because of our experience and natural advantages, seize our opportunity and lead out in the work, the possibilities before us are beyond our comprehension, but if we lag behind we will suffer irreparable loss.

The situation is before us. Our present leaders have to face it. Their attitude and decisions will largely decide the complexion of the Mennonite Church of the future. They must lay the foundations for this work broad and deep. It demands the best leadership. To give life to rural evangelism we need more men who have seen the vision of the large rural field before us coupled with a deep-seated conviction that the Mennonite Church is especially fitted for this work and that her future conquests, like those of the past, lie here. It requires men of foresight and large executive ability. It demands the best men available.

A WORD OF APPRECIATION:—The preparation of this number has given us great pleasure and a broader vision of the rural field. As the material accumulated the largeness of the field, its urgent needs, numerous problems and wonderful possibilities, and the peculiar adaptability of our Church for this work was impressed upon me. I realized more keenly each day that the theme of rural missions is barely touched in this issue. Many conditions existing have not been stated and numerous problems and methods not discussed.

I owe a debt of gratitude to those who so cheerfully responded with articles and for timely advice and suggestions given. Only a few of the needy fields have been described, but we hope to secure descriptions of others for future issues. It is to be regretted that space did not permit the publication of all the articles solicited. Trust that you will read these articles carefully and meditate over their contents that the cause of rural evangelism may receive a new impetus resulting in an enlargement of our work.

NIGHT BRINGS OUT THE STARS

Sana Troyer.

"Nature calls the long day across the hills and summons the night that is waiting at the eastern gates."

How the light retreats as the glory of the sunset fades away. It is gone; quiet steals over land and sky. Now one lonely star appears, dimly shining through the gray; another follows, and soon another is bright in the gathering gloom. One by one, in silence and alone others assume their places, until the few faint stars of twilight have become a shining host, transforming the heavens with their splendor. What was at twilight a gloomy vault, with a few gleams of brightness dotting it here and there, is now a vast dome studded with myriads of dazzling gems! When the surrounding gloom of night is deepest, we have the most beautiful visions of the stars. But is this true in the celestial sphere alone? Does not this same law endure in all God's vast creation? Are not the most beautiful lives made thus through hardship, disappointment, and suffering, rather than through pleasure and ease?

The soul was built for happiness, therefore happiness must be possible despite trouble and suffering, even at times arising out of the ruins of a shattered hope. The capacity for happiness cannot increase without a corresponding increase of the capacity for suffering. True, the lowest forms of life suffer very little; higher forms of life suffer more. A truly great man or woman who stands at the summit of the animal creation, as he or she advances toward the throne of supreme manhood or womanhood goes toward sensitiveness and suffering.

Suffering is an education. It is a real contribution to life. "It changes bad into good, pride into modesty, and selfishness into sympathy. What success can not do, failure and adversity easily accomplish." A sage has said, "Sorrow is a school; you are sent to sit on its hard benches and learn from its black lettered pages lessons which will make you wise forever. Do not trifle away your chance of graduating there."

There are some virtues which can be forged only in the fire of anguish.

The giant oak is made strong by wrestling with the wind. Steel is iron, plus fire. Gold is obtained from quartz, not by the soft shining of the sun, but by the crushing power of the stamp mills.

How much sweeter seem the messages which the opening buds, the new blades of grass, the songs of the birds bring to us after the long cold winter months have passed, then if one were always surrounded by them! Even the loveliest flower has its root in common earth, yet it sends forth grace and perfume.

How many of the sweet things in human life grow out of the soil of suffering!

Pain develops beauty and strength of character. The oyster has sand forced between its shell and body which causes great pain because of its sensitiveness. It throws out a protecting fluid and suffers excruciating pain, but the result is a beautiful pearl. The greater the suffering the more priceless the pearl.

Supreme manhood and womanhood is human nature, plus the troubles and temptations that chisel out character. What is character, without sympathy, submission, patience, trust, and hope? But these are possible only as God touches the minor chords, develops the passive virtues, and opens to view the treasures of darkness, the constellations of promise, the rainbow of hope. The death of Hallam was the birthday of Tennyson's "In Memoriam." Because of Fanny Crosby's blindness, some of our most beautiful songs have been written.

How could one acquire courage if he never confronted danger? How could one acquire patience if he never bore burdens? or sympathy if he were only allowed to see the suffering of others? Suffering not only makes one strong, it ordains to a strength giving ministry. It develops the highest phases of character, and endows for the highest form of service.

How we admire the life of Miss Lyon. When education for women was almost unheard of, she through severe criticism and in the face of opposition encouraged it. It was with great difficulty that she founded Mt. Holyoke Female Seminary. Though always pleasant and cheerful, she loved self-sacrifice. How her heroism reveals itself as she speaks! "My personal comforts are delightful but not essential. Had I a thousand lives, I could sacrifice them all in suffering and hardship for Mt. Holyoke. Had I the greatest fortune, I could readily relinquish it all and become poor, even more than poor, if its prosperity should demand it. Go where no one else will go," said she, "Do what no one else is willing to do."

Look at the world's greatest Hero; the one whose name is above every name, whose face is marred above every other face, who for the joy set before Him endured tha cross.

How beautiful are the lives whose characters have been moulded by encountering obstacles! Man **must** move through ranks of resistance if he would rise to higher levels. We observe this everywhere—in the physical, mental and spiritual aspects of life. Heaven's rewards and crowns lie beyond earth's battle plains. O, that we might emulate the stars, instead of being discouraged and repulsed by the threatening gloom of approaching night!

Night is not a stranger to day; they are of kin, and are bidden to go forth by the same masterful voice. What, though the sun be obscured for a time, what though your sight be not so clear, though you falter in the path, may you therefore turn about and fight no more? No!

Press on! surmount the rocky steeps,
  Climb boldly o'er the torrent's arch;
He fails alone who feebly creeps,
  He wins who dares the hero's march.
Be thou a hero! Let thy might
  Press through eternal snows its way
And through the ebon walls of night
  Hew down a passage into day.

Be thou the conqueror! Consent not to know any foe that gains a mastery over thine own spirit. Wound it, Crush it, Slay it—anything—but do not surrender thyself to it!

Thou, thou who dost bear the image of thy Creator, mayst not, canst not, own defeat!

Goshen, Ind.

"A district superintendent of South Dakota now wrestling with eleven great counties has voluntarily attached four other counties westward, and all because otherwise his Church is making no provision to care for that country. His district, thus enlarged, covers fully a third of the southern part of the state."

"In every 10,000 of our population there are six criminals who are American born, and thirty who are of foreign parentage. There is a double need for work among our immigrants."

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

RURAL MISSION WORK IN JOB DISTRICT OF WEST VIRGINIA

H. B. KEENER

On the immediate western side of the main backbone of the Alleghany mountains, twenty-eight miles to the southwest of Elkins, West Virginia, and within one hundred and ten miles to the southwest of Cumberland, Maryland, is the small town of Job, which forms the center of the rural mission work done in the middle district of the Virginia Conference. Thus being so near the center of the great Appalachian mountain system we find ourselves in a mountainous section where valleys are quite narrow, mountains steep, waters swift and in a section where the handiwork of God has been changed but little by the hand of man. The Dry Fork railroad, named after the stream it follows, a tributary of the Big Cheat, reaches as an arm of the Western Maryland railroad through this section to the town of Horton, five miles farther south. Lumber towns averaging a population of probably two hundred are dotted along these valleys at an average distance of about seven or eight miles. Elsewhere we find homes of many descriptions all along the valleys and upon the mountain tops. Occasionally a beautiful farm home by the mountain side is seen and many little cabins indicating that people generally are of the poorer type.

The Mission Home with the Faithful Animal Ready for Service

It is interesting to sit among the fathers and hear them tell the thrilling as well as happy experiences of thirty and forty years ago while hunting and fishing when their principal support was game and corn-bread. Such narratives indicate at once that in recent years this section was quite thinly settled, with few schools, no railroads, and the opportunities for improvement in any way few, making indeed a simple people, having that beautiful and unselfish disposition to share their blessings with one another and to be sociable to those coming in from other sections who could enjoy the log fire and simple diet of those days.

Since then the vast fields of beautiful timber have brought in the railroad and the lumbering industry and the natural blue grass adapted to these hills has caused much more land to be improved and pastured by thousands of cattle thus producing many changes over the past with here and there old land marks remaining.

Educational privileges at this time are fairly good. All lumber towns of average size have graded schools and the common rural schools are within reach of about all country children. School houses in settled localities are about four miles apart. The sad feature is that many children do not take advantage of these opportunities. Some school rooms have but ten or fifteen pupils. Hence many middle aged as well as some who are younger cannot even read. Thus the nature of the country, the lumbering industry which brings in many foreigners of low morality along with the scanty religious privileges afforded the people, cause the standards of home life as well as public morals in many cases to be rather low.

It was during the time of the Civil War that brethren of Virginia first became interested in their fellows west of the Shenandoah with whom they found seclusion from the armies which then occupied the valley of Virginia. The Gospel hymns which the brethren then sung as well as the generous hospitality and desire for the Gospel by the people with whom they were, caused an attachment that has since been cherished. For some years after the war occasional preaching tours were made on horse back by ministering brethren westward over the Shenandoah and even the Alleghany mountains, until a number within the district began to accept the simple Gospel of peace as taught.

August 30, 1885, the first meeting house was dedicated for worship on North Fork River on the eastern side of the Alleghany mountain, fourteen miles east of Job. From this time ministerial trips were made monthly during the nine favorable months of the year. The field extended still farther to the westward and reached into parts of the three counties, Randolph, Pendleton and Tucker. As the membership still continued to increase the need of pastoral work became more apparent so that in the fall conference of 1901 it was decided to send a minister to West Virginia to stay during the months of the year in which it was favorable to travel. His headquarters were at or near Job, for now the work had extended so far to the westward that the center was found west of the Alleghany. Thus the work continued under a heavy strain as the responsibilities increased for a few years. In September, 1905, the necessary qualifications were found in Bro. R. L. Smith of Rich Mountain, W. Va., to ordain him to the ministry. It was during this year that Sunday school work was first carried on under Mennonite supervision on this field, being conducted by Sister Hilty (Kate Blosser), associated with Bro. C. Good who then had charge of the work. The two schools of which she had charge, the one at Job, the other three miles below, wielded a good influence over the work as well as her personal efforts during the week. By this time also the need of a house for worship began to be in demand on the Dry Fork River near Job as well as a Mission home for the workers, which, after some solicitation on the field and at home, was secured and completed in the fall of 1907. Upon the dedication of this meeting house Sunday school was organized here and has been evergreen since. This has been principally in charge of the brethren of this locality and has proven itself a blessing to the Church so far as its influence reaches.

At the spring conference of 1908 matters began to develop through the Virginia Home Mission Board. The needs of the work were presented, as well as the prospects and possibilities with a resident worker. Such a worker was later found in the person of the writer and his family who began laboring with this dear people in March, 1909, and who has since been in charge. The membership then numbering one hundred and eighty-four.

Sister Keener's Primary Class of the Bethel Sunday School

During all this time we have been laboring side by side with other denominations such as Methodists, Presbyterians, United Brethren, and Church of the Brethren. But owing to salaried ministers as well as such who are too refined to regard the poor as worthy of salvation, many precious souls have not been reached by their efforts. Furthermore the salaried man usually travels by rail, when many souls live miles away from the railroad over the steep mountains. With the efforts of all these denominations there are few Sunday schools and various communities where a minister of the Gospel is scarcely ever seen.

Our work at present extends from Job seven miles south, twelve miles east, fourteen miles west. Scattered over this territory we have at present about one hundred and ninety members. We have thirteen regular preaching appointments to be filled each month at eight different places. This work has been done principally by one minister, as sickness and home duties have kept Bro. Smith off duty much of the time. Thus on account of the distance and scarcity of workers these points can be reached but once per month except at home where we have three preaching appointments per month. Our average attendance at preaching appointments is about thirty-six. Considering our population this could quite easily be doubled could an interest be kept.

We have during this summer two Sunday schools in our charge in care of native brethren. The pastoral work which is very essential here is usually done during a few days preceding the appointments. Evangelistic meetings are held during the spring and fall months while weather is favorable and nights longer. Our mode of travel is principally on horse-back as many homes can scarcely be reached with a buggy and I do know of a few where it would not be prudent to take a horse.

While we consider this field throughout one that is in need of more thorough work there are a few places opening up as especially needy. Nine miles to the east of us across the Alleghany Mountains in Pendleton county on Roaring Creek there is a thickly settled community stretched along the creek for about four miles that is calling now for the Gospel. While this is a place where appointments have been filled monthly by our people for probably seven years and occasionally appointments before that, the accessions have been few. Few who live here have ever professed religion nor their ancestry. The Christian work done has been somewhat indefinite. Present conditions may come from these sources. This section composed of about twenty-six families has a school census of over one hundred children. At present it furnishes five school teachers to its county. The interest in a preaching service there is generally good and could we station one or two Sunday school and personal workers with them as frequently requested by the people of this place, definite results would be forth coming.

We received a letter again this spring from a community of six families who live about eight miles east of us and two miles away from any public road, on the top of Spruce mountain, requesting us to preach for them, which we simply had to refuse. Thus a number of communities and many families are isolated who scarcely ever hear the blessed story.

One of our failures so far has been to reach our young people and really influence them to a life of purity and separation from worldliness. A few have accepted Christ but in most cases only to fall back again in a few years. The immorality of the land as well as the poor training in our best homes have been great barriers in our way. Inasmuch as our work is principally in out-lying and neglected districts it gives us much of a very raw material with which to work. Also that a number come into the fold when almost ready to pass into eternity adds to the problem. We even find it quite a proposition to keep members generally interested in church attendance thus the work seems to be making slow progress toward a well-established, self-supporting church.

The need of more workers from abroad so as to work more definitely in more places already opened is quite apparent, especially when we remember the cry from the field itself in a few special places. For the work-

One of Our West Virginia Farm Homes of the Best Type ers to live out of sight or hearing of most of the church members forms a similar deficiency to our former experience when we were without a resident workers anywhere on the field.

When we come to think of the little cost in supporting a missionary on this field we at once feel partly relieved in comparison with city and foreign missions. Having a mission home with but a few acres of ground already saves expense for rent, vegetables, butter, etc., and furthermore as we travel throughout our field we have a home at nearly every place we call with conveniences sufficient to be happy free of charge. In the one particular case mentioned above I am confident that one consecrated worker would be supported by that portion of the field. Should they not have him?

Truly the rural mission field is a vast one and its needs and problems worthy of our consideration. The voice of the Lord is saying, "Whom shall I send and who will go for us?" Are not we as a rural people especially adapted to say, "Here am I, send me?"

Job, W. Va.

POSSIBILITIES FOR RURAL MISSION WORK IN THE NORTHWEST

Mrs. J. A. Hilty

Recently I had the privilege of meeting personally several workers of other churches who are very much interested in what they call "Sunday School Extension," or in other words, Mission work in rural districts.

The statistics, incidents, and experiences which I shall give in this article are **facts** they have given me. May they awaken in our own beloved Church the great opportunity we as a rural people have in helping to bring the dear old story to those who know it not.

Mr. Osterhaut is the Methodist Mission Sunday school organizer for the state of Idaho. The following facts we received from him. That it is simply impossible for one not familiar with conditions to realize how urgent is the call for Sunday school extension work. There are literally thousands of communities in our land that are destitute of Sunday school privileges. A recent study of conditions in the northwest revealed a startling need of a vigorous campaign of Sunday school missionary effort.

A Section of the Main Street in a New Western Town

A Sunday School Missionary's Team Approaching Its Shelter for the Night

It is found at the present time in the state of Idaho alone that of about 60,000 children between the ages of 5 and 18, 20,000 are in Sunday school now, leaving 40,000 still outside, this including Mormons. In Montana several years ago two-thirds of the day school districts were without Sunday schools. In Wyoming one-half the communities were without regular services of religious worship. Eighty thousand children were outside the Sunday schools of western Washington. In Oregon there were over 1200 day school districts in not one of which is there a Protestant Sunday school reported and there were over 95,000 children as yet unreached by the Sunday schools of the state. There are over 1,000,000 children in the states of Minnesota, North Dakota, South Dakota, Wyoming, Montana, Idaho, Washington and Oregon, **two-thirds** of the entire child population of these states that are not reported in the Sunday schools. There are over 12,000 day school districts in the same states in not one of which is there a Sunday school.

Mr. Osterhaut stated since starting this work in Idaho four years ago, 32 Sunday schools were organized and between 1100 and 1200 children gathered in not attending before, also 10 or 12 churches built as a result of this Sunday school work.

The following are some of his own experiences:

"Went by stage through a down pour of rain to Idaho City, this is a town of several hundred people in the midst of a very rich mining district. There is a hall here donated by a fraternal order for the use of all denominations for church purposes ,but not a regular church service of any kind in this town nor in the entire Boise Basin, a strip of country 30 or 40 miles long with its rich mineral resources, fertile fields and vast ranches on either side where its great herds of stock, especially sheep, range.

"This valley containing the towns of Idaho City, Centerville with about 400 people, Quartzburg with possibly 100, Placerville 400, and Garden Valley with its 300 or 400 farmers and stockmen is without a preaching service of any kind except as there is some preacher occasionally passing through.

"Saturday after calling all day I preached in a school house and found a good congregation anxious to hear the Word and anxious for a Sunday school. One man (well to do) in that congregation with four of his six small children, who was very anxious for a Sunday school, confessed that this was the first religious service of any kind he had attended for 28 years. On Sunday morning I rode to Placerville and preached and after dinner I rode to Centerville and held a service, not a man present, but a few women and a few more children, here there was great need of work being done."

"On another occasion," he says, "I went to Meridian and canvassed a country district where there was great need of a Sunday school. I met the people on the Sunday following and organized a Sunday school with sixty people present. By mistake we were locked out of the school house and I preached in the door yard and organized a Sunday school.

"In the afternoon I went about 5 miles on the other side of Meridian to complete the organization of a Sunday school that had been partly organized the Sunday previous.

"At American Falls I spent several days looking over a newly irrigated tract that is rapidly being settled, and organized two new Sunday schools there.

"These people are homesteaders, living out here in the sage brush waiting for water to reach them from the irrigation proposition now in process of construction."

The following incidents Mr. Osterhaut also related as being among his experiences: "Two girls aged 13 and 15 years respectively, when Sunday school was announced at their school house asked their papa what they do at religious services.

Another woman who was used to associating dances with every thing they had, at the close of a Gospel service asked, 'Aren't we going to have a dance?' One woman who lived in a community for 10 years never saw a preacher while there. In Lenhigh County there are people living who never heard a sermon."

Another district superintendent for Idaho and Utah says, "After traveling 80 miles by stage and 25 miles on horse-back we came to a mountain hamlet at an altitude of 9000 feet. Here were 30 or 40 miners and 5 or 6 families with several children. We invited them to a service in the evening in the little log boarding house, the only available place to meet.

"Nearly the entire population was present. Before the meeting began, in speaking with some boys outside the building, one of them almost grown to manhood, made inquiry as to the nature of the meeting. I told him it was a meeting where he would hear about a Savior, and what we must do to be saved. He looked at me intently for a moment and replied, 'A Savior; who's He? I never heard of a Savior.' This boy had lived and almost grown to manhood in this mining camp and had never heard of a Savior.

"One of the miners said to me, 'I have lived here 15 years and this is the first Gospel service ever held in this camp. You are the first missionary to come in and speak to us'"

A Homesteader's Shack on the Prairie, and Some of the Pupils in a Mission Sunday School

Many other experiences and facts might be given. What we have given here is what we have received from just a few who are in this great work.

May this however not suffice to help us to see the good that has been and now is being done by those who have had a vision and now are alive to the work?. And also the great need of our own Church becoming awakened to her responsibilities and opportunities of reaching out and helping to bring the message of a living Savior into our rural districts.

Rev. Housten, of the Presbyterian Church, who is interested in and connected with this work emphasizes the importance of presenting the need of getting into the out-of-the-way places. He reluctantly stated that of those already in the field some are inclined to look out for the easy places near railroads or where the people can help themselves more readily. He also presented the danger of rivalry among the churches who are already on the field because of the possibility of over-reaching each others grounds. In their enthusiasm to gain numbers for their individual churches and also perhaps because of the inclination to find the easier places, they are apt to forget the real object of their efforts—winning souls for Christ.

Conditions in the Northwest impress upon us forcibly the need of a larger body of consecrated workers and a well-trained and efficient leadership. Some of the best trained and strongest Christian men available are urgently needed on our frontier to direct and organize its religious activities so that the thousands of communities without religious privileges may be provided with at least an occasional service. Missionary work on the frontier frequently calls for as great a sacrifice, self-denial, and hardship as it does to bear the message to heathen lands.

In considering this great work may we ever bear in mind the value of souls and may our one purpose be to bring to them the sweet story of Jesus and His love.

Nampa, Ida.

HOW CAN THE WORK OF THE MENNONITE CHURCH BE EXTENDED AND MADE MORE EFFECTIVE IN THE RURAL DISTRICTS

C. Z. Yoder

We praise the Lord that by God's grace the Mennonite Church has been doing good work in our city missions as well as in the foreign field, and yet we see that much could and should be done in the rural districts.

We will briefly note the need of work in the country and the opportunities for work. Almost everywhere we find that there are church houses not in use. Especially is this true where the popular churches once had flourishing congregations in the country. Since the tendency has been to move to the cities, especially among the wealthier classes; since the pastors of these churches depend upon a salary for their support; and since it is not so convenient to go several miles into the country to preach and not so remunerative, the rural districts have been greatly neglected. I know of such districts where the flock has been neglected and as a result we see Sunday desecration and skepticism quite prevalent.

We know of Mennonite ministers who have frequent calls to preach at such neglected places, but do not have time always to fill such appointments. Oh, for the zeal of the primitive Christian Church when they took time and went everywhere preaching the Word. (Acts 8:1). Jesus commanded not only to witness for Him in the city and foreign lands, but also in the home land in Judea. (Acts 1:8).

We give a few reasons for extending our work in the rural districts:

1. It can soon be made self-supporting after a congregation is organized.

2. Our people generally having been brought up in the country are best adapted to the agricultural and horticultural pursuits.

3. The country is a more desirable place for our children and young people to spend their youth than in the cities because of the many worldly attractions, labor unions, secret societies, etc., which are antagonistic to the Gospel and are misleading many young people.

How, then, may we extend the work in the rural districts?

1. Our bishops and ministers apparently should consider their responsibility more seriously than they do, and encourage the laymembers to be more active in organizing mission Sunday schools. And wherever such Sunday schools are being conducted a short sermon by some minister in connection with the work of the school is essential to success.

2. When members of a large congregation desire to seek cheaper homes and locate in places where there are none of our people, they should be accompanied or followed by some minister. Such scattered members can form the nucleus for a congregation and with a resident minister is one of the best ways of spreading the Gospel and doing effective mission work. This is the kind of work our ancestors did during the pioneer days.

3. When there is a lack of ministers in the larger congregations to supply these needy places, consecrated brethren having the Scriptural qualifications should be ordained and sent to such fields just as we send missionaries to the cities and foreign field. The Church with those who are in authority cannot afford, in the light of the New Testament teaching and for Christ's sake, to neglect such an important matter. Where there are small congregations and scattered members no effective work can be done without a resident minister.

The words of our Master are plain and positive. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." The harvest truly is plenteous, but the labourers are few." It is not sufficient that the Church only prays, she must also act. (Jas. 2:15, 16). It will not suffice to say to the poor and destitute, "Go in peace, be warmed and filled." We must act out our own prayers whenever it is possible. It is just the same in spiritual matters. We are working for our Lord and our time is short. We must work while it is day. May we all be true and loyal to

Him and remember that "we are not our own we are bought with a price." To do effective work we should, wherever practical, heed the command given to Titus, (Tit. 1:5), "Ordain elders in every city." I am convinced that souls have become lukewarm and some have been lost that might have been saved because small congregations have been left to struggle along without a resident minister to shepherd the flock.

4. The district conferences should consider this important work more seriously and establish a fund to defray the expenses of ministers and Sunday school workers to visit such needy fields until congregations are organized and become self-supporting. (I Cor. 16:1, 2.)

5. Our most talented evangelists should be sent to these needy fields, to these small congregations, to indoctrinate and encourage the members because they meet with many severe trials.

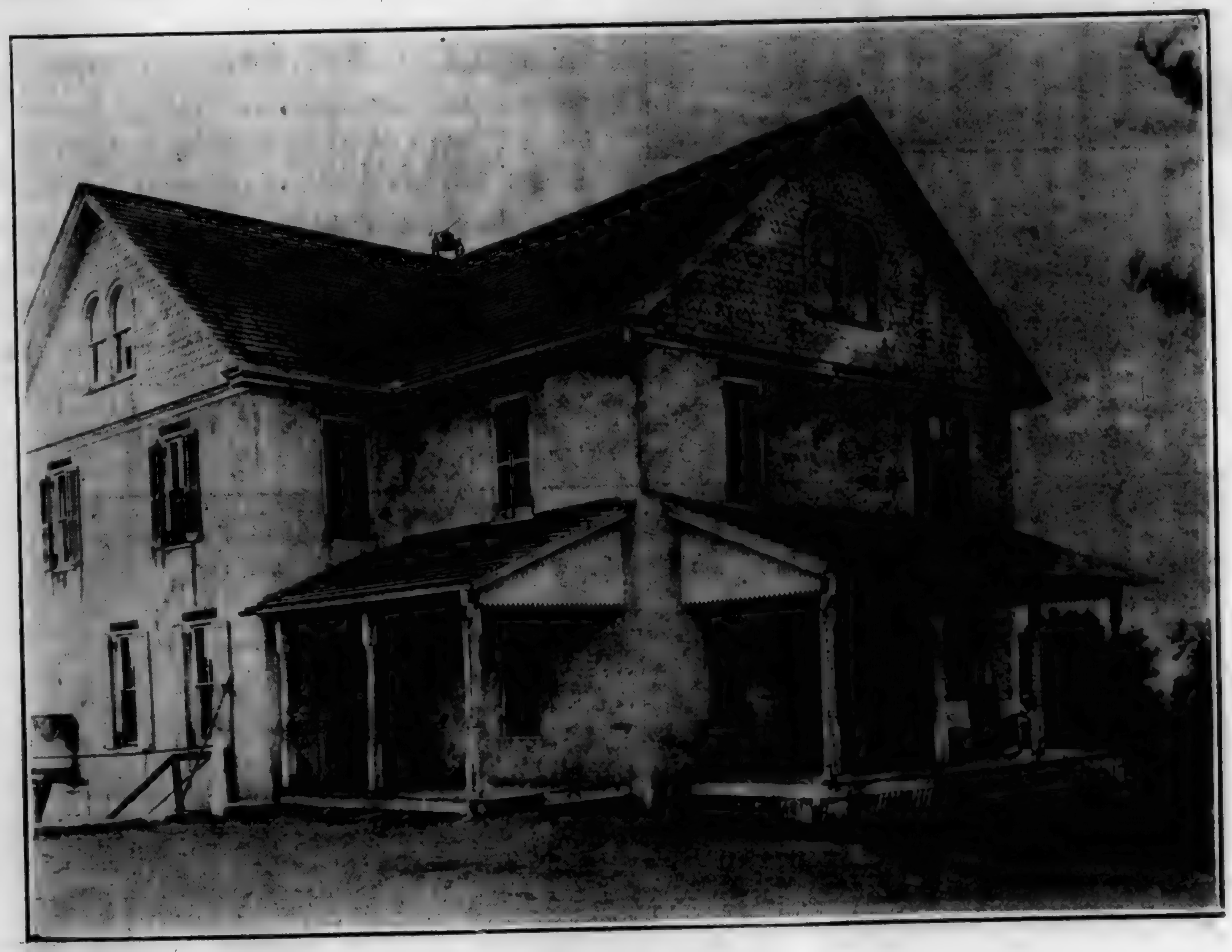
These small congregations when supplied with resident ministers, who "have a good report" and "full of the Holy Ghost," will generally do a comparatively greater amount of work for the Lord and manifest more spiritual activity than the large congregations. May the Lord help us to extend the work in the rural district.

Wooster, O.

THE WELSH MOUNTAIN INDUSTRIAL MISSION

I

J. S. Musselman



Mission Home

History

"The largest distance ever traveled by a race in just three hundred years was from the Jungle in Africa to the Highway in American civilization. The American Negro has made that journey. Whatever remains unattained and difficult, that fact is unchallengeable, that distinction for the Negro is secure. Stage by stage from tribal slavery in Africa to commercial bondage in slave-ships, to the feudal serfdom of the South, and then to sudden emancipation, and then to a dazzling day of citizenship in a republic, the Negro came, always thrust on by forces he did not originate and over which he had no control. Providence is the only word that indicates the unscrutable forces at work back of it all."

The prehistoric Negro is supposed to have entered Africa from the northeast in a dwarfish type, and using only the rudest stone implements. There they dwelt five hundred years ago in a condition of absolute brutishness. The race had and has many sub-divisions, nations and tribes, yet there are fundamental resemblances. At one time when Chaldaea was sinking, Egypt, inhabited by the descendants of Ham, was rising and the Negroes started off leading civilization.

The Negro entered our country through the slave-trade which they themselves practiced. He was forcibly carried from the African wilds thousands of miles across an unknown sea to an unknown land. Joseph in his slavery experience exclaimed: "Ye meant evil against me; but God meant it for good." So with the Negro, for with it came discipline and training yet in its infancy.

"The slave's chain and the master's alike are broken,
The one curse of the race held both in thether;
They are rising, all are rising,
The black and the white together."

There are now ten million negroes in our country, and a few of these sought refuge in the Welsh Mountain located in the eastern part of Lancaster county, Pa., about eighteen miles east of Lancaster city. The name "Welsh" being given it through settlers of Wales previously inhabiting it. The mountain is about four miles wide and sixteen miles long. The forest (chestnut predominating) was cut in recent years and but little heavy timber is to be found—mostly shoots growing up. The section where the mission is located has two main roads, with numerous intersecting roads. The one runs north and south connecting Conestoga valley (Bishop Weaver's district) with Pequea valley (Bishop Brackbill's district). The other runs east and west. These roads cross each other on the summit and the point of intersection is known as the "Hand Boards." In the midst of this section, a colony of about one hundred and fifty colored folks lived along the line of least resistance in humble circumstances forsaken and despised by the world, the Priests and the Levites. Their dwellings called cabins consisted in digging out a place in the ground with a cone roof made of logs and covered with sod. In one of these places one winter lived thirty persons with their poultry and dogs. The next style of a house, called shanty, consisted of a log or weather-boarded room without a ceiling. A few of these are in use yet. Their living was made by cutting down timber and burning it into charcoal for Buckley's forge (rolling mill) near White Horse and for Jenkin's and Jacob's forges near Churchtown. But the mining of anthracite and bituminous coal deprived them of this industry. The coal hearths where charcoal was made, are yet to be seen scattered throughout the mountain. The colored people then turned to bone hauling, huckle berry peddling and basket making which brought them into touch with the Germans in the valley. In this way they drifted into the coaxing business and finding a good response, they fell into the habit of making begging their means of livelihood.

The Presbytery Westminster appealed to Lincoln University for help on the mountain and one of her college graduates, M. H. Hagler, was sent during vacations from 1888 to 1891. After graduating from the Theological Seminary, he returned to the mountain, married the daughter of a colored blacksmith who plied his trade for years along the southern slope of the mountain. Mr. Hagler settled down to make his home and living in the heart of the mountain. He built his own house, cleared his own land and succeeded in drawing the attention and interesting several of our brethren in his work.

Requested to attend the Mennonite Quarterly Mission Meeting in July, 1897, he walked the distance to Paradise through the hot sun and was given a hearing. A committee of five, including Mr. Hagler, were authorized to investigate conditions and prospects on the mountain. This committee recommended that something be done and that a board of twelve directors be appointed to launch an enterprise. Accordingly, S. H. Musselman, N. H. Mack, Christian Neff, John A. Umble, Ephraim Hershey, John Musselman, Benj. Charles, Abr. Dienner, Henry Hershey, C. R. Herr, Jacob Lindeman, and John R. Buckwalter were appointed in the spring of 1898 to prosecute the work along industrial lines. A tract of ten acres of land was purchased at once. The wood was cut and sold by the cord, stumps pulled and some crops planted. A flint quarry was opened but it was not of a paying quality. Another seven acres of timber was secured and the men turned in for a winter's job. S. H. Musselman had personal charge of this first year's work with head-quarters at Hagler's.

Chapel

The need of a resident superintendent was manifest and in the spring of 1899 Noah H. Mack, a student of Perkiomen Seminary, a public school teacher of twenty years' experience, a superintendent of two Sunday schools, was given the task of superintending the work. A centrally located spot was selected and purchased. The dwelling thereon was cleaned on a set day and Bro. Mack, wife and Lydia Stauffer moved into the limited quarters. A small out building was remodeled for a store. To leave a nice Lancaster county home was not so much of a test in itself, but the constant pitying remarks of loving friends made a full measure of the grace of God necessary.

To give employment to women and children a building 24x45 feet was built with basement. Several dozen sewing machines were installed and sewing begun. But in a few years, after a number of foreladies had tried to teach the art of sewing and a thousand dollars had been expended for labor, the factory was dismantled because not enough took to the work readily and applied themselves to make it worth while. The building is now utilized as a chapel, a broom factory and storage, work shop and feed room and potato cellar.

A substantial new house was built in 1900 into which the mission family moved. Jacob H. Mellinger was appointed assistant to Bro. Mack and took charge of the store in the new building. Later Bro. Mellinger was married and moved into the dwelling vacated, but left in 1905 to take charge of the new Old People's Home, near Lancaster city. Levi Sauder assumed his duties at the mission and was married to Sister Stauffer in 1906.

Bro. Mack having been ordained to the ministry to serve Groffsdale and Metzler congregations, the duties of pastor and evangelist pressed him to tender his resignation to the Board. Finally it was reluctantly accepted and he built a new home in New Holland and moved in the spring of 1910. This necessitated some more help at the mission and Anna Martin was called to assist in the work. As time permitted Bro. Mack made trips to the mountains, having the oversight of the work still on his hands. In the spring of 1911 Bro. Sauder accepted the superintendency of the new Orphanage at Millersville, and Elias B. Kendig was given charge of local responbilities. But after three weeks, death removed Bro. Kendig and the work was then supervised by Mahlon A. Shue who had come to spend a few months. The writer relieved Bro. Shue last July and is now the superintendent, while Anna Martin is the assistant and Lydia A. Kendig is helper. Sister Martin is the clerk in the store, has

A Group of Mountain Children

charge of the books and looks after the carpet business. Mrs. Kendig has the household work in her care and attends to the poultry on the farm. Bro. Mack takes active interest in the work as usual.

(Concluded in next number.)

(The remainder of the article deals with the industry, education, religion, results and present conditions, and is also illustrated.—Ed.)

Section of the Farm—"Hand Boards" Upper Left-Hand Corner

THE NEED AND CALL FOR A LARGER RURAL WORK

John Blosser

(Bro. Blosser spent the greater part of a year in travel in the West, giving him the opportunity to observe conditions and consequently write out of experience and bring to us his convictions resulting therefrom.—Ed.)

Propagating the Gospel in the rural districts is one of the great questions of the day and can only be solved when the Church of Jesus Christ can agree on a plan of co-operation. The Great Commission was given nearly two thousand years ago and yet there are more than a billion unsaved souls.

The United States is called a Christian land, and yet a state bordering Ohio has places twenty miles square without any church or Sunday school privileges. Children run nude, or nearly so, until they are ten or twelve years old. Boys and girls grow to be men and women without hearing a sermon.

In the Black Hills, there are districts 60 by 160 miles with only two Christian workers. In Oregon there are people born, raised, married and raising a family that have never heard a Gospel sermon.

The United States reclaimed 500,000,000 acres of land by irrigation, enough for 12,500,000 40-acre farms. People from nearly all over the world get possession of these farms. Some of them are wicked, godless, indifferent, more wicked perhaps than many of the foreign lands.

Then there are all manner of religions, from the very conservative to the extremely liberal. Along the Pacific Coast there are about 55 different religions: 8 or 10 different classes of Mennonites, 3 or 4 of the German Baptists, several of the River Brethren, Presbyterians, North and South, a variety of Methodists, Nazarenes, Pentecostals, Unitarians, Universalists, Russellites, Mormons, etc. The tests of fellowship are too numerous to mention, all trying to defend their claims.

A Baptist minister said he found a town in northwestern Colorado where about ten families of his denomination lived, but he was unable to rally them into a working body. One came from Indiana, one from Ohio, one from Pennsylvania, one from Michigan, etc., but they were not willing to submit to each other or make allowance for their different customs or manner of worship. The same is true of many of the Mennonite families and others, their chief concern is not religion but wealth.

During a conversation with an active presidng elder who has lived in the Northwest for fifteen years, he said, "I am sorry to say, but it is a fact, that many Christian professors are more anxious for dollars than for religion or the salvation of souls." While this is true many do not improve their financial condition, but quite often fail, lose their hard earned money, their morals and religion.

"The harvest is great." Plenty of all kinds of material with which to work can be found in our cities and the rural districts. Among these needy people are to be found different kinds of workers. Some emphasize the doctrinal phase of religion, others the experimental, and others the practical. If these three are properly combined as they should be, not one of them will be made a hobby, and brethren could get rid of an unrest peculiar to the West. If all the workers would stay by their mission efforts long enough to do good, or until the doctrine, experience, and practice would be effectively exemplified to the onlooker, success would be inviting. One man told me that they had established homes in fourteen different states, are now living in California and would very much like to change location. A brother in Oregon said he lost $2,800 in ten months moving from one place to another. Another said, "We get the moving fever and are not satisfied, always looking for something better or different." Here is where some of the Mission colonies fail.

Often the one that poses as a colonizer looks over the available land, chooses what he considers to be a suitable place for a colony, takes an option on some lands, gets in with some real estate company, who promise him certain commission or lands as compensation for his influence and help in disposing of the land. He makes an effort to induce families to locate in the colony. Often after a number of families have been gathered one becomes dissatisfied with this, another with that, get nervous, discouraged, disgusted with the colonizer, and, if they have the means, try some other place. Or perhaps the colonizer leaves the colony to their fate. "Do the best you can," are his farewell words, looks up another location and tries again. The colonizer or minister should be the last one to leave such a place.

While the foregoing is often true and portrays a sad picture, there are churches and mission posts, the result of colonizing, in good working order and making favorable impressions on the people. In one locality where the Lord's day was very much disregarded ten or fifteen years ago, we now find the stores are closed, and threshing and work of that nature must wait over Sunday, because conscientious brethren lived there long enough to make an impression. A spirit of love and obedience must be made manifest to those in the community which requires time to become effective. The great aim and passion must be to save souls. Prove to the world that you long for God and a conformity to His will in inward purity and holiness more than any other thing and your life will be fruitful. But if the world concludes that the minister or you is seeking lands, or dollars primarily, or that your religion is a secondary matter, that about all there is to it is some specific form of baptism, dress or moral conditions with just a little Gospel mixed in, you may easily know the effect. The world can be convinced that God will reveal the exceeding riches of His grace in the ages to come.

The building up of the country churches and missions is the burden of some of the brethren. They are bringing the conditions before the Lord and before the people and have pled the cause until they are willing to meet almost any conditions.

We have rural mission fields that would require all of a man's time to do it justice. "But this has not been our custom," say some of the brethren. "The missionary or preacher must take time to make a living, he must not neglect his family," they say and quote I Tim. 5:8, and at the same time are disregarding the spirit of the text. Some of our competent brethren are not willing to locate in such fields because of the financial problems. Brethren are not willing to help support the worthy, needy, willing minister or mission worker in the rural districts to the extent that he can use half or all of his time in visitation or direct mission work. Some are very much afraid of a salaried ministry or missionary, but cannot be convinced that their attitude is working in the interest of the very thing they fear. "Bear ye one another's burdens" cannot be easily understood in reference to the ministry. If the brotherhood would be thoroughly interested in the rural mission cause this great problem would soon solve itself.

If the abler churches would say to some qualified brother or worker, "We as a Church are very desirous that you locate with the little congregation at ———, and give them your time and service and we will support you;" or if a congregation without a minister would say to a competent brother, "Please make your home with us and help out in our church work, the financial problem need not bother you, we will see to that," do you think their requests would be granted? Would such requests be unreasonable or un-Scriptural? A congregation in the Middle West arranged with their ministering brother to pay his hired help, and seeing that a silo would be an advantage, also had one erected for him. At another place a fifteen acre field was donated to the church by a brother and the income is now used to defray ministerial expenses, such as buying books, expenses to conferences, etc. This shows the right spirit.

If the Church could get a vision of the actual conditions I am sure a shock of grief would arouse her to tears and bring her horror stricken to the dust before the Lord, where, filled with a burning shame and a God-like enthusiasm she would rise to her feet bent at last on doing her Master's will. Every congregation should have at least one representative on the field. Are we asleep? Are conditions not serious?

One missionary, who has given seven years of his time to direct mission service cannot continue in active service on account of ill health in the family, is expecting to earn a living and team and farming implements to farm after awhile. Where is the country mission or church that will say to this brother, "Come into our field and help us and we will fit you out?" One of our mission workers ordered his son to work by the day to pay one month's rent of the Mission home. Can we allow this when the father is giving all his time?

One mission in the West is partly supported by the missionaries keeping boarders and raising vegetables and doing odd jobs to make ends meet. If the commands of the Lord were heeded by His children, "Seek ye first the kingdom," such conditions would not need to exist. We are responsible to the limit of our powers. I am afraid we do not realize our personal accountabilities. Jesus "for the joy that was set before him endured the cross, despising the shame." What is the joy set before us? What are we enduring for the sake of that joy?

He will be satisfied when "he shall see of the travail of his soul." Are we giving satisfaction? He expects to have the nations for His inheritance and the uttermost parts of the earth for His possessions. The whole mind, life, and spirit of Christ was missionary. The man without the missionary spirit is lacking the spirit of Christ.

There was a time when the greatest Christian churches were in Africa; now it is called, "The Dark Continent." The churches founded by the Apostles dwindled and died when they became self-centered, too selfish to spread the Gospel they became unable to cope with their opponents, whose love they failed to win.

It behooves us to win for Christ the foreigners that come among us. If we do not Christianize them they will heathenize our beloved country. The best thing we can do for the home land, is to obey God. There is no discord, but a beautiful symmetry, in His plan, and the coming generation will fare well if we take heed to the program given to the disciples in Matt. 10:32, 39, 42.

Rawson, Ohio.

RURAL CONDITIONS IN ALABAMA

C. K. Hostetler

North Alabama is very hilly and mountainous. However there is considerable good farming land in the northwestern part of the state, in the vicinity of New Decatur and Cullman. A German settlement at Cullman has made that place blossom as the rose, and our best strawberries come from there.

South Alabama is in the "Black belt." I never stopped to inquire whether it was the soil or the people that gave it that name, but from my observation I am inclined to think it was both. This is the richest part of the state, agriculturally, and also the unhealthiest. While it is not dangerously unhealthy, it is a fact that there is more malaria there than in the northern sections. If the black soil of southern Alabama could be combined with the fine climate of northern Alabama conditions would be ideal for farming.

Down where the Cotton Blossoms grow.

Two Crops Awaiting the Harvesters

There is much timber. Less than one-third of the available farming land of the state is under cultivation. Cotton is the money crop. The methods are primitive in many sections, but much improvement has been made within the last few years. People are waking up to the fact that it will take scientific agriculture to develop the resources of the state, and appropriations are being made for a number of agricultural schools to be supported by the state.

The lack of good rural schools has thus far been one of the hindrances to living in the country districts, and the race problem has been another. Much improvement has been made within the last few years in the rural schools and the per cent. of illiteracy is not nearly as high as it was ten, or even five years ago. Jefferson county has one of the best rural school systems of the state. Every teacher in the county is required to pass an examination in vocal music, in addition to the other branches usually taught. The supervisor of music, by the way, is an orthodox Mennonite, Bro. Blough, from Goshen, Ind. He has been elected for next year at an increased salary, the teachers of the county making a demand to that effect of the County Superintendent. He is doing some real mission work in the country districts and his work has been eminently successful and acceptable.

There seems to be a good supply of churches in the country districts. Under the prevailing system they have all they can support and there seems to be no dearth of preachers. Especially is this true among the colored people. The colored man can not practice law. He may practice medicine among his own people, which is not very profitable as a rule. So the only "professions" open to him are preaching and teaching. There are some very able preachers but more exhorters of the mediocre kind. I am inclined to think that this part of the Southland gets about as much **preaching** as is necessary or practical, but what it needs infinitely more is good examples of right living. With that in evidence the preaching would accomplish more.

There is just one way open, that I can see, and that I would deem practical to help rural conditions in the South, and that is for our people to **colonize.** With good farming land in Alabama selling at $25.00 to $50.00 per acre and with the good soil and natural resources, I see no reason why a colony should not thrive here just as well as in Kansas, Oklahoma or Texas. A well established Mennonite colony near Birmingham, Ala., would hold a strategic position for mission work in the rural districts, and if there is any spot on the face of this world of ours that needs such work it surely is here. Not more preaching, remember, but more **living.** As the Master would have us live and then, the word fitly spoken, the helping hand, the index life, the Holy Spirit, sweetening the bitter fountains and injecting a serum of holiness into the veins of a carnal world, and neutralizing the poison of sin which has so long been present and which has laid the foundations for all sorts of deadly maladies—this will help **spiritual** conditions, be they rural of urban, and this I believe to be the prescription most needed just now in the Southland.

Birmingham, Ala.

QUALIFICATIONS OF THE RURAL CHURCH WORKER

A Layman

By far the larger part of our membership is made up of farmers. It is in the country where our Church has achieved her greatest success and it is there that she is still doing her best work. We are safe in assuming that in the future the most effective work can be done in rural communities. City mission work is necessary, of course. Some one must do it. But are we not making a mistake when we expect our boys and girls reared on the farm and understanding the problems of rural life but being quite unfamiliar with the real social and religious problems of our large cities—are we not making a mistake, I repeat, in sending them into city missions when they are so well fitted, so much better fitted, for rural mission work? Our Church enjoys peculiar advantages for work in the rural field on account of the training and education that our boys and girls receive on the farm and for this same reason we suffer a serious handicap when we engage in city mission work. Besides in being over-zealous in pushing city mission work we unconsciously but inevitably encourage our people to "move to town." Much of our trouble as a Church has come from congregations or individuals located in cities or towns. Instead of putting ourselves in a position to join the "back-to-the-soil" movement, why not adopt as our slogan, "Stick to the farm?"

Rural vs. City Missions

The special need and advantages of rural missions are discussed at length in other articles in this issue so there is no need to dwell on them here; but if we feel impressed that we should go into mission work let us "try the spirits." Do we know what we shall be "up against" in city work? Do we feel only the lure of the city? Remember God seldom calls us to a work for which we have had little or no previous preparation. And remember, too, how many of our young people, raised and educated on the farm, have gone into city mission work only to become discouraged and fall by the wayside. The city has its own agencies for uplifting its lost. There is the Salvation Army, the Settlement Workers' Association, and other charity, philanthropic and mission work. These activities are carried on by experts in city work. They can, and do, do better work than we. But who looks after the neglected places in the country? No one who is or can be better fitted and equipped for this field than our own young people. One trouble with us Mennonites and Amish is that we don't like to get too far from the home church. This is an admirable trait too, so long as it does not interfere with our mission spirit. But in the days of the early Church they "went everywhere preaching the Word."

Rural Worker Should be Practical Farmer

The missionary who enters the rural field should first of all be a practical farmer. He should be a master of some one of the various phases of agriculture—poultry-raising, dairying, grain-growing, or gardening and he should be familiar with all of them to some extent on the practical side. If he has had time or opportunity to take some kind of a course in agriculture so much the better, but he must be a good practical farmer. It will do no harm if he knows enough and works hard enough to make some money. The Lord's work must be carried on by donations from His people. Our ideal rural mission worker will be able to set an example to his flock and to the community in Christian giving. May God bless the independent farmer ministers of the Mennonite Church, answerable to no one but God Himself and dependent on no one but on His bounteous goodness!

May the day never come when we shall see a Mennonite minister wheedling, cajoling, coaxing and threatening his starving, stipulated pittance from the unwilling hand of a struggling congregation for fifty-two sermons a year! I had rather see my ideal rural mission worker take a course in **scientific agriculture** than a course in a theological seminary. He who would live among and work among farmers and be influential among them must be a farmer. He must be a good farmer, an honest, clean, upright one and a money-maker. He will not let his corn planting go "till next week" in order that he may attend a camp-meeting held under the auspices of some other denomination. He will consider his farming as a **part of** and not **apart from** his mission work and will endeavor in that to be an example in his community for he feels assured that he is preaching a more powerful sermon in the six days that he labors in the field than he does in the one day when he stands before them to break the bread of life. The reader may be somewhat surprised that so much emphasis should be placed on the worker's being able to farm well. But to me it is a very vital part of this topic. I can not conceive how a worker could be very successful in a rural community if he should withdraw himself from his people to live on a small lot in a nearby village. "But," you say, "suppose he can't farm and preach too." Then I answer, "By all means let him give up preaching altogether and learn how to make money by farming to help carry on the Lord's work in that way." The Church would no doubt give its consent to an arrangement of that kind. So much depends on the Christian farmers of the country. It is they who must make country life attractive to the boys and girls and help to stem this steady stream of young life to the city. A young minister who is a live, enthusiastic farmer is in a position to help young people to decide to remain in the country as no one else is. But what can he do to raise the standard of living in his community, to make the people willing to go to considerable trouble to have nice homes, to try to gain a little more to be able to give more to church work, to do their work more systematically so as to have more time and strength to serve the Lord and help their less fortunate neighbors, if he himself is not wide-awake, up-to-date, hard working, if his fence rows are a wilderness of briars, if his crops are always late and usually poor, if his stock is thin because he is always out of pasture and hay at the same time, if his roofs leak, his buildings need paint, and his fences are down. But you say what has all this to do with preaching the Gospel and pointing sinful souls to a crucified Savior. It has everything to do with it! For such a man can not be an example to the community and he has little influence for good. Among farmers, such a man could be only an object of pity.

But a live, active young minister with the right kind of a helpmate could go into a community of low ideals, where the tide of life was low and where everything seemed to be going to pieces and in an incredibly short space of time, by the power of his example and his message could revolutionize the whole trend of life and thought in the community. This is not something far off or Utopian. It is an accomplished fact in a number of communities at the present time. Not only are these young people benefitting whole communities, but they are doing well themselves, laying by a little money for the Lord and also for a ripe old age.

He Should be a Plain, Whole-Gospel Christian

Added to his superior qualifications as a practical farmer, my ideal mission worker would be a firm believer in the power of God to save men from sin and to keep them saved. He would be a thorougly converted, practical Christian who counts more on the presence and power of God in his life today than he does on the deep emotional experience that marked his entrance into the kingdom year ago. Such a man would spend more time in helping the needy and visiting the sick in his neighborhood than he would in praying for the poor of India or South America. In his sermons and his daily conversation the sin in the human heart and the blood of Jesus Christ as the cure for that sin would find more place than learned discussions of the prophecies and the glories of the millenium. The quieter and less obtrusive he can go about his work the better; but this type of man if he is to be a leader will probably be a stickler for principle rather than noted for his very quiet ways. If he is consistent, unselfish, active and hardworking we can overlook a little noise and bustle.

A Leader and a Fair Public Speaker

A good, practical farmer and a practical, praying Christian will be a leader in a rural community with little trouble. People naturally come to him for help and advice. All that is necessary besides to make him a leader is that he shall exercise tact and good sound sense. It will make his work easier and pleasanter if he is a good public speaker. Many an otherwise good sermon fails of the proper results on account of poor delivery. And a good delivery can be cultivated. Demosthenes, one of the greatest Grecian orators, felt that he had considerable ability as a thinker but he had an impediment in his speech. He determined to overcome it. Every day he went to the sea shore where it was almost impossible to hear anyone speak on account of the roar of the breakers. Here, you remember, he placed three pebbles on his tongue to correct his enunciation then raised his voice till he could be distinctly and plainly heard above the tempest. What the poor Demosthenes could do, another can do. It is worth the effort.

What About His Education?

Now as I am about to close it seems to me I can hear one of my younger friends ask, "How much education ought the rural mission worker to receive before he takes up his work in the field assigned to him by the Church?" I have left it for the last for two reasons: First, because it is the question on which there will be the most difference of opinion; and, second, because it is the least important. Give me a plain, practical farmer who is a thoroughly converted Christian, and knows his Bible, has some of the qualities of a leader and can speak well in public and I won't worry much about his education. If a young man who intends to be a rural church worker can get an education without neglecting to become a farmer and to study his Bible, well and good. If his obtaining an education interferes with either one of these last two he had better give up getting an education or trying to become a rural missionary. If he can stay at home on the farm and attend the nearby village or township high school it will no doubt prove beneficial, although it certainly is true that the instruction in ancient and modern language given in the high school is of doubtful practical value. If he has the time and the money it would be well to go to Hesston Academy or Goshen College for a few years. Here he will have an excellent opportunity to form acquaintances and friendships with many of the future leaders of the Church. But to derive the greatest benefit from his college work he must be careful in selecting his courses. For as in the high school many of the subjects taught will give small results in the way of practical benefit to one who intends to be a farmer preacher. But we must after all not minimize the value of a good education. The Apostle Paul was one of the most highly educated men of his time. Few of us would wish to be deprived of his remarkable epistles to different churches and individuals. The same God who gave us a heart to feel and sympathize with our fellowmen gave us our mind to think out the great problems of life. We should work and pray for a fully rounded out development of both heart and brain. The best that we can make of ourselves will be none too good to employ in the service of the Lord. But an education will not take the place of anything else or make up for any deficiency in character or Christian experience. It will not serve as a substitute for the prayer life, for a close walk with God, for a kindly interest in the temporal or spiritual welfare of one's neighbors. But it is a powerful aid in meeting the various problems and vicissitudes of life philosophically, intelligently and unflinchingly.

My ideal rural mission worker, then, is a practical farmer with some knowledge of scientific agriculture. He is a quiet, plain, consistent, everyday Christian. He knows his Bible, loves every phase of church work, and is something of a leader and a good public speaker. He has not unnecessarily neglected the training of his intellect and if possible has spent at least one full school year in the college department of Goshen College. His motto would be "Not slothful in business, fervent in spirit, serving the Lord."

His aim is to elevate the community, not in a day, nor in a year but in his life-time. He would strive by his enthusiasm to arouse in the soul of every one a feeling of the beauty and dignity of farm life, thus keeping the young people in the community at home as farmers. His final aim in everything of course is to lift up the crucified Christ that all men may be drawn unto Him. Such a life, such a purpose, and such an aim is high enough and noble enough to engage the best efforts of the best talent in the Mennonite Church today.

SUPPORTING THE WEAK CONGREGATIONS

J. K. Bixler

Several years ago while securing the information for a sketch of the early history of my home congregation, I was impressed with the efforts made by our early church workers to spread the Gospel through the rural districts. There were a number of preaching stations at school houses or homes in addition to the regular services at our churches. As the roads were at times almost impassable, it was necessary for our ministers to travel on horse-back as the early circuit riders did. Gradually some places became stronger than others and became flourishing congregations. Had this condition been taken advantage of and the strong congregations used as centers of religious activity the work might have prospered greatly. But seemingly a period of inactivity set in and the outlying districts were neglected and many finally abandoned. The result is that in the Indiana-Michigan conference district there are **no less than eight abandoned** places and about **six in a dying condition.** Some of these places had at one time fair-sized congregations and some worshiped in well-built houses of worship.

How may we account for this condition? We wish to say that we fully respect our church ancestors, but it is a fact they were human and made mistakes. However if we with our greater opportunities do not care better for our outlying territories we may be guilty of greater mistakes. The reasons for this condition we conclude to be as follows:—

1. A spirit of unrest. Sometimes members moved to new places and after they were there by their glowing descriptions of the land induced others to locate before

they themselves had fully proven the country. Crop failures or other draw backs came which compelled the poorer members to locate elsewhere, thus at times taking away the best workers in the congregation. Sometimes it was not straightened circumstances but the desire for gain which brought on the "moving fever." Even ministers left their congregations without a shepherd and moved where the pulpit was already well supplied.

2. Lack of efficient leaders. Every congregation has its willing workers if some one plans the work or calls attention to the needs. But quite often there is no one really gifted as a leader.

3. Unprogressive methods. How true that the "children of this world are in their generation wiser than the children of light!" While the world has been not only accepting but seeking better methods, the Church had been clinging tenaciously to set rules for which there was no Biblical foundation. This resulted in many young people becoming disgusted and going where progressive methods were used.

4. Proselyting of other denominations. Many of our people not being indoctrinated and not active in promulgating the teaching of the Bible and the Church, easily fell prey to some who had a "zeal but not according to knowledge." In many vicinities the Mennonite blood in other denominations has become the very life of those denominations. What might the result be if they could have been held in our Church?

5. Church dissensions. A dark picture it is to think that congregations have actually quarreled themselves to death, yet such is a fact. Many times the trouble started with some trifling matter, but an uncharitable and exalted spirit enlarged the facts and thus the trouble grew. Ministers have proven unfaithful and unorthodox, yet they had their sympathizers and thus divisions arose and sapped the spirituality out of the congregation and it died.

We are sometimes asked why these places have not been cared for. We know that our Ind.-Mich. Mennonite Church conference has wrestled for the last eight years with this problem and no doubt it was the concern of conference for many years before. The decline of some of these congregations was so gradual that it was hardly noticeable. Not until the members were all aged and passed away one by one did it really awaken attention. Then, the foreign and city missions have been kept before our minds until many forgot that there were spiritually destitute places right in our midst. But because there have been no famines, great plagues, etc., to awaken our sympathy, we have forgotten the fact that the evangelization of the world and not its civilization is what the Great Commission of Christ teaches.

It is also true that in a few places some might resent help from other congregations and especially so if one would go there with an exalted opinion of his abilities and in a tactless way attempt to "run things." But in our mind the greatest draw back to such work has been the lack of real sympathy on the part of the larger and stronger congregations toward the smaller ones. It is the strongest workers that are needed in these declining congregations or new places and these the strong congregations are very loath to spare, feeling that they are needed at home. They have failed to grasp the underlying principle of the teaching in Prov. 11:24, 25, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

How may this question be solved? There may be different solutions and the one we give is not to be accepted as a "cure all." This question must be solved like all others. As long as anything is "everybody's business it become nobody's business." It is a definite work needing definite attention. In discussing this question with others the conclusions we arrived at were somewhat as follows:

1. That each Church Conference appoint one or more field evangelist having their duties and districts clearly defined so they do not conflict with other workers.

2. That such field evangelist have general oversight of and be made responsible for, weak congregations and such places as seem favorable for establishing congregations.

3. That until such places can be supplied with permanent workers that he or others he may secure fill regular appointments.

5. That such evangelist either in person or by some other means inform the strong congregations of the needs of the weaker places. If the conference has organized a district mission board, as a few conferences have, it will be a good medium for bringing the needs before the congregations.

6. That places without pastors be supplied with experienced ministers where able to secure them either permanently or until other arrangements can be made.

7. That brethren be ordained in strong congregations with the understanding that later they will be sent to needy places.

8. If not able to do the above, secure if possible able and willing brethren to locate at such places and give them the privilege to work under the supervision of the field evangelist and if they prove worthy have them ordained.

9. Above all, let the field evangelist have the hearty co-operation of every member of the Church, especially the ministers.

10. Let the weak congregations be first strengthened, then branch out as the Lord provides willing workers and funds.

11. However, it may not be advisable to open work in some localities where we have members. The field evangelist should carefully study the climate, soil fertility, markets, etc., as well as the religious influences. If nearly all the members are ready to move at the first opportunity, or if the other people in the territory are about all members of other churches and it seems hopeless to build up a congregation, our members would better locate elsewhere.

12. In a similar way the strong congregations may also strengthen their forces by dividing the district and appointing a home department worker over each.

We believe that if this subject is properly brought before our people that it will meet a hearty response. The expense of conducting work near by is much less than that more remote and being a rural people we are better adapted to work in rural districts, not needing to study a special language, etc. The possibilities for work in this line are great. For different reasons we are able to secure self-supporting congregations in the rural communities more quickly than in cities. And as the weak congregations become strengthened and the vicinities without churches become Christianized there will be a healthy effect on the whole Church and the city and foreign missions will be better cared for and the borders of His kingdom enlarged.

Wakarusa, Ind.

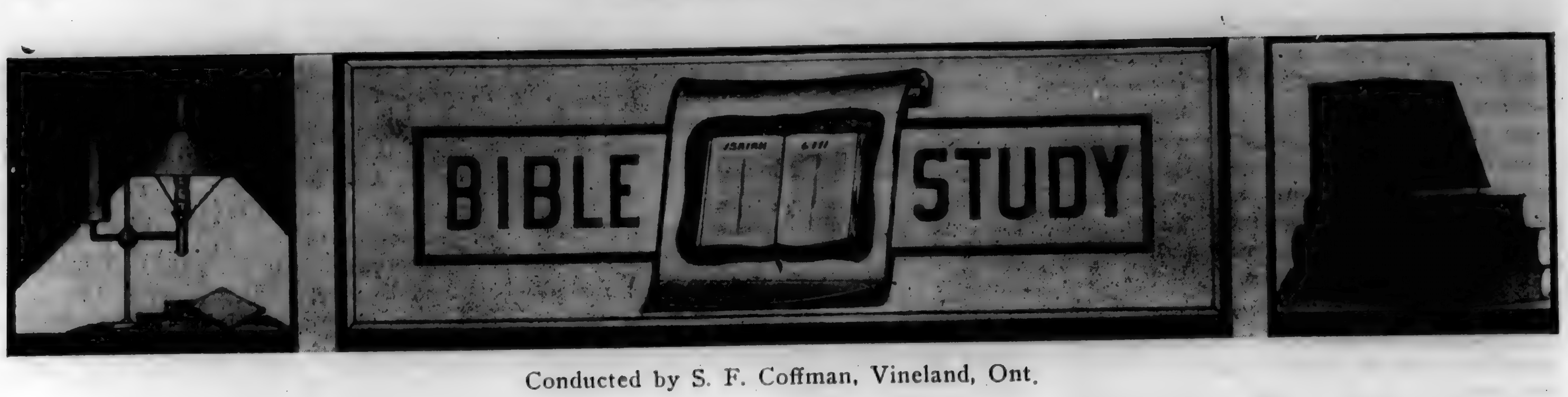
A PASTOR'S PROBLEMS

By a Pastor.

The Mennonite Church probably teaches the "all things" as much as any denomination. But there is one thing that we have sadly neglected but which is very plainly taught in I Cor. 9:9-11, 14, etc.—the support of the ministry. Probably because many denominations have run to extremes on this point we prefer to occupy the other extreme. In the case of many of our older ministers who are farmers and "well to do" this furnishes no problem. But to many a young man who is in the work, or about to enter, this is a serious handicap.

The Church demands intellectual training on the part of her ministry today. She may not say so in so many words, but that does not change the fact. She demands it. The young minister of limited circumstances who is facing this problem and realizes that he should have at least a small library of good books and that the congregation needs his services not only on Sunday but the greater part of the week, has indeed a problem to solve.

Our evangelists are remunerated for their services. Our missionaries, both foreign and city, receive their support. But the faithful pastor who preaches one or two sermons on Sunday and has the oversight of the mid-week prayer-meeting, the teachers' meeting, the teacher training class, mission or Scripture study classes, looks after the cold or loose church members, visits the sick, encourages the weak, checks the fast, etc., is sometimes expected not only to support himself and family, but set an example to his congregation in giving support to the charitable and missionary activities of the Church. This should not be. But who is responsible for this condition? Is it not a lack of teaching on the part of the ministry itself? The problem remains, What shall the young minister do in the face of these circumstances? In many cases there seemingly is but one thing to do and that is to earn bread for those whom he must support and do only a very limited portion of the work which he feels that he should do as pastor.



Conducted by S. F. Coffman, Vineland, Ont.

THE RURAL BIBLE

Conversation is only intelligible when carried on through a common medium or language. God can speak to men only through "earthly things." If these are not understood, "How shall ye believe if I tell you of heavenly things" (Jno. 3:12). In order to send the message of salvation to men, the "Word was made flesh." In the language of human life and of human words the mind of God was made known to men in all ages.

The first pages of revelation are pictures of things common to the most natural life of man in his primitive environments. Look upon the field as a well watered garden with all manner of fruits and with every kind of animal life—a picture of plenty and peace—a most desirable condition, and the goal of all human effort. What are the efforts of men but the well organized plans to attain to the place of abundance where there will be no need of exhausting labor and care. Look upon the field again, and see the picture of present conditions. Thorns and thistles grow in the midst of luxuriant orchards and fields of grain. The toiler is in the field wiping the sweat from his face. He labors in destroying the noxious vegetation, guarding his life against the beast of prey and his fields against the destroying fowls. The hand of man is against his fellows and the beast is against every other creature. Plenty and penury, wealth and poverty, happiness and misery are interspersed and in conflict the whole world over. The desert lies in the midst of fertilty and the oasis in the midst of the desert. The double labor of the toiler is first, to preserve the good from the destroying power of the evil, and second, to destroy the evil and put the good in its place. This is the picture of the field.

The first pictures are country scenes. The second series is that of the cities of the earth in which are presented the spectacle of man against man, and the combined efforts of man against God (Gen. 4:10). The builders of the cities were the descendants of Cain and Ham. City life with its manufacturing and merchandise is a conflict of man with man, and while it is essential to the needs of the world, is built up, seemingly, on the system of the profitableness of one man's labor and skill to another. But, as is evident in the overthrow of Babylon, the combined efforts of man and the whole effort of man's help to man, will not overcome the divine purpose of the Almighty.

Cain's Field

In the picture of this field, we see first, the reward of faithful human effort. Cain had labored and had fruits of the earth for his labors. Human efforts will avail for the present life, but not for the eternal life. Abel's pasture would tell the same story. He could care for the flock but he could not provide the life that must be sacrificed for sin. God gave the life-blood to the lamb, and He required it for an offering for sin.

Noah's Vineyard

In the picture of this field, we see **providence** in this that Noah planted to sustain life on the earth because he believed that God would spare the world. We see **prostitution** in the drunkenness of Noah and the shameless conduct of Ham—a woeful misuse of God-given blessings. We see **punishment** following the abuse of righteousness and holiness which God demands of all His subjects.

Abraham's Land

How did the worthy Patriarch view the large tract of land given to him, and to be entrusted to his seed forever? It was to him only a large pasture land. He had nothing to do with its cities, for he sought one that was built of God. It was a rich country, desirable in every respect, yet, to Abraham, it was only a place for his tent, a land of temporal things, for he enjoyed the promise and hope of better—heavenly possessions.

The Grain Field

The Gospel story is told in the picturesque language of the field. It will not fail to catch the attention of those who have been interested in husbandry. The spiritual truths have been applied during the centuries past and still appeal with their primitive power to all those who have had any association or any acquaintance with the life sustaining business of raising the grain which furnishes the daily bread.

Ploughing.—The fallow ground required breaking up—Jer. 4:3; the clods were broken and the ground leveled.—Isa. 28:24, 25; thus was the ground prepared for the sowing. The heart of man requires a process of preparation to receive the Word of God, and sometimes needs a breaking up with the iron share of God's chastening.

Sowing.—The "sower" goes forth to sow, by broad-casting his seed. Each kind of seed is sown in a place by its self—Isa. 28:25; Deut. 22:9; and in order to cover all of the good ground that will bring forth fruit, some of the seed falls upon ground that will not be fruitful—Matt. 13:4-8; in order to insure a bountiful harvest, the sower sows bountifully—II Cor. 9:6. It frequently occurs that evil seed is sown in the field, either by the enemy, Matt. 13:24-30, or by the man himself—Gal. 6:7.

Growing.—In order to produce the new life, the seed that is sown in the ground must die. I Cor. 15:36. In this fact lies also the mystery of the plan of redemption. The death is the result of sin. The new life is the gift of the new body which is raised up by the power of God. There can be no new life without death. By the death of Christ we become partakers of the new life with Him. "It is sown in dishonor; it is raised in glory." The order of development and the power of the growth is given in Mark 4:26-29. During the process of growth the difference between the good and the evil is detected, and over this period God extends grace for the sake of the good. Judgment goes on until the harvest when it is executed in a final separation and appointed destiny.

Harvest.—The first ripe sheaf of grain is gathered, threshed, beaten and presented to the Lord as a special offering.—Lev. 2:12-16. The full harvest was celebrated by the offering of the wave loaves made from the first meal of the wheat harvest.—Lev. 23:15-21. The harvest time was of great importance in the estimation of God. The Lord signifies the approach of the ingathering of the harvest by representing the field as "Already white unto the harvest." In Israel it was a time of rejoicing. The poor gleaned in the field by permission of the Law; for was not the harvest the gift of the Lord to men?

The harvest properly was divided into two seasons—the gathering of the grain and grapes and the threshing and winepressing. There were then two separating times. The wheat was gathered from the tares, and the grain was separated from the chaff. The reapers are the ones who do the separating. The reapers are the angels. They gather and separate with the authority of the Lord. While the Law allowed a man to eat what he required for food as he passed through his neighbor's field, he was not allowed to move a sickle into his neighbor's standing corn.—Deut. 23:24. Harvesting must be done with authority. The final disposition of the harvest is made by the one who sowed the seed.

The wheat is gathered into the garner, but the chaff is burned with unquenchable fire. One may be saved as a sheaf of wheat, and after all much of his life and his works may be the chaff that is purged away and burned and only a small portion of his works will be saved in God's garner. It will repay every soul to increase the seed which the Lord has caused to be sown in the heart. There will be a harvest time and a winnowing time to test how well the Word has effected the life and how well it was cared for.

In the above phases of the Word of God, as it appeals to men, there is much that appeals directly to rural life. The every day experiences of life come before them. Their daily tasks repeat the Bible story for them day after day and season after season. Why should not the Gospel have a strong hold on the conscience of the community. Why should not the Expositor of the daily life, which unfolds the mysteries of that life and exalts it to the sacred service of God, who ministers its truths to the world, hold the highest place in the esteem of the country people? Their hearts are stone who would live so near to the heart and life of the greatest of all beings, and not revere and honor Him. May this not be one of the secrets of the success of the Gospel in rural communities, because God has given to men to a very large extent a rural Bible.

BIBLE STUDY IN RURAL COMMUNITIES

Considering the nature of the rural population with that of the city, and the average church attendance, Bible literature in the homes and the strength of rural churches and their influence over the community, we must conclude that there is a greater interest in the Bible and the study of it in the country districts than in the cities. Many reasons might be assigned to this desirable condition, but since it is evident that the Bible has exerted a good moral and spiritual influence wherever it has been known, it is due the same good messenger of the will of God to give it credit for the good that is in existence in the country. The favorable environment, the absence of many of the temptations to evil and the inducements to neglect the means of grace, the engrossing of the attention with matters social and secular generally, contributes much to the spiritual advantage of country life, but the Bible is the primary agency of all the good that is found and cultivated there.

In the average country home there might be a very limited amount of literature. Some who have been interested in investigating these matters have lamented the fact that there are so few and such small libraries in so many homes. This fact need not designate such homes as illiterate or lacking in refinement. The average home is at least blessed with a Bible, and some religious literature. Besides this there may be a portion of current literature and a conspicuous absence of arts, sciences, and classics of various shades. These homes may have the ground and fabric of refinement and culture, but without its more minute details and accessories. The influence of past generations has often set a precedent as to the quantity and quality of the literature considered essential to the best interests of the home and family life, and the Book of books has been the Bible, in such cases.

With the Bible as the Master-piece of all literature, it was also the center of all religious thought and influence. Grouped about it were Bible history, and books of devotion and exposition. Training for Christian service and the work of the Church were fitly honored by the place which the confession of faith and the catechism were afforded. It may be readily understood that the intellectual culture of many generations has centered about the Bible and that the interest that these rural families and communities have in the Bible must be very great. There is a certain familiarity and interest in the Book besides a peculiar reverence for it and its teachings which always responds to Bible teaching and preaching with an interest and intelligence not found in every congregation.

Another influence which attaches the community of a rural district to the Bible is the fact that such communities have certain standards of moral character, and respect for the Bible is among the first. It is said that there are no infidels among the sailors, because they are so constantly in touch with the vastness and power of God's creation. This may be true, to some extent, of the farmer, for it is certain that some good influence has led him to choose the honor of the Word of God and has inclined him to choose the things that are good rather than the evil things in life.

One should not under-estimate the influence which the Church has over the social and religious life of a community. The Church is very frequently the one medium of social intercourse of the community, and thus the social life is strongly influenced by the spiritual standards and righteous principles maintained by the Church. The Bible which the Church honors is therefore esteemed by the community.

One reason why the Bible should appeal to the rural man more than to any other is, because it appeals to the life of the fields, the pastures, the streams and the seas; God speaks of flocks and herds, fruits and grains, sowing and harvest times; the Bible breathes the breath of nature, and speaks in a language so readily understood by him—it is the "mother-tongue" of the farmer. For this reason we may expect that there be some special attachment to the Scriptures by those living in rural communities.

Rural communities are peculiarly fitted to receive and apply the teachings of the Bible, because the influences already surrounding them have prepared them for such reception. Living under somewhat better influences and in an atmosphere favorable to the Book and to the practice of its teachings every encouragement is given to accept and live those principles. Resolute and stable character are the characteristics of the farmer and are the qualities which mark the followers of Christ. Freedom from social sins and from the many vices of the larger centers of population, which is due to a large extent to the earlier practices of the teachings of the Bible, create an atmosphere congenial to the profession and life of the Christian. And, the conscience of the rural community can be counted upon as one of the best assets of the Church and her workers. A sensitive, Spirit-filled, Bible-guided conscience is what is needed to make progress in matters of righteousness. The Bible is intended to produce conviction and the Spirit furnishes the power to follow that conviction and effect a change in the lives of men. In the rural Church is often the place where these conditions are found and where the workers for the Church and the nation are awakened and chosen for the great things which God desires to accomplish in the world.

Having noted the conditions which exist in rural districts, we may have seen the foundation upon which the interest in Bible study is based. There is a favorable attitude toward the Bible and the great possibility of the reception of its teachings. While there would be a revulsion in the community at some kind of teachings, especially the destructive teachings tending to destroy faith in the Word, there is found a reverential, wakeful, and responsive interest in the explanation and interpretation of the things in the Book. The limited knowledge is due to the general character of the teachings in the community. The general knowldge of the Bible is usually sufficient in any such community to enable a teacher to speak intelligently on any Bible subject and be understood and appreciated. The teacher of "New Things," which he brings out of the treasury of his heart, enlarges the spiritual vision and opens up new fields of investigation in the spiritual realms of the community. It is true that his teaching will be questioned and weighed and investigated. It is a proof of the intelligence of the community for them to do so.

The fact that Bible study is an interesting feature of rural church work and that the interest in such studies is not abating is a sufficient proof of the fact that these are communities of Bible students. As long as this interest is there and is safeguarded by the same careful and reverential spirit they will prove a strong factor in the establishing of the truth and the promotion of every good cause in the Church. They may be depended upon to resist false teachings and discover false teachers. They will continue to hold up high standards of Christian living, and preserve a conscience in the Church which will follow the commands of the Word. They will furnish the workers for the fields in need. They will honor the Lord and His Word alway.

Every community should appreciate the advantages of encouraging the study of the Bible by the rising generations. As the generations past have handed down a goodly heritage, so should present generations respond to the call of the future by providing every means of grace to establish the Word and maintain in the hearts of men a deep undying interest in the Word of God.

GRACE OF THE LAW

XX Leviticus

Although we have observed the giving of the Law of God to the people and to the Priests, and have noted the various intricate ceremonies connected with the true worship and faithful devotion to God, we have not at any time noted any promises of blessing from God upon His faithful people. In a number of instances we have seen that God judged the one who was guilty of some gross neglect of His commandments and ordinances. The judgments of those who neglected the laws of holiness were separation from the people, and death. These, moreover, were individual judgments. They were not afflictions of the whole people because of one man's sins. The remedy for sin was given in every case where the judgment of death was not the immediate penalty.

The laws which God gave were the laws for the whole people. The worship which He established in their midst in the tabernacle was the worship which He designated for the whole family of Jacob. Priest and people were joined together in the observation of the worship of God and the obligation rested equally upon them. It was Israel that God had redeemed from Egypt, and it was Israel who was expected to remember the great mercies which their God had shown them. The Law was a commemoration of the fellowship of God, Jehovah, and His people. Their honor toward Him, was responded to with great glory and blessing from Him. Their abuse and neglect of Him was attested to with especial judgments upon them—so great judgments that it would be evident they proceeded from their Deity.

JEHOVAH, A GOD OF JUSTICE AND MERCY.—LEV. 26.

A. HOW HE IS TO BE WORSHIPED. Vs. 1, 2.

I. As a Living, Present Being.

1. They shall not make idols.
2. Not set up pillars. (Marg.)
3. They shall not worship any image they have made.

II. He is to be Worshiped by the Observance of His Laws.—V. 2.

1. By keeping His Sabbaths. These included all of the feast occasions, whether the weekly Sabbath or the special days or weeks of feasting commanded by the law. The following feature of His worship was the special observance of the sacrifices required at all times.
2. The reverence of the sanctuary. This required the approach to the altar, the bringing of sacrifices, the mediation of the priests, and the recognition of Jehovah whose presence was recognized in the Most Holy place in the tabernacle. Their coming to the sanctuary was the worship of God whose abiding place was there.

B. GOD'S JUSTICE TOWARD THE RIGHTEOUS.—Vs. 3-13.

I. Conditions Required from the People.—V. 3.

1. Walk in His statutes.
2. Keep His commandments.
3. Do His commandments and statutes.

II. The Reward Given.—Vs. 4-13.

1. His providence.—Vs. 4, 5.
   a. Rain in due season.
   b. The land yields increase.
   c. Trees yield fruit.
   d. Themselves be fruitful and multiply.—V. 9.
2. His power with them.—V. 6.
   a. Peace in the land.
   b. Power and victory over enemies.—Vs. 6-8.
   c. Evil beasts destroyed from the land.
   d. Land free from invasion by enemies.
3. Plenty.—Vs. 5, 10.
   a. The grain harvest so abundant that it would reach to the time of fruit harvest.
   b. The fruit harvest so great that it would reach unto the time of seed sowing.
   c. The harvests of one year so great that it would require being removed from the garners to make room for the next stores.

   Note the great contrast with the curses pronounced on the people for their unfaithfulness. (Cf. V. 26.)
4. Presence.—Vs. 11-13.
   a. His loving presence.—V. 11. Note the evidence of His love. "My soul shall not abhor you." The worship of God in His tabernacle can be pleasing only on the grounds of a loving, reciprocating relationship between God and those who worship Him.
   b. His fatherly presence.—V. 12. A walk which was an example, a guidance, a protection, and a comfort to His people.
   c. His Almighty presence.—V. 13. Manifested in the deliverance from Egypt. This event is frequently referred to when the power of God is brought into question. They were no longer to be yoked as beasts of burden but were to be made free to walk upright as men should walk.

C. GOD'S JUST JUDGMENTS UPON THE DISOBEDIENT.—Vs. 14-39.

I. Conditions of Disobedience.—Vs. 14, 15.

1. Despising the statutes of God.
2. Abhor His judgments.
3. Not doing all of the commandments.
4. Breaking His covenants.

II. The Judgments for Disobedience.

1. Physical afflictions.—V. 16.
   a. Terror.
   b. Consumption.
   c. Burning ague.
   d. Sorrow.
2. Afflicted by enemies.—Vs. 16, 17.
   a. Fields laid waste.
   b. Slain.
   c. Taken captive.
   d. Cause great fear and terror.
3. Unrepentance punished.—Vs. 18, 21, 23, 27. The idea of judgments is to bring the people to repentance. Note the progression of the judgments. Each series is followed by a request to repent, and if not heard or heeded, it is to be followed by another seven times greater than the preceding one.

   Note also that the object of the Lord was to bring about the fruitfulness of the land and the blessings promised to His people. This all depended upon the keeping of the Sabbatic years. When this was neglected by the people, of their own free will, the Lord accomplished it by another means, and then after the full time of the sabbaths was accomplished, He returned His repentant people to the fruitful land again. (Cf. Vs. 34, 35, 42, 43.)
4. Second series of judgments. — Drought.—Vs. 18-20.
5. Third series. — Destruction of life and property by wild beasts.—Vs. 21, 22.
6. Fourth series. — Pestilence, war, famine.—Vs. 23-26.
7. Fifth series.—
   a. Siege, destruction, desolation.
   b. Rejected of the Lord.—V. 31.
   c. Captivity and death for captives.—Vs. 32, 33, 38.
   d. The land made desolate to rest the period of Sabbaths.—V. 34.
   e. The remnant weak, distressed and fearful—Vs. 36-39.

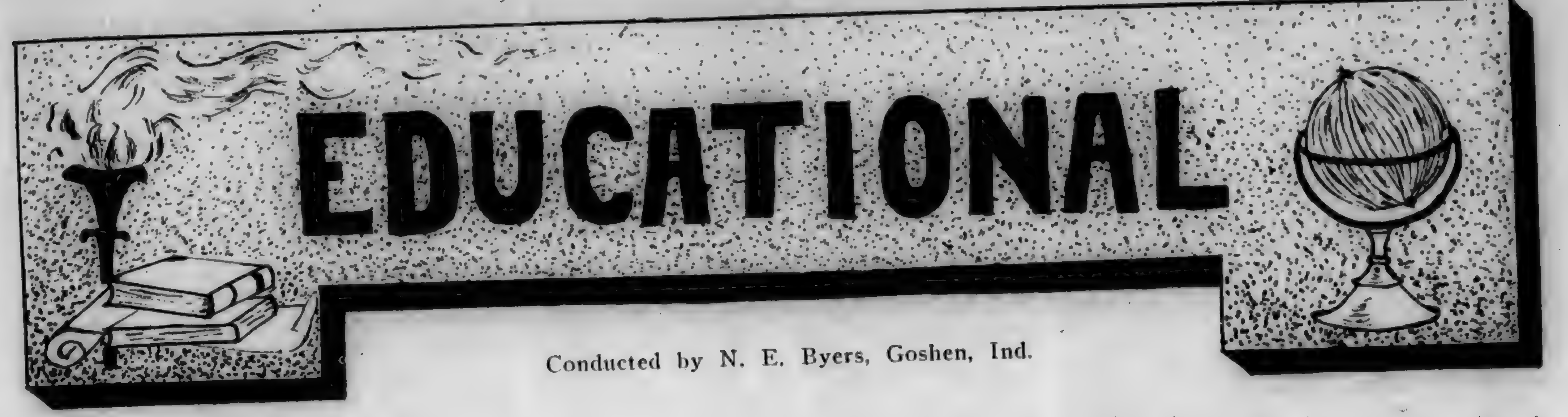
D. GOD'S MERCY FOR THE PENITENT.—Vs. 40-45.

I He is Merciful, and Desires Repentance.—(Cf. Vs. 18, 23, 27.) It is not the purpose of God to harden men's hearts so that they cannot repent. He uses every means to bring them to repentance. All of His judgments are corrective and are warnings to the disobdient to turn him to repentance. Only when the means of grace are exhausted will the Lord turn away from the disobedient. (See Vs. 27, 28.)

II. Conditions of Forgiveness.—Vs. 40, 41.

1. Confession of iniquity and trespass of the laws of the Lord.
2. Acknowledgment of their judgment and affliction is from the Lord on account of their sins.—Vs. 41, 43. This is an important part of the confession. Men might be inclined to attribute their misfortunes to some other cause and thereby say that they were not punished for their sins. A faith that does not acknowledge that God judges sin is a wrong faith.
3. Humble submission to God and to His judgments—thereby confessing the righteousness of God's judgments.—Vs. 41, 43.

(Continued on page 639.)



EDUCATIONAL

Conducted by N. E. Byers, Goshen, Ind.

RURAL SCHOOLS AND THE CHURCH

During the past twenty-five years the leadership of the forward movement in the Mennonite Church has been largely in the hands of those who were trained by, for and in the rural schools. Boys of active minds and studious tendencies discovered their native bent and dominant interests in the public school. The only opportunity for further exercising these gifts that offered itself was to prepare for teaching and teach school. This not only promoted intelligence but also gave training in public speaking and in managing people. All this was carried on under the auspices of our government whose leaders, "wiser in their generation than the children of light," were interested in training good citizens, but incidentally the Church without any plan of her own was having her leaders trained. We have learned in these days how to accomplish this same result for a larger number in a more direct and conscious manner and yet we should not despise the worth of the rural school. If the public schools have served their purpose in strengthening the Church the Church should in turn make special effort to make the most of the school in the work of rural evangelism.

During the past year the students of Goshen College have taken special interest in the rural problem. The Home Mission Band made a special study of the problems of the home churches, and during the latter part of the year Bro. P. E. Whitmer lead a mission study class in the study of the rural Church. The articles in this department this month are by members of this class and are in part a result of this work.

THE RELIGIOUS POSSIBILITIES OF THE RURAL SCHOOL

Crissie Yoder

The school is a necessary institution in country life and so closely is it interwoven with the work of the farm and household, with the life of the family, and with the Church that any consideration of the problem of rural life that leaves out of account the possibilities of the school is quite inadequate.

The purpose of the rural school is to train and equip the country boy and girl for life. Hence it must help the pupil to appreciate and value only the good and to discard the bad, to realize his duty to himself and to see and appreciate the place he should occupy as regards his fellows. More than this it must help him to be interested in the country, to love the country, and it must show him not only that the country is attractive but that its life is one of contentment and happiness.

If the full purpose of the rural school is to be realized, it is apparent that there is a necessity of some change. Moral training should hold a higher place in the plan of instruction than it has done in the past. With the rapid commercial and industrial growth of the country, when minds are absorbed by the ambition to become possessed of material wealth; when in the hurry and onward march of farm life man is likely to forget the common courtesies and helpfulness he owes to his brother farmer; there comes an increased demand for higher moral standards—a need for clean, honest, respectful righteous, reverent, boys and girls that we may have tolerant, straightforward, fearless men and women. Notwithstanding the tendency to eliminate from the school any suggestion of religious instruction, religion is absolutely necessary to develop the moral tone of the school. Certainly denominational and doctrinal teachings should not have a place in the school. And it is because discrimination has not been made between religious and moral instruction upon the one hand and sectarian teaching upon the other that in many localities the use of the Bible is prohibited to the schools, legislation having been enacted forbidding the reading of the scriptures. Because of this, great religious possibilities of the school have not been reached. These words of President Butler of Columbia University are quite significant, "The religious element may not be permitted to pass out of education, unless we are to cripple it and render it hopelessly incomplete. The religious element must be presented to every child whose education aims at completeness or proportion." Most surely, then, the plain and simple, beautiful and understandable teachings of Jesus Christ should have a place in the school and by drawing from them there are grand possibilities for training boys and girls for efficient and faithful service. The influence of His teaching is overpowering and if children be brought directly into contact with the actual story of the Savior's life it will stay with them always. Other great lives are studied for the inspiration, enthusiasm and moral strength they give the child, then shall that greatest life be ignored? Therefore along with arithmetic and history, the teachings of Christ, the Bible, religion, should be taught.

Aside from home influences, nowhere are there such possibilities for the teaching of right lessons as in the school, I believe. Here it is the pupil meets others and must do his part among them: here it is he has duties and obligations, he is to give and take, to ask and receive, to compete and assist, to say yes and no, he must learn and unlearn and decide. All that the pupil becomes is based upon the attitude he takes in this little throbbing, pulsating world of the school. Very often the bounds of the Sunday school are at the covers of the Bible and not all Sunday school teachers have been able to use their lessons as a means of teaching right relations of pupil with pupil on the schoolground. But here lessons in righteousness and religious training may be taught with regard to the actual life of the pupil, and his entire learning be based upon a sound appreciation of moral life and responsibility. Those with whom the child spends most time have most to do with his religious training whatever it may be, and it is easy to see that after the family in the home, the teacher and pupils in the school are his most constant associates. It is a delusion to suppose that what is said to the child in the home and in the Sunday school is the only thing that influences him. What is said and done in his presence in school makes up a great part of his life, his eyes see much, his ears hear much, his hands touch and handle much, many thoughts are awakened in his mind, consequently here there are great religious opportunities.

Then, the rural school has possibilities because it is everywhere in our country, not only in prosperous farming regions, but in thinly settled districts, where there is no church building even, there is the rural school. Country people are religious, and men who profess no religion believe their little ones should know the Gospel teachings. Its very magnitude, if nothing else makes the rural school an institution filled with possibilities. Where thousands of teachers and millions of children meet together five days in a week, eight months in a year, it is hard to appreciate the real possibilities presented.

Mr. Wilson who has studied the problems of the rural church says, "The greatest religious ministry which we can render in the country today is the dignifying of life and work in the open country—to bring God into the country and make country life a religion. Without this dignifying of the country, there can be no religion for the people who live there, for they will always be discontented and desiring to live elsewhere. They will have the heart of nomads and they can never rise above the morals of nomads, for 'Out of the heart are the issues of life.' It is the business of the schoolmaster to idealize country life." Does not this give the rural school a position of unequalled opportunity? At present country children seem to be educated as if for the purpose of driving them into the towns. The education given to them has been planned for the most part in the towns and it not only bears no relation to the life they are to lead but actually attracts them toward a city career, and the rural church loses out. If the country people are to love their country, if the boy and girl are to stay there, if their ideals of conduct and ambition are to be kept high, if their spiritual nature is to be kept thoroughly alive, if they are to keep the country religious, the rural school must educate by means of country life subjects, the country life must be magnified. Then instead of the rural districts being robbed of their churches, and the religious life centered wholly in the towns, people will be glad to live in country places, and in the country churches will truly worship the Creator of their beautiful country.

How are these possibilities of the rural school to be reached? Perhaps they are not in the hands of the teacher entirely, but to a great extent I believe they are, for character in the pupil is developed not as much through lessons studied out of a book, as in following day by day the example set by associate and teacher. Viewed in this light, teaching in our rural schools assumes a vastly different aspect than that generally pertaining to it, and the only satisfactory reply that can be given if asked why one is teaching in the rural schools is, "That I may accomplish a little good and be of some service to mankind." The great business of the school teacher is to fit the rural boy and girl to live the true life in the country, and the needs of his pupil must have first place in his thoughts. More than this he must believe that his work of helping his pupil to find God in the country is the greatest work in the world, for, compared with this, he who plans and builds and achieves in the material world is doing a small work.

Creston, Ohio.

THE EDUCATIVE VALUE OF SOCIAL LIFE AMONG YOUNG PEOPLE

WILLIAM B. WEAVER

God said, "It is not good that man should be alone." This fundamental truth applies as well to the subject under discussion as it does in the sense in which it was given. Man is a social being and so it is possible for him to live his normal life only in society. But it is also true that there are two kinds of society. First, that which is elevating and helps in the formation of a strong character, and, second, that which has no educative value whatever but rather has a demoralizing effect.

It is the former kind of society that the reader should hold in mind as its educative value is considered. It is a well established fact that young people will get into one of these societies. It is the business of the Church to see to it so that the young people will choose the best. For the Church is a social organization itself, and as an organization it endows the society of the young with all of the good characteristics of a Christian people. The society of the young people is a compact body and what affects one individual in the body affects all of them. As Jesus said, "A little leaven leaveneth the whole lump." From one life to another the sacred influences of love must flow. It is only when the lives of young people touch that influence can be communicated. We can readily see that social life becomes a very important aid to human enjoyment.

The person who has no society becomes very selfish. He becomes morbid in his feelings and views, sharp, angular and disagreeably peculiar in his opinions, grows self-centered and is apt to fancy himself and his interests as the center of the universe in importance and value, and, when with these views he attempts to make others and the things of others revolve around him, he at once encounters an opposition which either frightens him back into deeper and closer retirement or else arouses in him an honest but ill-grounded indignation which makes him the laughing stock of all with whom he attempts to deal. To such an one, life becomes an entirely unsatisfactory, one-sided and comparatively useless possession. Thus we would say that every young person should give vent to the social instincts of his nature. In society it is where, as Cowper says:

"Man in society is like a flower,
Blown in its native bud. 'Tis there alone
His faculties expanded in full bloom
Shine out; there only reach their proper
use."

Two reasons might be given why young people should establish close friendly relations: First, because each individual needs for the perfection of his Christian character to learn to rule himself by the law of love in his association with all kinds of people, those above him and below him. Second, it is only by loving contact of mind with mind and heart with heart that the Christian virtues can be reproduced and propagated. Nature teaches this fact very forcibly in the growth of the tree. The different parts of the tree get their life by the aid of other parts of the tree. The leaves get their moisture and plant food by the roots. So in society, each member contributes something in the building up of strong Christian lives. Also as each leaf and root in the tree has its work to do so in society there are varieties of condition and capacity. And yet as Paul says to the Ephesians, "The whole body is fitly framed and knit together." As in the body which Paul refers to, Christ shall be the Head in the society of young people. If this is kept in mind, our social life will not be so self-pleasing, but will be more pleasing to others.

With this general view of the educative value of society, let us see what some of the things are that it contributes to our lives.

The greatest thing that it contributes to the lives of the young is the cultivation of the spirit of love. John said, "He that loveth not his brother whom he hath seen, can not love God whom he hath not seen." Oh, we say, we love our associates! But if we consider the matter honestly, we so often find that we only love a few, who are perhaps of equal standing in society. But the love that social life should cultivate is that which prompts you to love those above or below you in social standing. If it is difficult for you to do that, young people, think of Christ. How is your social standing compared with His? He might have stayed in heaven and left us here without a Savior, but no, because He loved us He even gave His life for us that we might enjoy a life of blessings. So we need to know how to bear ourselves discreetly, lovingly and helpfully to all with whom we have the privilege of associating. Any Christian who knows how to live with one grade of society only always reminds me of a gardener who could raise only one kind of flowers. So it is essential in our social life for the perfection of individual character that there should be not only diversities of gifts, but diversities of culture and conditions.

Perhaps the second greatest thing that social life contributes to our lives is the acquiring of a largeness of sympathy or the power to enter into the experiences of others. It is only by being sympathetic that we are able to help our brother bear his burden. I must again cite you to that great example, Jesus. He was equally at home in the hovel of the poor as in the palace of the rich. He could visit the home of Lazarus or sit at the table with publicans and sinners and yet He could enter sympathetically into their lives and be of great comfort and inspiration to them. We must possess His Spirit as young people. If we as young people who claim to live pure, clean and gentle lives hold aloof from those who lead rude lives, there can be no growth of refinement in our society. Consecrate to God your social life and you will be a power to all with whom you meet and you can enter sympathetically into their lives and sympathy which always makes the true man and the noble nature.

The third thing social life contributes is the spirit of unselfishness and self-sacrifice. Social life gives opportunity for the interests and welfare of others to come to the front. By thus giving our lives for the good of others we come to realize our true selves. For Christ says, "He that saveth his life shall lose it, but he that loseth his life for my sake shall find it." It is the same principle as the planting of the grain of corn. If it is not planted, it abides alone, but if planted it will produce fruit. The sunshine will wake to life the germ of seed but we must also remember it will not make it grow through an asphalt pavement. So God's sunshine of love will develop our faculties of service and sacrifice, but only as we yield to Him and prepare our hearts for His seed.

Among other things that social life contributes are cheerfulness, patience, obedience, truthfulness, and sincerity. But I wish to dwell upon only one which I think is of great importance to young people, namely, that of leadership. There are always those in this world of ours who lead and those who must be led. There has perhaps been no other time in the history of our Church that leadership was so much in demand as at the present day. We as Christian young people are thrown into this world in society among men and women and we must prepare to meet the new problems as they arise. The preparation for this leadership is in our social life. Here in the different activities of our social life, each activity is chosen and represents will and preference. In this way it develops individuality, talent and leadership. It also creates a spirit of co-operation which is so much needed where we have leadership.

We have noticed in these things social life contributes that they are of value to the individual himself and to the one with whom he associates. Therefore it puts the responsibility upon the individual as to what the society is to be. For after all social morality is simply a corollary of personal morality. If simplicity and tranquility in social conditions are to be attained, it must be by increasing the number of lives whose characteristics are poise, simplicity, peace and grace.

So I would say that the Church should realize that without social life it will die and that each member should endeavor to plant in the soil of the world the strong seed of Christian character, and then we may be sure of an abundant harvest of social consequences.

Middlebury, Ind.

"The Methodists constitute 21 per cent. of all the church members in the United States."

THE RELATION OF LEADERSHIP TO RURAL LIFE

J. J. Fisher

The rural life of America is passing through a rapid transition. Industrially and economically the country community has been revolutionized. This has been largely due to the invention of, and perfecting of labor-saving machinery, together with the influx of great wealth. The comparatively crude and unwieldy machinery of twenty-five years ago which could only be operated by a large number of men, has been replaced by machinery which does more work, and does it better and quicker, and whose operation requires the attention of only a few. These changes have not only made the farmer very prosperous, but have given him more leisure time than he formerly had.

This change in conditions in rural life has naturally brought with it some results which are undesirable. The social and religious and to some extent the educational phases of rural communities have not kept pace with the industrial and economic. In communities where this is true social life is a mere aggregate. However closely the people in it are related to one another, they are a mere group of separate units. Each individaul is independently striving to enhance his own well being. They are not an organization growing together and knit into one, by any vital relations. Some years ago the country community could be characterized by the words, unity and co-operation, but now the words which most nearly characterize it are individuality, independence and equality. Somehow country people have gotten a perverted idea of democracy. Farmers have come to interpret democracy in terms of level and uniform equality. They are slow to recognize any leaders among themselves. Holding this idea, they have in a large measure lost the idea of service to society as a whole. They fail to see that by co-operation with their neighbors and helping the whole community they are enhancing their own interests. Evidently one of the undesirable features of country life as it is at present is the lack of co-operation and a sense of interdependence.

The Church of the open country has greatly suffered because of the changed rural life. The Church because of the vital relation it should bear to the community should be its common center. It cannot exist and prosper unless it is the focus of the life of the community. If it does not make itself central to the life of the community it will cease to prosper, if not to exist. Not only will the Church suffer but the moral life of the whole community will be impaired, and a lower standard of conduct is the result. Already the influence of the country church is waning. It has in many places been left to decay, and those who formerly supported it, either worship with town and city congregations or do not attend religious services at all. The country districts of the Middle West are dotted with the deserted church house. In Illinois alone at least 1,700 country churches have been abandoned within late years, while in Missouri and Iowa no less than 1,000 have been closed in each state. The church that is not only maintaining itself, but ministering to the real needs of the rural community is the exception.

Some one might ask the question, What if the rural life is disintegrating and declining? Why is it so imperative to conserve the integrity of the country community? There are those who hold as a matter of theory that all rural institutions should be assembled at the population centers, presumably at railway stations; that ultimately the farmers will follow their stores, schools and churches and live in congested villages, going out in the morning to their fields and returning at night. While this manner of life exists in some European countries, the course of American history does not indicate such a peopling of the land. The majority of the people who have their interests in the country will continue to live there, and must be dealt with where they are. Furthermore rural life has been and no doubt will continue to be the basis of the best life of the nation. Our greatest statesmen, educators, social and religious leaders, have with a few exceptions, been born and reared in the country. The country community provides the most perfect environment for the development of men and women of strong character. To promote physical growth there is usually an abundance of fresh air, food and sunshine. When with these, a wholesome educational, social and religious atmosphere is maintained the conditions of country life are ideal. The rural community certainly deserves careful study that its vitality may be conserved.

There is one way, and perhaps the only way, in which the country community can realize its ideal condition. This is through the agency of strong leadership. This conclusion is not reached however, by present open demands of rural people. In fact the idea of leadership is almost resented in many communities.

But in spite of this attitude there is a possibility of gradually working into the hearts and lives of the people of the country. A person who wishes to better conditions in a community need only go there, and without unduly asserting himself live a life of great influence if he has the qualities of true leadership.

It is after all not the rational order of society to be without leaders. There are some in every community who are in every way qualified to rise above the general level, to become leaders in thought and conduct. Then there are those, the great majority, to whom aspirations above the mediocre never occur. They are satisfied to be just "common folks." Nevertheless they are an essential part of society. These are after all the people who make up the community, and where their interests are led and directed by a qualified leader their standard of living may be raised to a higher plane, while without this stimulus they may even degenerate. On the other hand many of the boys and girls who are restless for distinction and opportunities of development leave the community and go away to school or the city, hoping there to find a truer expression of their ideals. Those who cannot go remain, living perhaps a dissatisfied life. Such conditions give the born leader ample opportunity to exert his influence. He can raise the ideals of the community in general, and at the same time so gain the confidence of those who aspire to a higher life than their present environment affords, to make them content to remain in it. In this way the rural community will naturally evolve its own leadership, from among its own numbers.

The most essential qualification of the leader in the rural community, is that he have a worthy ideal; some worthy standard to which he hopes to raise the life of the community. The one great aim to which every phase of rural life must be made to contribute is moral betterment. Since the weakness of the community seems to be individualism and independence which is given expression in a decaying rural church, the leader must bend his energies to make the spirit of unity and co-operation pervade its life. The best way to bring about this condition is to instil in the minds of the people the idea of social service. If this can be successfully done it means death to competition and rivalry. The idea of social service need not be accepted by the farming class in its abstract form. They have many opportunities to practice it in their daily lives. His interests should be eclipsed by the interests of the community as a whole. He should be shown that that which contributes most to the welfare of the community, contributes most to his own welfare. It is to his interest to use the best methods in his work, and also to pass his experience and knowledge on to his less informed neighbor, in this way helping him to win a home for himself. Every one in a community who it without land or capital is a drain to it. So in helping these to better their condition the whole community is bettered. This spirit of co-operation can also be carried out in securing the best markets for farm produce. This view of social service and the part a community leader may have in it, is illustrated by the experience of a minister who united his people by first living its principles among them, and then leading the community into it. He became pastor of a depleted congregation in Wisconsin. Because of certain financial conditions arising half of his parishoners moved away, leaving the church, school and store in decay. His congregation was made up largely of farmers, so he led them in the cultivation of the soil, thus encouraging those likely to despair. Through his influence the owners of a pickle factory were induced to build a plant in the community and the farmers organized into a co-operative enterprise for the purpose of raising cucumbers to supply it on a large scale. Co-operative creameries are another example of the work of a country minister. These leaders who had helped their communities to improvement along industrial lines through organization and co-operation, were able to command the social and religious forces of their people. Moral advancement, through social service to the community in every department of its activities should then be the ideal which the successful leader of country life must ever keep in mind.

But it is not enough that a leader have a worthy ideal. He must also have faith in the people that they will attain to his ideal. Nor dare his faith in them be only assumed. He must firmly believe that the community cannot do otherwise than develop into his ideal. This development must ,in the mind of the leader, be the natural progress of the social organization and he must feel that it is his duty to direct it. Such an unfaltering faith in the possibilities of the community will be the motive force which will carry him through the most trying and discouraging circumstances. There will be times when the community will seem to be moving in the opposite direction from which he had intended. The social life may fall to a low level because of undesirable influences from neighboring communities. Not unfrequently some one who has some of the qualifications of a leader will pass through the community and leave the blighting effects of low social standards. The religious forces always suffer with the social. Disagreements about insignificant and non-essential matters generally follow, and disorganization often is the outcome. The result is an over-churched community with a disintegrated religious life. These are the times when everything the leader may have accomplished seems to have been in vain, and all further progress to have been shattered. If ever the faith in his people is of service to a leader it will be at just such a time. If he can only have the confidence that conditions will only adjust themselves and things go on as before. To have such a faith in his community the leader must ever keep his ideal before him, and see in his people the inherent possibilities of attaining to it. Such a faith will be triumphant under all circumstances and must be exercised by the successful leader of rural life.

Finally, the successful leader must have interests in common with his people, that is, he must sincerely enter into the various phases of community life, and really live in all its activities. Many country leaders fail because their interests are too narrow. They take an active part in only several of the four phases of the life of the community, the industrial, educational, social and religious. To be interested in only one or several of these make a one sided person. For instance, a man may be scientific in his methods of farming be recognized, as one who is intensely interested in the school, but if he fails to be interested in, and provide for the social life of the youth of the community and fails to see the necessity of having a wholesome religious influence pervade, he will fall far short of his possibilities. The same is true of the leader who has highly specialized in religion, at the sacrifice of the other phases of rural life. He may even pose as a leader in the Church, and in the social and educational organizations, but if he does not understand and take an active interest in the occupation by which the community gets its living, he will never reach their real lives. His work will have been a failure because he has failed to reach the working class. The leaders of this sort are the ministers who have had a higher specialized seminary training and feel no need of concerning themselves about farming as a means of gaining a living, since they are entirely supported by their parishoners. The only place they come in contact with their people will be through the services of the church. Leaders of this class will not accomplish anything permanent; their work is only superficial. Rural life demands leaders with breadth of interest who will dignify the life and work of the open country. Mankind loves the country instinctively if he can only find reasons there for living and sources there for social contentment. The ideals of country life cannot be imported. They must be new, modern, and grow out of the people now living in that country place. The person who will successfully lead a country community to its true goal must know how to be in advance of his people and yet be in the closest possible contact with them; he must see the inter-relatedness of every phase of country life, and the contribution each makes to the realization of his ideal.

The present conditions of the open country are a challenge to a life of social service. The rural community is unconsciously calling for some one to mark out its path of growth and progress, some one to lead it in a life of sacrifice and co-operation. Progress may be slow, you may be required to work silently for a long time but if you have a worthy ideal for the community, have faith in its people, and enter in a vital way into their whole life you will eventually see the stream of waste stopped, the exodus from the country turned back, country life idealized and dignified and the community will be built. Such a community will be a living monument to the person who has devoted his services to it.

Kalona, Iowa.

"In a Montana mining city of 85,000, a part of whom are miners, there are over 200 saloons and five breweries. The saloons of that one city outnumber all the churches in that third largest state of the union." "In Montana there are more than 200 school districts in which no regular services of any kind are held and about one half of them are never reached at all by any sort of religious influences."

Conducted by J. R. Shank, Carver, Mo.

"ONWARD STILL ONWARD"

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." May all our workers press forward for another month's service. May the above text be a sentiment for our onward action. Let us pray that our work may help us all to improve day by day. Let no one become discouraged in the dark side of the work. There is a Master over the work that knoweth all our yearning, our labor and travail. Let no one be over-exultant at smooth sailing. Thank God and seek His guidance just the same as in the hour of trial and distress. Often the gravest dangers are developing in apparent prosperity when we let it make us self-secure and self-centered.

We are grateful for the response to the "Round Table." Let this spirit of helpfulness continue. Let others respond in whatever way the Spirit of the Lord directs. Has the Lord opened to your people any thing in any of your discussions that you can share with the rest of us? Have some questions been resting on your mind that you dare tell the rest of us? Someone might help answer them. Keep love's banner over your work.

WORKS OF DARKNESS.—Eph. 5:3-14.

Topic for August 4

MOTTO

"Abhor that which is evil, cleave to that which is good."

OUTLINE OF TOPIC

I. What Are the Works of Darkness?
1. Works directed by Satan.—Luke 22:53; Col. 1:13; Eph. 1:12.
2. Works done by those who are spiritually blind.—II Cor. 4:3, 4; Rom. 1:21; II Thes. 2:10, 11.
3. Sin.—Eph. 5:11.

II. How to Escape Darkness.
1. By the power of light.—Isa. 50:10; Jno. 8:12; I Jno. 1:7; II Cor. 4:6.
2. Changing spiritual clothing.—Rom. 12:12, 13.
3. Avoid the yoke of unbelievers.—II Cor. 6:14.
4. By the power of God.—Col. 1:13; I Pet. 2:9.

III. Tests of Darkness.
1. Hatred of light.—Jno. 3:19.
2. Rejecters of truth.—II Thes. 2:10, 11.
3. Hatred of a brother.—I Jno. 2:8-11.
4. Hypocrisy.—I Jno. 1:6.
5. Lack of Christian grace.—II Pet. 1:9.
6. Rejecters of Christ.—Jno. 12:35, 36; I Jno. 3:6-8.
7. The spirit of the world.—I Jno. 2:15, 16.

IV. The End of the Children of Darkness.
1. Eternal darkness.—Jude 12, 13.
2. Terrible wages.—Rom. 6:23.
3. Judgment according to works.—Rev. 20:12.
4. A part in the lake of fire.—Rev. 21:8.

STUDY OF THE TEXT

Eph. 5:3-14

"For this ye know." V. 5.—The knowledge that the sins against society and against God are not a part of the kingdom is quite general. But the keeping of a clean record, and the separation from these things is not so general.

"Walk as children of light."—This is a reasonable demand to make of those who are children. If not children, the demand will bring them to the test for false pretensions.

"For the fruit of the Spirit."—Or, the fruit of **light** (Photas Gr.) The children must have the light within them before it can bear fruit.

"Unfruitful works of darkness."—Those who partake of the evils or have association in evil works will find life empty and worthless in the end. "Fruit" stands for profit and increase. "Works" stand for travail but not fruitful unless they be carried on in harmony with the law of true life.

PERSONAL THOUGHT

"Darkness." How unsatisfactory to eyes that want to see, how uninviting to a life that would be productive, how hopeless to a soul that seeks for purity and nobility! The only joy of night is the result of light that has been or which exists in spite of darkness or that is expected to come at dawn. As the natural child loves the light, so may my soul love moral truth and holiness of character.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Darkness."**
2. Commit I Jno. 1.
3. Pure Lives Shine in the Night.

For Young People.
1. Compare Sin, Darkness, Death.
2. Compare Righteousness, Light, Life
3. The Ruler of Darkness—His Character and Work.

For Older People.
1. The Wages of Sin.
2. Ways of Fellowship with Darkness.
3. Power of Light over Darkness.

THE WORKS OF DARKNESS

N. E. Miller.

I. How Know Them

1. By the Word: "Through thy precepts I get understanding."—Psalms.

2. By the Spirit: "When he, the Spirit of truth, is come, he will guide you into all truth."—Christ.

3. By the testimony of God's servants: "We took sweet counsel together and walked unto the house of God in company."—David.

4. By a willingness on our part to do God's will: "If any man will to do His will he shall know of the doctrine."—Christ.

5. By noticing to what part of our nature suggestions appeal: Will they satisfy a desire for wealth, popularity, sensual pleasure or ease or will the strengthen us in an earnest longing to do God's bidding?

6. By our conscience: We seldom go wrong but that we feel the prick of conscience. It is a faithful monitor that warns us of danger.

7. By noticing the source from which suggestions come: Are we urged along a new line of faith or conduct by one whose life shows piety and reverence or by one who seeks to gratify selfish desires.

8. By the lives of those engaging in them: Does it bring purity, happiness, contentment and a zeal for God's work or does it lead to indifference and inconsistency.

9. By a desire for secrecy on the part of those engaging in them. "For every one that doeth evil hateth the light."—Christ.

10. By their results: Does it bring glory to God or does it steep the country in sin?

II. How Avoid Them

1. Keep in touch with the source of power: "They that wait upon the Lord shall renew their strength."—Isaiah.

2. Treasure God's Word: "Thy Word have I hid in mine heart that I might not sin against thee."—Psalms.

3. Be diligent in the Master's work: Being actively engaged in His service, outside influences lose much of their tempting power.

4. Be filled with the Spirit. As disease germs lose their power when attacking a strong physical body so the forces of evil are powerless against a Spirit-filled life.

5. Associate with devoted Christians:

Our faith is strengthened and our spiritual life quickened by association with godly men.

6. Try the spirits: We may be deceived and think God's Spirit is speaking to us when it is Satan coming as an angel of light.

7. Resist the first advances of the enemy: Each victory strengthens, and each defeat weakens us.

8. Gain knowledge: "My people are destroyed for lack of knowledge."—Hosea.

9. Exercise courage: "None of these things move me."—Paul.

10. Have no fellowship with them:

"Vice is a monster of so frightful a mien,
That to be hated needs but to be seen.
Yet seen too oft, familiar with her face,
We first endure: then pity: then embrace."

Springs, Pa.

SEED THOUGHTS

Sin murders the soul. Its withering, blasting curse is not exhausted in this life, but goes with us into eternity to be perfected and perpetuated there. "The wages of sin is death"—death to all spiritual life new, and an immortality of pain and tears and despair. "The sting of death is sin;" the weeping and wailing of the judgment will be sin; and sin will be the evergnawing worm and the quenchless fire.

Sin may open bright as the morning, but it will end dark as the night.—Talmage.

Light is the symbol of truth.—Lowell.

AN AGED MAN'S COUNSEL.—Deut. 32: 7-14; 33:27, 28

Topic for August 11

MOTTO

"And the Lord spake unto Moses face to face as a man speaketh unto his friend."

OUTLINE OF TOPIC

I. The Man Moses.
1. Childhood.—Ex. 2:1-10.
2. Education.—Acts 7:22.
3. Flight to Midian.—Ex. 2:11-15.
4. Marriage.—Ex. 2:21.
5. Called as Israel's leader.—Ex. 3:10.
6. Experiences.
   a. With God.—Ex. 3:2-10; 4:1-17; Deut. 34:10-12.
   b. With Pharoah.—Ex. 5—10; 14.
   c. With Israel.—Deut. 31:27.
7. Death.—Deut. 34:5, 6.
8. Appearance with Christ.—Matt. 17:3.
9. Character.
   a. Meekness.—Num. 12:3.
   b. Faithfulness.—Num. 12:7; Heb. 3: 2; 11:24-28.
   c. Unselfishness.—Ex. 32:31, 32; Num. 14:11-21.
   d. Energetic.
   e. Pure.

II. The Counsel of Moses.
1. To listen to commandments.—Deut. 4:1, 2; 5:1; 6:3; 10:12, 13.
2. To beware of idolatry.—Deut. 6:4; 8: 19.
3. To teach the children.—Deut. 6:7.
4. To beware of heathen marriages.—Deut. 7:3, 4.
5. To beware of false prophets.—Deut. 13:1-5.
6. To open the hand to the poor.—Deut. 15:7.
7. To trust in the Lord's deliverance.—Deut. 20:4; 33:27-29.
8. To be faithful to the covenant.—Deut. 29:9.
9. To remember the former years.—Deut. 32:7.
10. To learn the words of the prophetic song.—Deut. 32:44-47.

STUDY OF THE TEXT

Deut. 32:7-14

V. 7. "Ask thy father . . . . thy elders."—We are indebted to those who lived before us for history. We should be very considerate of their counsels because we do not always know the history they include.

Deut. 33:27, 23

V. 27. "The eternal God is thy refuge, and underneath are the everlasting arms."—What a wonderful testimony! If Moses whose experience with God was so wide and definite, could express this for Israel, why should we not believe when we have a great "cloud of witnesses."

PERSONAL THOUGHT

"With him will I speak mouth to mouth" (Num. 12:8). Do we lightly esteem those whom the Lord has used in many a battle? Is there a feeling that their word should not be weighed? Beware. It may be God has given them light which those who criticize have not been seeing because their life is not in that nearness of mouth to mouth communion.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Take heed."**
2. When Moses was a Child.

For Young People.
1. When Age is a Crown of Glory.
2. Moses, the Scholar and Prince in Egypt.
3. Moses, the Shepherd in the School of God.
4. Moses, the Leader of Israel.

For Older People.
1. Moses, the Aged Man of God.
2. The Counsels of the Righteous.

MOSES' COUNSEL TO ISRAEL

Lina Z. Ressler.

The long, unsettled, disciplinary wilderness life was almost over, when Moses, the "friend of God," the great leader and organizer gathered his charge, the people of Jehovah, about him for a final word of counsel and advice.

Only those who have labored in positions of responsible leadership can realize something of the yearning to help and direct aright which Moses must have felt at this time. The forty years of wilderness life were strenuous years for those in positions of leadership in the growing nation.

Perhaps as the time approached for Moses to leave his charge, he felt that he had after all accomplished so little. Perhaps he wondered what it all had been for, the chastening, the disappointments, the persecutions, the home sickness, the long, hard journey. Was anything accomplished through it all? He, Moses, must now lay down the work. Had he done his part? How he must have yearned over those petulant, erring, helpless children as he wondered how it would go with them in the coming days.

Again he calls them to him Once more he talks over with them and to them the wonderful works of Jehovah, who delivered them with such a wonderful deliverance from the cruel bondage of Egypt.

Again and again he reminds them of the mercy of the God who had so wondrously delivered them. If they would only remember what God had done, how easy it would be to love Him in the future. If they would remember His judgments in the bygone days, how it would inspire them with a fear and dread of sin and disobedience. There is no incentive to faith and love and hope for the future so strong as an earnest, definite, thoughtful remembrance of God's power and tenderness, and unerring wisdom in the guidance of the erring feet during the early part of the journey.

The young nation by God's own wise plan was now organized. Moses had been singularly used and had done his work well. His parting counsel as well as his earlier work was to be another influence in God's hand for the uplift and betterment of his people.

"Keep his commandments . . . . to do them." How much of the future comfort and prosperity of the young nation depended on faithfully following this advice, and yet how sadly they forgot and departed from the God who had so blessed them. While the counsel of Moses was heeded the nation prospered, when it was forgotten they suffered. Many times during the years that followed we see the forgetful nation chastened. This proves the wisdom of the counsel and the unerring faithfulness of the God who inspired the now retiring leader.

Obedience always brings blessing. Faithfulness is sure of reward. Moses knew and longed to teach and impress effectively. Oh, that his life and his teaching, stern as it often was, might be remembered and obeyed.

Scottdale, Pa.

SEED THOUGHTS

An aged Christian, with the snow of time upon his head, may remind us that those points are whitest which are nearest to heaven.—C. H. Chapin.

Good counsels observed are chains to grace, which neglected, prove halters to strange, undutiful children.—Fuller.

"A hoary head is a crown of glory if it be found in the way of righteousness."—Bible.

SOCIABILITY.—I Tim. 6:18; Matt. 9:10-13

Topic for August 18

MOTTO

"A man that hath friends must shew himself friendly."

OUTLINE OF TOPIC

I. Definition.—A quality which causes its possessor to be inclined to join in society and share in things of general interest.

II. A Common Ground for Sociability.
1. Similar temporal needs.—Rom. 8:22; Acts 14:17; Psa. 104:27-30.
2. Similar emotions.—Rom. 12:15; Psa. 33:15.
3. Similar eternal needs.—Rom. 3:9-12, 23, 24; Gen. 1:26, 27.
4. Created with social needs.—Gen. 2:18.

III. The Plane of Christian Sociability.
1. Pure and harmless.—Phil. 4:8; Col. 4:5, 6; I Pet. 4:9, 10.
2. Avoiding evil.—I Pet. 4:3-5; Eph. 5:11; Prov. 4:14-19; 1:10-15; Psa. 1:1.
3. Without respect of persons.—Rom. 12:16; Jas. 2:1-5; Heb. 13:2; Luke 10:30-36.
4. For profit to others.—I Cor. 9:22; Rom. 14:19; Mark 2:16, 17.
5. Without pretense.—Rom. 12:9, 10; I Cor. 13:4-7.

STUDY OF THE TEXT
I Tim. 6:18.

"Willing to communicate" (Marginal—be sociable.)—A disposition to feel for others and to share our blessings with them whatever they may be.

Matt. 9:10-13

V. 11. "Why eateth your Master with publicans and sinners?"—This question of the Pharisees brings out the gist of the law of proper sociability. Man is not too good to partake with his fellows in things of human necessity when in so doing his purposes are awake to the needs of their souls.

PERSONAL THOUGHT

Is my sociability founded on a genuine enjoyment of my fellowman's welfare, or simply a selfish gratification of my own? The mind of Christ in relation to men is our standard. Let His mind be in me.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Friend."**
2. What Can Children do to Make Others Happy?

For Young People.
1. Sociability in My Own Home.
2. Sociability Toward all Classes.
3. The Foundations of True Sociability

For Older People.
1. Dangers of Evil Association.
2. The Power of True Sociability.

SOCIABILITY

Rudy Senger.

The word "social" in a general way expresses such relationships which people sustain one to another, while the word "individual" defines the interests of a single person exclusive of his relation to any but himself. "Social matters" then are things which belong to or concern a number or group of individuals—things held in common by many or all of the people. "Sociability" therefore may be briefly defined as that quality which enables one to be congenial in his dealings and association with others.

The inclination to be sociable is inherent in our nature. We are born with social tendencies. It may be an acquired quality also, for like other natural gifts it can be destroyed by abuse or neglect, or improved by proper exercise and training. "Neglect not the gift that is in thee" can be justly applied to sociability. It is subject to cultivation.

Sociability is a Christian virtue. Although the term is not found in the Bible, there are other virtues named which in combination most certainly express it in its fullest sense. We expect a Christian to be sociable because he has the qualities which prompt in that direction. Among the virtues named in the Bible which might be considered essential to sociability are love, kindness, cheerfulness and hospitality.

Love the motive. Unless we have a heartfelt interest in others our sociability can be little more than external pretence. The selfish kind is abundantly exemplified by people who have something to sell, or by those desiring one's support to some position of honor. But true love seeking to prove itself helpful is sociable in a different manner. Its sincerity gives its outward expression earnestness and vigor. It inspires confidence resulting in lasting friendships.

Kindness the manner. "Love is kind" says Paul. Sociability with a Christ-like love for its motive must express itself in a kindly manner. Kindness excludes any coarse, unseemly or boisterous conduct. It seeks to be comfortable avoiding annoyance and embarrassment.

Cheerfulness the spirit. The sociability which is prompted by love must aim at helpfulness. It desires others to enjoy themselves. It seeks to comfort those in distress and inspire hope in those who are discouraged. These ends can best be attained when the voice and manner are expressed in a cheerful tone. It is sunshine that dispels the gloom. Love purifies the motive, kindness wins the confidence, and cheerfulness inspires hope; but these must find outward expression. Motive, manner and spirit are excellent and essential as its background, but need a method for practical exercise.

Hospitality the method. Hospitality is love, kindness and cheerfulness exercised in social practice. A truly sociable Christian is aptly pictured in Paul's words "Given to hospitality." A devotion like this must experience a satisfying blessedness in sociability. There is little room here for exclusiveness such as Christ warned His followers against when He taught them: "If ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?" (Matt. 5:47, Cf. Luke 14:12-14); or as such in the illustration by James (ch. 2: 1-9) of making distinctions between the rich and the poor, or between those with "fine clothing" and those with "vile clothing." Sociability means more than merely receiving our social equals on formal occasions. The real test of sociability is not how ably we can entertain "in society," but how sincerely we can treat an ordinary person in working clothes on any informal occasion.

Goshen, Ind.

SEED THOUGHTS

Jesus throws down the dividing prejudice of nationality, and teaches universal love, without distinction of race, merit or rank. —A man's neighbor is every one that needs help.—All men, from the slave to the highest, are sons of the Father in heaven.—J. C. Geikie.

Every man rejoices twice when he has a partner of his joy; a friend shares my sorrow and makes it but a moiety, but he swells my joy and makes it double.—Jeremy Taylor.

Nothing multiplies so much as kindness. —Wray.

THE GOSPEL IN RURAL DISTRICTS
Psa. 33:8-22

Topic for August 25

MOTTO

"Our soul waiteth for the Lord."

OUTLINE OF TOPIC

I. The Christian is the Only Real Salt.—Matt. 5:13; Mark 9:50.

II. The Salt of the Rural Community is of Vital Importance to Morals of the City.—(Look up history of cities and their missionaries in relation to country life.)

III. The Corruption of the Salt of Rural Districts Will Increase the Corruption everywhere.

IV. There Are Now Many Rural Fields Without the Savor of the Gospel. (See articles as referred to elsewhere.)

V. The Call to Supply the Need in Neglected Fields is therefore Vital to the Welfare of the Whole Nation (Cf. Isa. 1:4-9).

STUDY OF THE TEXT
Psa. 33:8-22

V. 8.—"Let all the earth fear the Lord."—This is the Lord's desire for humanity.

V. 11.—"The counsel of the Lord standeth forever, the thoughts of his heart to all generations."—God is working for the welfare of, not only all the people now, but for the good of those yet not born.

V. 15.—"He fashioneth their hearts alike." —All men have a common need of the same blessing to satisfy the craving of the soul which He has given to all alike. Let us realize this truth in every man we meet.

PERSONAL THOUGHT

Lord, Thy counsels stand forever. May we shape our lives to their directions. May our service be so given to the world that Thy purposes may be wrought through our instrumentality.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Gospel."**
2. Recite Psa. 10.

For Young People.
1. Opportunities in the Rural Field.
2. Needs of Neglected Districts.
3. How Can We Do More for the Work?

For Older People.
1. Power of God in the Gospel.
2. Our Duty to Coming Generations.
3. Encouraging Results of Work.
4. Causes of Desolation.
5. An Efficient Rural Leadership.

(Continued on page 637.)

OUR SUNDAY SCHOOL

THE SUNDAY SCHOOL AS A FACTOR IN RURAL EVANGELISM

W. W. Oesch

That the Sunday school is an undoubted agency of evangelism can be established by the fact that about eighty per cent. of the accessions to the Church come from those who have previously been under its influence. Not merely are conversions brought about as a partial result of the work of the Sunday school, but what is of inestimable importance—the young are established in the truths of God by a first hand introduction to the Holy Scriptures. Thus it is a potent factor in laying a firm foundation for a successful Christian experience. We have learned not to be content with merely adding their names to the Church Register, but realize that a growth in the Divine Life is partly conditioned by a growing knowledge of the Word.

The importance of the Sunday school as an evangelizing agency is due partly to the fact that it reaches the young when they are most susceptible to religious influences. By far the larger per cent of conversions take place between the ages of ten and sixteen. Almost every normal child will respond to religious teaching and effort during these years, unless other strong adverse influences counteract it. For the great majority of children the Sunday school affords the only means of instruction in the things of the Kingdom. It is of course very unfortunate that such is the case. But the fact that it is seems to emphasize the importance of the Sunday school as an evangelical agency and to magnify its tasks. Responsibilities, which under a properly balanced system of public education should be in part borne by the school and of which the home ought bear a large part, thus devolve upon one institution.

The Bible itself holds an important place in evangelization. Any institution that brings men face to face with its contents and introduces them directly to them, must be a great factor in making men acquainted with the good news of the Kingdom. Here again we have in the Sunday school the one great agency—and for the masses it is the only one—whose purpose it is to instruct in the Word of Life.

For some years we have regarded the cities of our land as comprising the principal field of home missionary effort. The need of a more thorough evangelization of the masses in our cities is a genuine one. No one who is acquainted with the moral conditions existing in these centers of population would doubt the necessity of missionary effort in them. We do not for a moment regard such effort as misdirected. We are now coming to realize, however, that the need of such effort is scarcely less in our rural districts. You may not find sin of the most flagrant sort so much in evidence in the country communities as in the cities, for where men congregate closely, vice becomes more easy and takes on more vulgar forms, but unrighteousness in any form will close a man out of the Kingdom of God. There are many rural communities where the efforts put forth to advance the spiritual interests of the people are wholly inadequate.

In most, if not quite all of our large denominations, the members are largely an urban people. Consequently the churches are very generally located in villages or cities. The percentage of population living in the cities has been growing steadily. Consequently the tendency has been to strengthen the city churches to the neglect of the rural churches. Many communities situated some distance from cities—and many such can be found in the mountainous countries and more sparsely settled states of the West—have no church and Sunday school privileges at all. These constitute a particularly fruitful field of labor as has been shown by results obtained where faithful effort has been put forth.

Another factor entering in to make the work in rural districts more imperative, if we are to fully perform our part in carrying out the Great Commission, is the presence of the emmigrant in the rural districts. Their presence in large numbers in the cities has greatly increased the need of the Gospel there. Effort is being put forth to induce many of them to settle in unoccupied rural districts. Many of the states having large areas of unoccupied territory have State Emmigration Bureaus or Societies, whose purpose it is to induce the emmigrant to locate within their confines. It is but reasonable to suppose that they will in a measure succeed. These people, coming largely from Catholic countries of South Europe, are either adherents of a low form of Catholicism or have given up their religious faith entirely. Their presence in the country districts will necessitate possibly no less effort to win them for Christ, than is required in the cities.

What part can the Sunday school perform in meeting the spiritual needs of people living in rural districts? The fact that many country churches have been pioneered by it indicates its potency as an effective evangelizing agency and suggests its usefulness along this line in the future. In the knowledge of the writer, several such churches have been established in Missouri within recent years. Their history is something like the following: Some Spirit-filled workers responding to the spiritual need of some neglected community, organized a Sunday school, probably in a school house. Later an evangelist or visiting minister preached the Word on several occasions and conversions resulted. With this as a nucleus a congregation was organized and a resident minster placed in charge. **Our possibilities along this line of Church extension are limited only by our lack of vision of the need, and our unfaithfulness in responding to that vision when once acquired.**

The Sunday school, owing to its undenominational character acts as an effective entering wedge for further successful effort. It would probably be difficult to find a community in which many of the people would not have or have had in the past some denominational preference. To enter upon religious work among them in the name of some denomination would probably prevent the largest results. The Sunday school lessons as chosen by an International Committee are not especially adapted for district denominational teaching and consequently a Sunday school is welcomed about as readily as any form of religious work. Now any denomination existing as a separate organization worthy of the name of a denomination will quite likely have a special message to impart. But wisdom would generally dictate that it be done in such a way as not to defeat the end to be accomplished.

There are several reasons why I am inclined to regard the rural field as one that ought to interest our people and as one in which more extended effort should be put forth. We are largely a rural people. While we have some prosperous city congregations, and there is some tendency toward the city, and the establishment of city churches, yet we will quite likely remain predominantly a rural people for some years to come. We have a first hand knowledge of the conditions in country communities and sympathy for their needs. Our customs and our experience is such as to fit us for more effective work among rural people than among any other. In entering upon this work no radical readjustments to new conditions are necessitated. The proportion of workers engaged in our city missions—past and present—who were by experience and temperament especially adapted for the work is in my judgment rather small as compared with the number which were and are so engaged. For the greater part who enter upon the work very generally a period of apprenticeship is necessary to adjust themselves to new conditions and problems. Notwithstanding these natural advantages in favor of rural work the number of workers engaged primarily in rural mission work and the effort generally put forth is quite out of proportion to the work done in the city. We do not mean to infer that the efforts put forth in the city missions have not met with a degree of success.

Nor can we justly criticise the entrance of the Church upon that work. For the call of the cities has been the most persistent in our minds in the past and had we not entered upon that work, it is not likely that we would have expended the same effort and means in any other field.

Conditions may arise from our interest being centered upon rural work that might prove to be a partial hindrance to the future success of our work in the cities. There might possibly be a withdrawal of interest from these places where active work is being carried on. Such would be unfortunate. We feel however, that such need and ought not be the case. For the means necessary to carry on rural work would be small as compared with that needed in city work. Then again, the number of workers (giving most or all of their time) required would not be as large for each field as that required in city work. Many of the workers entering this field might probably not feel qualified to enter city work. Thus we would use and hence develop some of the talent in the Church that is not used in as large or effective a way as possible. On the other hand we need the city work to employ the spiritual activities of those who have a vision of the need there and whose sympathies and interests are there and are qualified for the work. In brief, the more lines of activity and the more varied the fields the more talent will be employed and the more accomplished for the Master. We would of course do well in seeing that no well-established and successful work should be made to suffer for lack of workers or means by so doing. In entering upon such work the Sunday school must, as it has in the past, play an important part.

One of the desirable results obtained by entering upon a more zealous campaign for rural evangelization would be a strengthening of the older churches. We generally recognize that spiritual exercise enhances spiritual growth and prepares for larger usefulness. Many will recognize that not all of the talent of the Church is employed as fully as it should be. The Sunday school since it employs the activities of a considerable number of workers as superintendents, choristers, teachers, etc., is a good institution for training workers in Christian service. Some of our missionaries in the foreign field received some of their first experiences as workers for the Kingdom as teachers and superintendents of a Mission Sunday school in one of our Western States. The employment in such activities can not but result in strengthening the work in the older congregations.

Garden City, Mo.

"We have our banner unfurled in ninety-eight different communities (of Nevada) that I know of, and are giving the people some sort of religious service. In a number of cases this amounts only to a Sunday school or an occasional visit of a minister, but it is all that the people can support at this time."

Y. P. B. MEETING

(Continued from page 635.)

THOUGHT PROVOKING FACTS

The following statistics are taken from surveys made of the religious conditions in certain sections of four states. These statistics are only a few of the many gathered by the Board of Home Missions of the Presbyterian Church to whom we are indebted for the same. While these surveys cover only a few counties in each of these states they will give us a general idea of the religious conditions to be found in this country. There are undoubtedly some counties that would show conditions to be far more favorable, and on the other hand there is no doubt that there are sections of the country where they are worse. These facts may give us some material for discussion and suggest some lines of investigation in our own community which will reveal conditions that will make an interesting and fruitful discussion.

Indiana

A record of 232 churches for the last ten years shows that 38.6 per cent. are growing, 13.6 per cent. standing still, and 47.8 per cent. losing ground. Tippecanoe township, Marshall Co., has 1222 inhabitants of whom 88.2 per cent. are not church members, 3.4 per cent belong to churches not regularly organized, and 8.4 per cent. to four township churches. Marshall county has 29 denominations represented. Out of 82 churches in Boone Co., 17 have resident pastors, 50 have non-resident ministers, 27 of these have ministers living outside the county, and 15 have no ministers.

Illinois

Out of 163 country churches 44 per cent. are growing, 26 per cent. are standing still, and 30 per cent. are losing ground. In a territory covering 1764 square miles the people who live on farms, 47¼ per cent. are owners, and 52¾ per cent. tenants.

Pennsylvania

In 53 communities the informal meeting places of the people was found to be as follows: Stores, 46%; Pool rooms, 12%; Post office, 12%; Y. M. C. A., 6 %; Streets, 6%; Saloons, 4%; Hotels, 3%; Railway stations, 3%; other places, 8%. Out of 167 country churches in eight counties, 50% are growing, 26% are standing still, and 24% are losing ground. In 53 rural communities the population is 124,208. Of these, 52,167, or 42% are church members, and 72,041, or 58% no members; 36,595, or 29% actually attend church while 87,613, or 71% are not there.

Missouri

The record of the country, village and town churches for the last ten years in Knox, Adair and Sullivan counties shows that 26% are growing, 8% stationary, 24% losing, 19% dying, 11% dead, 12% organized. Of the 159 churches in these same counties 3 country churches have resident pastors and **80 do not;** 13 village churches have a resident pastor and **42 do not;** of the town churches 13 have resident pastors and **8 do not.**

H. F. Reist.

THOUGHTS FOR THE PREPARATION OF THIS TOPIC

You will notice that we have put but a few scripture texts in our outline. In fact we thought that you are familiar with the texts that call for the needs of giving the Gospel wherever there is a soul to hear. All our outlines on mission topics will furnish some of these texts. We made a bare outline of one argument for giving attention to our rural districts. This outline must be filled in with facts and statistics from the field. We trust you have been investigating the subject as reports have come in from our frontier Church workers, in Canada, and the various districts, east and west, north and south in the United States. Carefully read the articles found in this number. Hunt up the May number and read the Article entitled **"Work,"** by Kate Blosser, also the editorial by Bro. H. Frank Reist in the same number, and an article entitled, **"Responsibility of the Rural Church for the City Mission,"** in the April number. If you want more definite material, assign some one the task of looking up districts. Write letters to those engaged in some work of which you wish to know about. Inquire about the conditions of those who have made a tour of the fields. Look over the articles in the "Gospel Herald" that refer to this phase of work. Study the correspondence pages. Pray for an open heart and a consecrated intelligence and try to bring the field clearly before the meeting.

THE ROUND TABLE

Mechanicsburg, Pa.

I shall endeavor to give a brief account of the work done by the Y. P. B. Meeting at the Slate Hill Church.

We have no organized meeting. Have no superintendent neither is the work in charge of a program committee. A leader is appointed to serve for two meetings, then another is appointed.

We use the uniform topics as outlined in the Christian Monitor. The suggestive assignments are given to individuals to speak upon as best they can. Then we have open discussion, but there is not yet the freedom to take part we would like to see.

Our meeting is held every four weeks. We have good meetings but realize that a greater interest could be aroused and more work be done.

Henry C. Hertzler.

A missionary went into a certain section of Wyoming, and one of the old-timers grasped his hand and looked wistfully into his face and said: "Sir, we have waited twenty years for you." "Why was this? Not because the missionary societies were not doing their part, but because the churches had allowed the missionary treasuries to become empty."

"The report is being circulated that the Turks are planning to irrigate regions in Mesopotamia at a cost of $150,000,000.

FOODS AND THEIR VALUE
VIII

J. S. Slabaugh, M. D.

All organic foods can be classed under three heads: proteids, carbohydrates and fats. The proteids contain nitrogen and are spoken of as nitrogenous or albuminous. The carbohydrates are the sugars and starches and contain no nitrogen.

Fats including oils are great heat producers and are therefore desirable food in cold climates or during winter in temperate climates. The Esquimau drinks his whale oil and eats blubber with as much relish as the boy in temperate climates takes his bowl of milk and bread. It will at once be evident that foods containing much fat or oil is unsuitable during hot weather. Pork and mutton contain a large amount of fat and should not be eaten to any great extent during the summer. I frequently have had patients in my office whose trouble originated from eating too much pork during the summer months. Certain nuts contain a large per cent. of oil. Foods containing much oil or fat are apt to become strong during warm weather, butter furnishes an example with which we are all familiar. This is due to a chemical change that takes place in fats and oils.

Carbohydrates are the foods which give most of the energy in the body. They supply heat and muscular energy. Potatoes are valuable as a food on account of their starch which can be transformed so as to produce energy. Rice is nearly all starch. Corn contains more of a mixture, containing all three of the foods mentioned above. It is therefore a better food than rice or potatoes, if served as hominy or mush. Horses fed on corn during the summer suffer more from heat than those fed on oats. This is due to the vegetable oil in corn. Oats contains a good per cent. of albumen and is a valuable food. The various breakfast foods on the market are principally starch, some contain considerable albumen.

Proteids are the builders. They supply food to build up the constant waste that is taking place in the body. Experiments have been made on dogs by feeding them on foods containing no albumen. They soon began to emaciate and in about three months died of starvation with plenty of food about them. These experiments show the necessity of having a mixed diet. The proteids are furnished to us in lean meat, cheese, peas, beans, eggs, peanuts, etc.

Eggs are not as valuable as often thought to be. About 18 eggs per day are needed to supply the sufficient amount of nitrogen. Peas and beans contain a large per cent. of albumen and some starch. They will readily take the place of meat and are much cheaper. Wheat is the most important cereal on account of the albumen and starch it contains. However, in order to derive the most nourishment from wheat the whole wheat should be taken and ground. This gives the graham flour. The patent flours on the market today make a very light bread but lack much in nutrition. There would be less digestive trouble if we were not all so anxious to have the bread so light and white. Cheese is rich in albumen and is an excellent food if taken in moderate quantities.

In our usual way of preparing a meal proteids are taken in excess. This throws a large amount of extra work on the liver as it is here that the excess of nitrogen is prepared for elimination from the blood—a work completed by the kidneys. This has been given as the reason why so many men have liver trouble later in life.

Most of the green vegetables, such as lettuce, cabbage, onions, radishes and others serve to stimulate the appetite and have small food value in themselves. They are however valuable on account of the stimulating effect on the system.

Nothing has been said in this article from the standpoint of digestion, a subject not to be neglected in selecting one's diet, especially since so many persons complain of indigestion in some form.

Nappanee, Ind.

PRAYERS FOR SMALL CHILDREN

Now I lay me down to rest,
Angels guard my little nest.
Like the wee bird in the tree,
Loving Father, care for me.
Glad and well may I awake,
This I ask for Jesus' sake.
—Grace Banks Griffith.

Jesus, keep me all the way,
While I sleep and while I pray;
Good and gentle I would be,
Jesus, make me more like Thee.
Bless the dear ones that I love,
Guard them from the skies above;
Let me be Thy child alway;
This in Thy dear name I pray.
—E. Louise Umlauf.

Thank you, God, for all your care,
For things to eat, and things to wear;
My papa, mamma, good and kind,
Help me to always try to mind,
And grow a better child each day,
Like Jesus, in whose name I pray.
—Mrs. John H. Dunham.

PARENTAL SUGGESTIONS

The error of using negative suggestion against wrongdoing and keeping things to be avoided prominently before the mind of a child is well illustrated in a case I observed a few years ago. A mother was very anxious to bring her son up in the way he should go and began early on some of the prohibitions. I often heard her say to visitors in the boy's presence, "I have promised Harry a new gold watch if he does not smoke or chew tobacco before he is fifteen years old." "Harry is to have a pony if he never drinks liquor before he is seventeen." These and other things he was not to do were kept constantly before his mind. Little was said about the good and great things he would do, or about reading and going to school. Before Harry was fifteen he was seen smoking on the street, and before he was seventeen he had tasted intoxicating liquor.

This I regard as a rather extreme case, but it was a real lesson to me. There is no doubt in my mind that the prohibitive suggestions worked evil for that boy. I looked about for examples of positive suggestion and noticed that some mothers were constantly talking about school, mentioning college, telling what Tom or Ralph or Mary was to do when he or she went to college, or got through college; little was said about what the boys and girls were not to do, but much about ambitious plans. The children of these families did get ready for college and did go, and did not get into bad habits.

One may notice that when much is said in a family about getting married, and little about education or being fitted for good work, the boys and girls marry early and have little schooling. If dress is the main theme, and morals and manners and laying aside for a rainy day but lightly noticed, the young people will have fashionable clothes, though they have little else. If mother's and father's plans all provide for church and Sunday school, if going there is often mentioned, nothing said about going or not liking to go, the children will find it possible to attend church and Sunday school without urging.

True, there are exceptions to all this, yet in large measure, whatever is the positive suggestion in the family affects the choices of the children. To make prominent what is not to be done, is to call attention to it. Moreover, it is characteristic of human nature to need suggestion and help toward finding something definite for the hands and mind to do. To make "don't" the one word of command or advice is to leave the hands empty and aching for something to do; it is to leave the mind without suggestion save that of the evil against which warning is given.

Then the more we make positive suggestion for right doing, fill the lives of young people with plans for that, the better for the young people.—Mother's Magazine.

"About ten times as many people are divorced as become missionaries.

Current Events

The International Radio Telegraph Conference which recently concluded its sessions in London adopted some timely recommendations for the control of wireless telegraphy. Among them are: Regulations to prevent interference in crowded areas, designed to make wireless telegraphy of the greatest possible use in saving life and property at sea, and making it also more valuable commercially. Every hour all ships must remain silent for ten minutes listening for distress calls. The distressed ship shall control the magnetic field of her radius and should many ships answer her distress call she shall determine which shall remain quiet, thereby avoiding confusion. Certain wave lengths were adopted for commercial business. Weather observations are to be given the right of way over commercial dispatches. A code governing the interchange of business between rival companies was adopted which are no longer permitted to disregard each other.

After a trial lasting nearly two years, nine Camorrists, a criminal secret organization similar to the Black Hand of this country, were found guilty of murder and were sentenced. This society has been active for a number of years, but it was difficult to secure evidence against it. The direct accusation that brought to light its operations was the murder of Cuocolo, a member, and his wife. The Italian authorities found it hard to get evidence, but one of the Camorrists, Abbatemaggio, turned informer, and his evidence finally led to the conviction of the prisoners. A specially built iron cage was erected in the court room in which the prisoners were confined. Another cage, guarded by police was used for the informer. Forty-two prisoners originally were brought to trial, but only nine were convicted. One of those found guilty was a Catholic priest.

The Inter-State Commerce Commission after an investigation of the express companies that extended over a period of about three years has just published its report, which makes in all about 600 printed pages. The investigation shows that the thirteen express companies that do virtually all the express business of this country are one hugh family with the railroads over which they operate intimate members. The Commission orders that important changes be made in their business methods and that a reduction of 20 to 30 per cent be made in the charges on small packages; that the weight and distance to be hauled shall determine the charges. Other changes are recommended that will be to the interest of the public. It is to be hoped that we will soon have relief from the almost intolerable condition of the present system.

On July 2 Melvin Vaniman, the engineer on the ill-fated dirgible airship in which Walter Wellman, the journalist, attempted to cross the Atlantic, met a tragic death in his second attempt to cross the Atlantic in a dirgible. He constructed the airship, Akron, and with a crew of four men sailed from Atlantic City early in the morning. The airship rose higher and higher until it reached an altitude of about 2,000 feet when it burst and plunged into the sea killing the entire crew. The accident is attributed to the failure of some of the valves that control the pressure of the gas in the balloon, to operate.

Bubonic plague has appeared in Cuba and Porto Rico. The first case appeared in Cuba July 3rd. It is reported that three other persons died of the disease shortly afterward. The authorities of San Juan, Porto Rico, are waging a war upon the rats, carriers of the dreaded disease. Thousands have been killed for which a bounty of five cents is being paid.—The rebellion in Cuba under the leadership of Estenoz, has shown very few signs of activity since the death of the leader. Refugees who had fled to Santiago for safety are again returning to their farms and plantations. Several of the American battleships have sailed for their home stations.

A double explosion in an English coal mine resulted in the loss of at least sixty-five miners, and is thought by some officials that the total death roll will reach eighty. A number of the men lost their lives while attempting a rescue following the first explosion. A second explosion followed worse than the first killing most of the rescuing party. Three minor explosions followed but despite this party after party of rescuers entered the mine to aid their comrades but found only dead bodies. An accumulation of gas which was ignited by the firing of a shot is thought to have caused the disaster.

A decisive battle was fought July 3 between the Mexican troops and the rebel army commanded by Orozco which resulted in the defeat of the latter. Orozco retreated northward followed by the government troops. It is reported that he intended to move westward and carry on guerrilla warfare and eventually get possession of a Pacific port and there seek a supply of ammunition from abroad. However a large Federal force will intercept his westward march and endeavor to capture his army. Indications are that the backbone of the revolution has been broken.

A new school is to be started in New York state next fall for the purpose of teaching women to be carpenters, builders, and bricklayers. It is said that forty women have already enrolled for a two years' course. New York has at present three women master-builders doing business.

BIBLE STUDY

(Continued from page 628.)

III. The Rounds of God's Mercy.

1. His promises to Abraham, Isaac and Jacob.—V. 42.
2. His promises concerning the land, both as to its possession and its fertility.—Vs. 42, 43.
3. His covenant with His people.—V. 44.

Note.—God is just in judging sin, and not breaking the covenant with the Fathers. He included the warnings in the promises. He is not unjust in forgiving sin and staying the judgments, for those who turn away from sin to do His will are righteous. (Cf. Ezek. 33).

IV. The Blessings of Forgiveness.—V. 45.

1. The people restored to the land.
2. The land promised to the fathers returned to their children.
3. The Lord accepting them again to be their God.

E. THE AUTHORITY OF THE LAW AND THE COVENANTS.—V. 45.

1. The statutes, judgments and laws are of God.
2. They are in force between God and His people.
3. They were given with Moses as mediator.
4. The time and place of the law. Mt. Sinai.

In this section of the law, it is possible to see that God binds Himself very definitely to the law that He has given to His people. His own faithfulness depended upon His recognizing the law that He gave and respecting it in all of its details. For Him not to regard the transgressions of the laws which He gave, would have meant the disregard of Himself by His people. He was as faithful to His laws regarding transgression as He was to the reward of obedience.

The tenor of the whole law, both the blessings and curses is seen to have been to keep the people near to the Lord. The judgments are unrevealed in the light of chastenings—reprovings for sin which were intended to correct the evil doer and return him to the blessings of the Lord. There could have been no malice on the part of God in trying to make Himself a greater blessing to His people and in keeping them in the place of happiness and prosperity. That man who loved sin might have said that God was a hard master; but the one who viewed things in the light of righteousness would say that God was just in everything that He said and in all of His works.

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CHRISTIAN MONITOR

SEPTEMBER, 1912

WHAT ARE YOU DOING?

What are you doing to make the world better?
Say! What are you doing I ask?
Are you helping the ones who are bound by a fetter?
Are you easing life's wearisome task?

Are you singing a song, as you're passing along?
Have you eased some heart of its pain?
Would you be missed, from earth's vast throng?
Or have you been living in vain?

Are you sowing the seed of the tangled weed?
And expecting wheat to grow
When the summer is past, and the harvest at last
You will reap just what you sow.

The laws of the universe are this,
Each thing must create its kind,
A frown for a frown, a kiss for a kiss,
And they never will change you'll find.

So if you've been sowing the weeds that are growing
Along the pathway you have trod,
Oh! hasten today, uproot then I say,
And plant some heartease in the sod.

—Arthur H. Schilke.

SELECT READING

"THE CHILDREN OF WAR"

General Sherman's remark that "War is Hell" has passed into a proverb, because it is universally recognized as a forcible expression of a very serious fact. But, while it is of course an exaggeration in itself, it does not tell all the evils that result from war. The New York Mail has done good service for the cause of peace by calling attention to some of the evil consequences of war in the following article:

War has had many children since the world began. Some of them are dead now, but others are alive.

War's first-born was slavery. The savage who conquered his neighbor in the forest killed him as a matter of course, but he made captives of his family and his dependents, and these captives were slaves. By and by it became so profitable to hold slaves that conquered men were not killed, but spared for a fate worse than death. And in the measure that war throve and spread and became vaster and more dreadful, slavery spread and flourished, too. It was but yesterday that we ended it in America; and it is not yet gone from the earth.

War's next child was pestilence. She was hideous! But not so hideous as slavery. She follows war like a shadow. With the wings of the vulture, she hovers over the camp. Born on the battlefield, she flies over all the world for that point of vantage and her victims vastly outnumber those of war itself. She is so closely associated with his blood-stained parent that it is probable that if war were no more on the earth there would be no more pestilence as long as the world endures.

Then famine. This sister came later than pestilence, and her ravages have been more dreadful. In this age and quarter of the world we do not have famine in the same guise as that in which she visited the middle ages and still visits Asia. Our people do not die and rot upon the streets, as in Lucknow or Nanking. But famine stays longer with us when she comes. She visits us in unemployment and adversity. She drags out her curse over the years. The crust may not be wanting; but the horrible waste and charge of the armaments, upon the western world, withhold from the mouths of countless thousands the nourishing food to which their hard toil entitles them. Famine, as the child of war, means for us the untold billions that are squandered on battleships which in a few years are junk to the robbery of legitimate industry.

Hatred between peoples, fratricidal enmity, is another child of war. This ugly sister of pestilence and famine we have had with us many years in America. Even to this day, after half a century, she waves her bloody shirt in the halls of Congress.

Then there is arrogance, which is war's legitimate offspring; and deceit, for all is fair in war, and the student in the military academy is taught first of all to fool the enemy with all manner of lies, the baser the better.

And arson and pillage—are they not the children of war that survive to this day? Last of all, the ultimate breeding power of war has been well expressed by one who said: "War is the father of more wars." Never was there a war that did not leave its offspring in hatred that had somehow to be worked out. The world is full today of wars that are merely awaiting their declaration. The state of Europe is more like war than it is like peace. Every dreadnought, every added regiment of the mighty armaments, is a war-child of the monsters that Napoleon and Bismarck let loose upon Europe.—Sel. by S. P. Yoder.

HOW WORRY KILLS

Modern science has brought to light nothing more curiously interesting than that worry will kill. More remarkable still it has been able to determine from recent discoveries just how worry does kill. It is believed by many scientists who have followed carefully the growth of the science of brain diseases that scores of the deaths set down to their causes are due to worry—and that alone. The theory is a simple one, so simple that any one can readily understand it.

Briefly put, it amounts to this: Worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the other organs become gradually injured, and when some diseases of these organs arise, or a combination of them, death finally ensues.

Thus worry kills. Insidiously, like many other diseases, it creeps upon the brain in the form of a single constant, never lost idea, and, as a dropping of water over a period of years will wear a groove in the stone so does worry gradually, imperceptibly, and no less surely destroy the brain cells that lead all the rest, which are, so to speak, the commanding officers of mental power, health, and motion.

Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worriment the brain can cope with, but the iteration and the reiteration of one idea of a disquieting sort the cells of the brain are not proof against. It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds with mechanical precision, with never a sign of a stop or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, diminishing the vitality of the delicate organisms that are so minute that they can only be seen under the microscope.—The Continent.

A CLEVER RETORT

A business man of New York city, who is today one of the stanchest supporters of the Church, came one evening during his boyhood from a place of amusement, where he had been entertained by a friend, to the latter's club. Here he found a group of men playing cards for money. When they were invited to take a hand, the lad refused; whereupon a famous military man, who also became a conspicuous political figure, being one of the party engaged in gambling, said with a sneer, "Perhaps your mother doesn't know you are out." The bright boy, his face mantling with a blush of indignation, instanly retorted: "Yes, she knows I am out. She supposes that I am in the company of gentlemen. I see I am not, so I will go home to my mother." Here was a combination of courage and wit which stood the lad in good stead. Not every young person would be ready in speech under similar trial, but every one may be equally brave in turning from solicitations to evil.—The Christian Advocate.

WHAT BECAME OF A LIE

First somebody told it;
Then the room wouldn't hold it;
So the busy tongues rolled it
Till they got it outside.
When the crowd came across it
They never once lost it,
But tossed it, and tossed it,
Till it grew long and wide!

This lie brought forth others—
Dark sisters and brothers,
And fathers and mothers,
A terrible crew.
And as headlong they hurried,
The people they worried,
And bothered and flurried,
As lies always do!

And so, evil-boded,
This monstrous lie goaded,
Till at last it exploded
In sin and in shame.
But from mud and from mire,
The pieces flew higher,
Till they hit the sad liar,
And killed his good name!

—The Christian.

"One general missionary in North Dakota says that there are eight whole counties where people are going in by the thousands and where towns are springing up in every direction, and the call is insistent for work to be started at many points. Still, he declares, there is yet to be planted the first English-speaking church of his denomination."

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LEAVES FROM A SEA DIARY

I

J. W. SHANK.

March 1st

It is sunset when the "Highland Rover" draws anchor and moves with easy motion toward the open sea. Twilight comes rapidly over the level stretches of landscape giving the scene a suggestion of loneliness. We speed on; the land recedes farther and farther away; and I hear the noise of human voices and the barking of dogs growing fainter and fainter. The waves still roll on the beach, but their sound is muffled and I hear it but faintly. It is dark now on land but the full moon is showing an inviting pathway of silver across the mighty deep. A few stars are trembling in the sky; the ocean breeze is coming fresh from far away. The lights glimmering on the shore are sinking and disappearing one by one. The last dim bit of shore line is gone and the last light flickers once, twice and is no more.

Will I see the Southland again? I know not. No tears to shed because I am going home; but I must breathe a prayer and heave a sigh for this country which I have learned to know. It also is God's country and He cares about the hearts that throb here.

March 2nd

The eleven passengers of our department of the big sea house are settled down for a long trip of three weeks. Some have settled to their cabins, as is the usual custom at the beginning of a voyage. In a few days all will reappear in the dining room and the "discomforts" will be largely forgotten. If each person were to give a sketch of his life in his former environment there would be an interesting variety. The native Argentinian could enlighten us regarding the land of his birth, because he speaks excellent English. The quiet Irishman could tell long tales about commercial life in Ireland, England or Argentine. The young Englishman who is returning from a four years' experience, can give you his views either of England or South America. The English merchant and his wife, who are returning from a flying trip to Buenos Aires have much to say about their bad impressions of South America and more to say about the grandeur of old England. The two young Danes just returning from four years' agricultural life in Argentine can tell you in broken English that Denmark has for them the greater charm. The big section boss and wife from California can give some interesting sketches of western life also some jottings from Mexico, South Africa, or Europe. The lonely German boy from New York can tell you that it is better to stay at home, as your parents advise, than to join the money seekers in **Argentine.** And the other lonely American listens and asks questions and tries to find the right pigeon-hole for the variety of things seen and heard.

A Shark Caught by One of the Ship-men

March 8th

Suddenly the throbbing ceases and the steamer stops—away out in mid-ocean. "Something wrong with the pumps," say the ship-men. "It will be a matter of six or eight hours." There is little for the passengers to do but to sit and wait. To be sure the big, heaving ocean is here as grand as ever, but we have already spent a week looking at it.

Presently the first steward comes to the rear of the steamer, carrying in his hand a rope, a big meat hook and a chunk of beef lungs. He is going fishing. Before long a big monster of some kind comes playing about the steamer. It comes near the surface of the water, its body glistening like silver. It has a huge fin on its back and two large ones at each side. After a while another comes, and another, until there are four. They see the meat in the water but seem afraid to touch it. But, like all things that dally with temptation, they come again and sure enough one is caught. Then we have excitement! "A shark! a shark! They have caught him!"

Three men tug at the rope on the end of which the shark flounders in agony. He is drawn up and soon has one end of the deck all to himself. Finally a deck hand comes with a long knife and bravely slays the giant which measures six feet in length and weighs possibly three hundred pounds.

March 9th

The sea is rough today. I sit on the upper deck trying to manage my pen, but the quivering and the plunging are almost too much for a calm hand. The sea presents an interesting picture this afternoon. Far ahead the water has a rich purple color, elsewhere it has a deep blue, except the track behind, which is a mingling of purple, green, pale blue and white. The face of the deep is writhing in millions of contortions that burst into foam where the wrinkles are highest. They beat menacingly against our big sea-house, but she speeds on with stately motion.

Variety is the spice of sea life. Several million porpoises chose to amuse the passengers for awhile this afternoon. They appeared on all sides of the steamer and could be seen for miles before and behind. They seemed to be emigrating to the northward. Sometimes they swam near the surface and every few minutes would leap out of the water six or eight feet into the air All were about the same size and shape—

(Continued on page 636.)

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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AN ILLUSTRATION OF LIBERALISM:—Those who stand firmly upon the principles of Jesus Christ lament the liberalism so evident in the Protestant Church of today. As illustrations of the work of liberalism come to our notice we are forcibly reminded of the prophetic utterances in those epistles written after apostasy had already begun its work in the early Church. Peter, John, and Jude clearly saw the ultimate effect of this apostasy upon the Church at the close of this age. To the student of prophecy this inroad of liberalism is not surprising, for it has been very clearly and definitely foretold, neither is it a cause for discouragement in the light of the ultimate triumph of truth. These liberalists have, to their own satisfaction through some mental gymnastics, eliminated Christ almost entirely from their religious creed and have adopted a purely ethical code as their means of salvation.

The spirit of this liberalism is illustrated by the action of the German liberals who have a missionary society called the "General Protestant Missions Union." This Union has opened a school in China. The purpose and plan of operation is described thus in a German paper published in the Far East:

"This high school for Chinese girls, established by the self-sacrificing gifts of German friends of China, will aim at physical development, intellectual culture, aesthetic sensibility, and the development of confidence in God. Instruction in the Christian belief will be excluded from the school as a matter of principle, yet those girls who belong to a Christian Church will not in any way be interfered with or hindered in the exercise of their religious faith. The higher principles of the Chinese Kung (Confucius) and of the Old Master Goethe will constitute the basis for the point of view the school represents. In this girls' school, teachers will be educated who will be of no little importance for the work of bringing higher culture to Shantung."

The foregoing contains its own indictment as a missionary school. According to the definition of the Founder of Christianity, Matt. 28:19, 20, it does not have the marks of a missionary enterprise. If this school were established as a purely educational institution and not claim to be a religious school, we could not file so serious objections to it. But masquerading under the guise of a Christian institution and yet denying the essentials of that religion it becomes doubly offensive. What do they have to offer? Instead of the teachings of Christ, those of Confucius and Goethe. The result can be easily anticipated—simply heathenism in a slightly different and perhaps more attractive dress.

The sad feature is that this school is established in a heathen country. Professing to bring light, they lead into denser darkness. Instead of being an aid to the true missionaries of the Cross thy are a more subtile and insidious enemy than rank, Chinese heathenism. May God raise up men and women of the Pauline type to fearlessly declare the Gospel of Christ that at least some may be redeemed from sin and remain faithful to the end.

CURRENT READING MATTER:—Our lives are influenced to a greater degree than we are wont to think by that which we read. Consciously or unconsciously our thoughts revert to what we have read. The nature of our thoughts determine our character. Every thought harbored has either a direct or indirect effect upon our person. Hence the necessity of giving close attention to keeping our thought life pure.

There is an endless variety and a voluminous quantity of current reading matter to be had. The greater part of this is of a questionable nature and much of it vicious. Moral and religious agencies are endeavoring to supply good, wholesome literature to supplant that which is pernicious.

In preparing our list of periodicals for a year's reading we find it difficult at times to make a selection. We want variety, magazines that touch different phases of life in which we are particularly interested and even perhaps some that deal with a phase of life not so interesting to us so that our interest in life may be broadened and our lives well balanced. The Christian Monitor endeavors to combine some of these interests, so that the reader will find material touching on different phases of life.

The increasing interest in the Christian Monitor is gratifying. We are anticipating a still larger interest during the coming months. We have evidence to believe that there are yet a large number of homes where the Christian Monitor is a stranger. It is these homes, and especially those having one or more of our young folks as inmates, that we would like to reach. This periodical is especially intended for the young people, but contains information and matters of interest to all members of the family.

To get the Christian Monitor into more homes we make the following liberal offer to new subscribers:

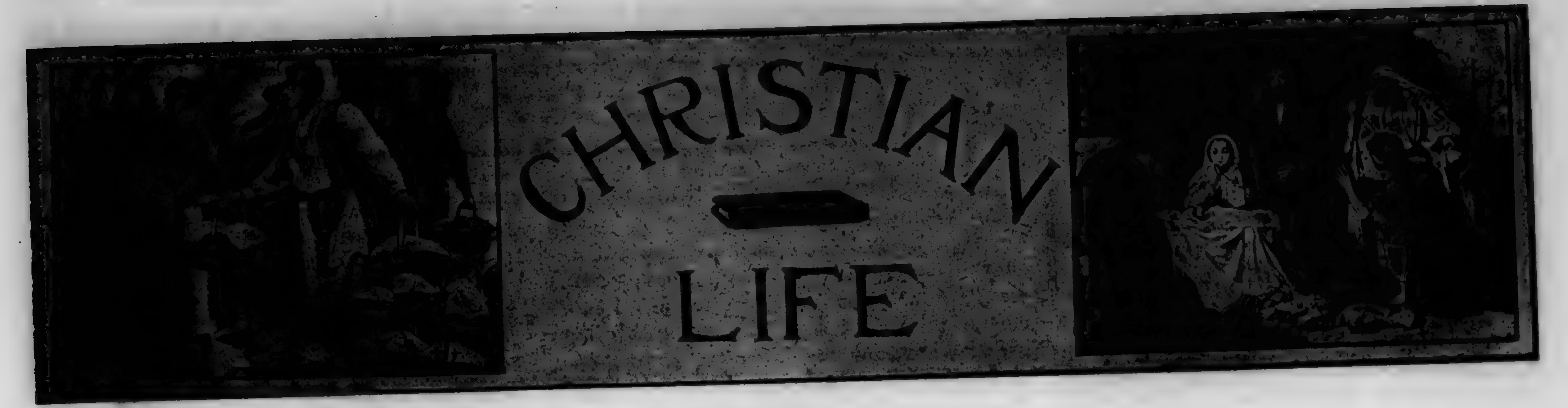
We will send the paper the rest of this year and all of next year, including a copy of the August and September issues while they last, for the price of 75 *cents*. This will enable you to secure the paper for almost one-half the regular subscription price. Make this offer known to your friends who are not taking the paper. Have a sample copy sent to them.

New subscriptions, 75 cents.

Renewals, $1.00.

In clubs of ten or more to separate addresses (new or renewals) 75 cents each.

In clubs of ten or more to a single address (sent to one person for distribution, new or renewals) 50 cents each.



CHRISTIAN LIFE

OUR RELATION TO THIS WORLD

Vesta Zook.

"Ye are the light of the world. A city set on a hill can not be hid." The Christian's position in this world is similar to that of a light. It can not easily be hidden. "Neither do men light a candle and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house." How willing the candle is to give of its light unto all, even piercing into the very darkness with its radiant beams! Does my light radiate into the dark corners of a world sitting in darkness and the shadow of death, or is it obstructed by inconsistent living, thereby having a bushel measure over it?

We are Christ's witnesses placed in this world to shine with the light He does so gladly give to us in order to lead others to this light. Are others favorably or unfavorably impressed by my light? What great responsibilities but also what grand opportunities are ours!

The ideal life is "an example in word, in conversation, in charity, in spirit, in faith, in purity." It must be completely separated from sin if it is to prove effective. "If a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work."

Christ, in speaking concerning the fulfillment of "all things" said, "Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," or at home. In thinking of this, our Savior's command, would I dare say that I have no relation whatever to the world about me every day?

Much has been written and said concerning evangelistic campaigns, but all this will avail very little until each of us feels an individual responsibility for doing personal work. This is not an altogether new field of work, but it is one which has been sadly neglected. It is hand to hand work with the souls of men and women. Acts 20:20 tells us that Paul not only preached publicly but also from house to house. Jesus told the demoniac to return to his own house and show how great things God had done for him. In Acts 17:17 we find that Paul talked daily in the market places with them that met with him.

Personal work is something which every Christian can do. It is not alone the work of a minister or missionary, it is a grand opportunity we all have. It has been said, "In an average congregation there are not more than four or five who can preach to edification. It would be a great pity, too, should all attempt to become preachers; it would be a great blessing if **all** would become personal workers."

We have no recorded sermons of the apostle Andrew, but he through hand to hand work with his brother, Peter, brought the latter to the Christ, and later Peter preached his wonderful sermon leading to the conversion of the three thousand. Would there ever have been such a sermon had Andrew not been willing to do personal work with Peter? Might it not be possible for us to do similar work?

It is possible to reach our fallen brothers and sisters with a kind word or deed or often in a financial way. The question is not, How much of my time and money do I give God, but how much of God's time and money do I keep for myself? All I am justified in keeping is what I must have for my spiritual, mental and physical development, that I may be of most use in His service wherever that may be. All that we have is but a trust from God. Are we true to the trust?

Man may not praise us for personal work but the results of it are great for God. The Master teacher spent much of His time on earth in that way, undoubtedly doing more personal work than preaching to the thousands. Do we consider ourselves above Him?

Personal work can be done at any time. We need not wait until some church leader appoints a meeting or until an evangelist comes into the community, but whenever prompted by the Spirit. Philip did personal work by the roadside with the Ethiopian, "Then the Spirit said unto Philip, Go near, and join thyself to this chariot."

When traveling on cars or in carriages listen for the voice of the Spirit saying, "Speak to that one." At a place of business we may also have an opportunity to speak with some one. We have an example of this in Mark 2:14, "And as he passed by, saw Levi, the son of Alphaeus, sitting at the receipt of custom, and he said unto him, Follow me, and he arose and followed him."

If you say you cannot do personal work, do you say you can not pray? Prayer is as much of a necessity as money and workers in evangelizing the world. Andrew Murray once said, "The work of intercession is the greatest work a Christian can do—the time we give is a proof of the interest we feel." Am I willing to pray daily for the lost about me?

A report from the great missionary conference at Edinburgh says, "The neglect of prayer by the Church at home means defeat at the front of the battle. When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the kingdom of God come with power."

Can we say with Livingstone, "I will place no value on anything I have or may possess except in relation to the kingdom of Christ." If this is our motto, the Holy Ghost will descend upon us and we will be "witnesses in Jerusalem, Judaea and in Samaria and unto the utter most parts of the earth," for the love of Christ will constrain us to help our fallen brother.

Canton, O.

SAVED TO SERVE

Rachel Herner.

We are not saved and given a home in heaven because of our good works, and yet we must work as though our getting to heaven did depend upon our works. Let us open our Bible at Gal. 6:9, 10 and read: "And let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." To refuse to do good to all men or to any man, as we have opportunity, is to grieve the Holy Spirit and to lose a means of grace. I can be satisfied only when I know I am in the way with Jesus; only when I know my hand is in His and He is leading me. One step without His leading may be fatal. To walk with God we must follow where He leads. The command is, "Be ye followers of God as dear children."

In giving the biography of some men whole volumes have been written. The three hundred years' history of one man is told in these few words, "He walked with God." Men have conquered nations, discovered continents, built cities, founded empires; and volumes are required to tell of all they have done, but Enoch did more "he walked with God." What a history! Whole volumes have said less than this. But this privilege did not belong to Enoch alone; it is yours, dear friends, and it is mine. Make it a business to serve God. In Him live and move and have your being. Whatever you do, do to His glory. You are praying to be more like Jesus, but in your carelessness let many opportunities of good pass by you daily unimproved. It is not my purpose now to tell you everything the Bible says about good works, but if you will take that blessed Book and your concordance and in some quiet evening read all the texts relative to the subject you will see that you are saved to serve.

Young men pretend that it is necessary to see both sides of life. What foolishness! I am not called upon to put my hand in the fire to see if it will burn. Remember that the tares and the wheat will be separated at the judgment day, if not before. Sowing to the flesh and sowing to the Spirit invariably lead in diverging paths. The ax will be laid at the root of the trees, and every tree that bringeth not forth good fruit will be hewn down and cast into the fire. The threshing floor will be thoroughly purged, and the wheat will be gathered into the garner, while the chaff will be burned with unquenchable fire. Beware of your habits and your conduct. If a man could do his reaping alone it would not be so hard, but it is terrible when he has to make that godly father and that mother who loves him, or his wife and family reap along with him. Does not the drunkard make his wife and children reap a bitter harvest? Does not the harlot make her parents reap agony and shame? What a bitter enemy is sin! May God help each one of us to turn from it at once.

Oh, that all beloved saints could only realize the great responsibility resting upon them. God wants to use us in saving other souls which are of more value to Him than a world. Will it not be an awful thing in the day of Judgment to know that there is a soul in hell that would have been in heaven if we had only let God have His own will and way in us?

A vessel was caught in a storm on Lake Erie and they were trying to make for the harbor of Cleveland. At the entrance of that port they had what they called the upper lights and the lower lights. Away back on the bluffs were the upper lights burning brightly enough, but when they came near the harbor they could not see the lower lights showing the entrance to it. The pilot said he thought they had better get back on the lake again. The captain said he was sure they would go down if they went back—and he urged the pilot to do what he could to gain the harbor. The pilot said there was very little hope as he had nothing to guide him as to how he should steer the ship. They tried all they could to get her into the harbor. She rode on the top of the waves and then into the trough of the sea, and at last they found themselves stranded on the beach, where the vessel was dashed to pieces. Some one had neglected the lower lights and they had burned out. Let us take warning. God keeps the upper lights burning as brightly as ever, but He has left us down here to keep the lower lights burning. We are to represent Him here, while Christ represents us up yonder. I sometimes think if we had as poor a representative in the courts above as God has down here on earth, we would have a pretty poor chance of heaven. Let us have our lights burning brightly, so that others may see the way and not walk in darkness.

"Alone, amid life's griefs and perils,
The stoutest heart may quail:
Left to its own unaided efforts,
The strongest arms may fail.

"Then let us learn to help each other,
Hoping unto the end:
Who sees in every man a brother
Shall find in each a friend."

Carstairs, Alta.

THE TRANSFORMATION OF A USELESS LIFE

A friend of mine was one day passing by a vacant lot in one of the streets of Boston. In the lot were piles of stone and brick, lumber and barrels, sand and ashes. "That lot," said my friend, "is evidently a dumping place for all sorts of material, and it is a fair illustration of my life."

What my friend meant was this. All his life he had been attempting things which he had never been able to accomplish. He had done a little of this and a little of that, but it seemed so fragmentary and unsatisfactory. His business had not prospered, his family had suffered from poor health, and his life seemed to him a complete failure. All sorts of misfortunes had befallen him and he was almost ready to give up in despair.

About a year later this friend was in Boston again and passed by the same lot. What a transformation? In place of the piles of lumber, and stone, and dirt, he beheld a magnificent brown stone block several stories high.

"Ah," said the man, "now I see what those piles of stuff meant. They were the materials out of which this beautiful structure was to be made. And now I can also understand why God has allowed so many of my plans to miscarry, and my schemes to fail, and why He has permitted so many misfortunes to fall to my lot; it was to show me the folly of working in my own strength, and to lead me to commit my life into His care and keeping?"

And indeed there had been a great change in his life during that year. He had learned that the true secret of success is to make God's will first in our life, and to have no will of our own except to find out and fulfill God's plan for us. From that time to this his life has been an unusually successful one. His business has prospered, his influence has widened, and his joy in the Lord has become so abundant that he carries sunshine and cheer wherever he goes, and, I doubt not, is envied by many a half-hearted Christian.

I am persuaded that many of God's children are oppressed with the thought of their utter uselessness. Their education may have been limited, or they seem to have little natural ability, or few opportunities come to them to accomplish any work. They read about others who are being used of God to help their fellowmen, and they grieve and mourn more than the world knows, because they feel their lives are so useless.

Perhaps the experience of my friend may prove helpful to some of these discouraged ones. If it teaches you, as it did him, that God works through prepared channels, it may enable you more patiently to endure the time of preparation. And if, as in his case, the failure of your self-made plans shall bring you to the end of self, and lead to a whole hearted consecration to God, it will surely open up new doors of opportunity, and, what is better still, it will show you that the joy of resting in God's will is greater even than that which comes from the consciousness of being useful.—American Messenger.

A VISION OF PEACE

F. Pearl Coffey.

A vision of peace came to me one day,
I beheld it in the realms above;
It spoke to me in a vivid way
Of the precious Savior's love.

I beheld sweet peace in letters of white,
And a crown of gold most fair,
But our beloved Savior, too, was there,
With the thorns about His hair.

This vision of peace meant more to me
Than poets or sages can tell;
For Oh! it meant for me to be
Rescued from an endless hell.

The Spirit of Christ came to my heart,
And bade all my fears to cease,
And made the accuser of saints depart
From one who would dwell in peace.

I shall ne'er forget the sweet vision above,
Nor ne'er shall I cease to learn
Of Him who in sweet accents of love,
Caused the vision in my heart to burn.

I caught this sweet vision at home in the vale,
And in the ideal of my mind did cling,
And tho' "As a dreamer of dreams," I prevail,
I shall hail the sweet visions my Savior may bring.

I am stirred with unabated zeal
To struggle for peace on the earth,
And from this turbulent life e'er steal
Away from the scenes of riot and mirth.

We'll counteract selfish desires in life,
And the badge self-denial wear;
We'll seek to shun all evil and strife
And the burdens of life we'll bear.

With purpose divine we'll really meet
All fears and attacks in our way,
And courageously assail all evil so wrong,
With the emphatic answer, "Nay."

Stuart's Draft, Va.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE TASK OF EVANGELIZATION

The evangelization of the world has been found to be a task of much longer duration than it was at first thought. The native in the heathen land or the sinner in our own country must learn to know Jesus and through Him live a righteous life. It seems easier for many to trust in the help of human leaders or associates than in Jesus Christ. They do things because one they honor in this world so desires, and depend upon the righteousness of leaders for salvation. The convert must himself live such a life that will lead others of his own rank to desire the individual independence, rather than the bondage to others. If a large number in any country will be saved it must be done by those who are nearest to them.

Such work on such principles will necessarily encounter many obstacles that must be removed. The very thought, life, feelings, and institutions in their native elements are a hindrance. All these must be transformed. Religion is so large a part of the individual that changing one compartment of life will not be sufficient. Religion touches every possible human experience. There is nothing a man does that is not in some way influenced by his religious convictions. This is especially true of the one who is most truly conscientious.

A change in religion involves so much that cannot be completely changed by one sudden reform. To do all this nothing can be substituted for time. In the mission field in which Paul labored the converts had come in contact with the Jews and had become fairly well acquainted with the God of the Jews, at least to the extent that they were not unwilling to give Him a place in their thought. The Jewish religion had already worked some changes in their religious convictions. But even then Paul felt the necessity of a process of "glory to glory" after they were converted.

There is no royal road to missions, and before the program of missions is completed we must expect many discouraging features to be made manifest. In the minds of some these will become the most prominent features in the mission work of the Church. This is most evident in the home Church because the new adjustments that are absolutely necessary in the work cannot be appreciated so far from the place of actual work.

But with all this the outlook in missions is a hopeful one. This is especially true as compared with Paul's time when there were few strong evangelical churches established. The Gospel of Jesus Christ is still the power of God unto salvation, and the Christian Church feels as much as ever that nothing but the power of the Spirit is sufficient to do this great work.

THE NEGLECTED FIELD

J. R. SHANK

It is Sunday evening. The sun is still warm in its half-way angle in the west, as I draw in rein to chat with some men who have collected on the porch of the village store. I have come half a dozen miles to this place for a night service among these people. The men are familiar with my mission and know that I had traveled 15 miles the day before to fill appointments up the river. Why should I stop with them to chat a while? This too they instinctively seem to feel, as our conversation drifts with easy effort upon themes about religion, and life and human brotherliness. We get their point of view presently in the discussion of our topics. They are here on the village porch by force of habit, and by the power of social attraction. They have ideals too, which they are now giving because of what my coming among them suggests. They criticise the Church in their village. They find fault with the professing Christians. They complain of a lack of fellowship. They declare the castes of their village. Can I listen without a responsibility? While under the surface of complaint lies an ideal that borders on the truth, the complaint itself contains an apology for their own faulty life and an excuse for sin that savors of pride and unbelief. We point them to the need of action. It is easier to criticise people and churches than to get to work and make things as they should be. We acknowledge the truth of their thoughts and lead them to higher ones in Christ.

But the sun is now sinking behind the hills, the evening shades are approaching, the men are scattering to do their chores. We ride out into the woods and meditate a brief time till the hour for service. Some of those men are there to hear the Gospel message. A goodly number of people are out tonight. It is the time of opportunities and responsibilities. Lord, direct Thy servant in Thy Word. Inspire us with Thy message and assist us in opening the understanding of this people. Help us to make the plan of salvation plain and to lift up a standard for the people according to Thy Word. The message is given and the people return to their homes, and we take up lodging for the night.

But what of the conditions set forth by the men on the porch? Is the Church lifeless? Are the professing Christians out of line? Is true charity lacking? Ah yes, too true. We should not have come upon this scene had we not already seen its truth. In the surrounding villages and settlements there is not sufficient Christian activity to keep up the work of a church or Sabbath school. There are some bodies who keep up monthly appointments but more who have only an occasional sermon. Here and there a revival is held and the emotional nature is stirred for a season, while professions are made and baptismal waters are used. But with the departure of the evangelist, the flock falls back to its native habits of sin and inactivity. And this is why men criticise, and invite criticism. This is why they doubt religion and the Bible. This is why they thrust the problem before us as we meet them by the way.

And what is our problem? While there are those who cling to a profession in all sincerity, there is little power to pull away from the old ruts of custom that has brought on the withered life of the churches. Children are growing up without religious instruction. Habits of non-attendance at services are being formed. Pleasure seeking is taking the place of worship. Hunting, fishing, cattle hunting, and odd jobs fill the Sabbath days with thoughts that lead from the house of God. Social ideals lead to the downgrade of morals, with impurity undermining the virtue of youth. Unhappy marriages, divorces, and adulterous marriages are on the increase and hold up a false light to those who are yet in innocence. The religion of the people to be agreeable to this moral tone must lower its head and take in these things without modification. And so we find popular amusements, secret societies, questionable business, fashionable attire, whiskey, tobacco, profanity and vulgarity a common practice among those who call themselves Christian. But we will not continue this picture but will stop to inquire: Whence came this condition? What is the remedy?

Whence came this condition? We talk with old people who tell us of glorious times in by gone days when the church was full, when the preachers had messages of power, and when the people responded in their way with shouting and singing and prayer. "If we could only get back to those old time meetings," they say. They cling with pride to their church of the past and claim religion in their heart on an experience that is likewise past.

We talk with old settlers who lived in time of the Civil War when its blasting curse sowed criminal thoughts among men. When fugitives from justice prospered boldly in the hills and passed their unholy heritage of character down to their offspring.

We talk with God and listen to His Word, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," and then we wonder again as we inquire into the conditions of the churches and the people. Did those old-time churches lay a proper foundation? Was the seed sown of a whole-Gospel kind? If so, when and how did this desolation of churches begin? We know the enemy sows tares among the wheat, and we know that leaven of evil doctrine is mingled often in the children's food. Did some false shepherd come and then leave the flock to the mercy of the wolves and robbers? We ask, not to "fix the blame" on some one, but that we might learn how to take heed unto ourselves and to all the flock over which the Holy Ghost has made us overseer. Surely in the above suggestions the reasons are found. Time will test the foundation of a building, and so also will it prove the value of a doctrine. "Every plant which my heavenly Father hath not planted shall be rooted up." If we cling with pride to the old plant that is judged of God we are clinging to something dead and decaying. "A little leaven leaveneth the whole lump," and so a little of the spirit of the world in the church spreads till the whole Church is worldly unless that leaven is speedily purged out.

"The hireling fleeth because he is an hireling and careth not for the sheep." Just so the hireling system of Gospel work takes away that concern for the Church so essential to their protection. Responsibility is shifted from one to another. Gaps are left down. No one troubles to put them up unless there is money in it, and often there is not. Watching and prayer ceases. The flock gets thinner and thinner. There is not enough fleece to pay for the trouble and the wolf gets what is left, unless a true shepherd comes to seek and to save that which was lost.

What is the remedy? We believe in the power of the Gospel. We also believe that the Church is God's chosen vessel to bring the Gospel to a dying world. The remedy first of all must be a pure and whole Gospel and true shepherds whose work is blessed in a carefully guarded and regenerated church. But the land is now desolate and fruitless. Briars and weeds of sin take the place of fruitful plants. Years have passed since many well rooted evils have been attacked, and their branches shade the ground. Much patient labor and travail will be required to reclaim the field. The Gospel ax must be used. A desire for the redemption of the lost must take the place of a desire for self-aggrandizement. Patience must be in the place of spasmodic effort. There will, under the blessings of God, be results. Results are already seen in the places where the Gospel has been applied. The field is yielding fruit. But, O my Dear Reader, the plants of sin are yet so great that their tall shadows often choke out the little plants! Much is yet to be done. Who is there among us with a true vision of a divinely approved Church, that has a shepherd heart of compassion for the lost, who is ready to labor in the neglected field?

Carver, Mo.

PROBLEMS OF RURAL MISSIONS

S. E. Weaver

Is There a Need?

The first things to be determined is to know whether there is a need for rural missions; whether the ends to be accomplished justify the efforts and means expended, and whether the time is ripe for the undertaking.

In answer to the first question we believe there never was a greater need for such work than now. As communities become more densely settled the social unit becomes smaller, leaving, as it were, gaps between church centers. Also people are so engrossed in business and social pursuits that they scarcely take time to attend religious services, read the Bible or meditate upon their future welfare.

Second, when we once become conscious of the value of a soul and see the large army of unsaved about us, we are amazed and begin to realize the great need of their evangelization.

Third, since the unsaved are all about us and little done to arrest them on their downward course, we conclude that the time is ripe for larger and more effective efforts to be made for the evangelization of the rural districts. The urgent need for rural work is very evident.

We do not wish to be understood to say that these needy fields are in the rural districts only, for we believe, the city has similar conditions and problems that are just as serious, if not more so, as those in the country. The efforts and means employed in the city and foreign missions should not under any circumstances be lessened, rather strengthened. But while we are so greatly concerned about our foreign brother may we not neglect to look about us and see the needy ones at our very doors.

Is There an Opportunity?

While some attention has been given to rural missions yet we believe the efforts have been very feeble in proportion to the needs and what they should have been. We believe our Church to be especially fitted for the rural districts. Not that she may not do good work in the city, but she is primarily a Church for the common people, the class that lives the simple and unpretentious life and who are to be found in great numbers in the country. The present demands a religion that meets every-day-life conditions. Any church feeling the value of souls may see great opportunities for successful work in the rural districts.

While the question of dollars and cents ought not to be a serious consideration, yet we believe that much more work can be done in the rural districts in proportion to the amount expended, than can be done in cities. And since the winning of souls is the prime and only legitimate object of missions we may justly give this matter due consideration.

Are There Any Obstacles? What Are They?

True, hindrances will be met here as well as elsewhere. Such work is always opposed by Satan. But we have the promise of victory. (Jas. 4:7). All who enter this work need to be clothed with the armor described in Eph. 6:14-17.

People say that ours is a Christian land having the Gospel preached everywhere, that all have an opportunity to hear and be saved, and consequently we should direct our efforts in behalf of those in heathen lands. However it is a fact that we have a great many in the country, probably in our own community, who do not have the Gospel preached and do not know God, being in the same condition as the heathen.

Strange as it may seem, we have a more ready response to a call to city and foreign work than to rural work. This may be so because of a lack of a thorough understanding of the needs of the rural fields, the methods of work necessary and because the people are more scattered than in the city.

How May This Work Be Done?

While the opportunities for personal work in the country are fewer than in the city we believe there are other effective ways of reaching them. There are many neglected and abandoned church houses, many of these communities still have a remnant of a former congregation who would welcome an active, wide-awake Christian worker in their midst. In many of these places such a worker would be helped along in his effort to revive the work. Then also we have our public school houses dotting the country. Where there are no church houses the people would be willing to have these places used for religious services so long as they would not interfere with school work.

One way in which any congregation or individual may easily reach the rural people is by means of tracts, religious periodicals, etc. This would not necessitate much labor nor expense and the good resulting may be beyond our expectation. The home department of the Sunday school can do an excellent work in the rural districts.

Who Shall Do This Work?

This work should be done by a congregation, Sunday school or any religious organization. But when such organized bodies fail or refuse to act the work must necessarily be done by individuals. However we believe that congregations should and in most cases will be willing to reach out from their church as a center and conduct services in neglected places. The Sunday school may very profitably expend part or all of the receipts above expenses in extending the work among the unconcerned. Such attention on the part of Christian workers may influence many who might not be reached in any other way. Above all may we remember to do personal work as opportunities come our way, and show to the unsaved that we are not only concerned about our own salvation but that we also have theirs at heart.

Osceola, Ind.

THE WELSH MOUNTAIN INDUSTRIAL MISSION

II

J. S. Musselman

Industry

It is encouraging to see the number of those who are willing to get down to steady, hard work, increasing. Nature was against the negro in Africa. She fed him and clothed him. Everything pertaining to his physical well being was at his hand and called for no expenditure of labor on his part. He was spoiled in the South. They depended on their masters for support. They were not paid wages but were supplied with food and clothing by him whom they served. He was spoiled in Lancaster county. All he had to do was to go down in the valley and ask first for meat, then potatoes, then flour which was followed with almost anything you could think of, often ending up with a little feed for the old "plug." He soon discovered that he could make a better living begging than any other way. They would reason as some do today, "Why should I work when I can get more begging?" To earn $1 in ten hours was not so good as to beg $4 or $5 in less hours and at the same time be his own boss. A few girls will yet be idle and deprive themselves of the comforts of life and go begging rather than work in a valley kitchen for less than $2 per week and board. "Mr. Musselman, try and send me some one. Anything that looks like a girl." That kind of a house-servant is worth $1.50 per week. A good girl can get $3.00 to $4.00. The mission had a pile of light chestnut poles to be cut into stove wood on hand all last winter. No man would touch it for 75c per cord (we could not afford to pay more) and many went to the valley where help was freely given by their "good friends." There is a growing number who refuse to encourage the vagabond by lavishing such unwise kindness upon him, but there are some who would rather believe his cry of "no work" than a half-worked-to-death and non-paid mission force.

Carpet Factory—Three Looms

The mission with its fifty acres of tillable land is endeavoring to supply and encourage honorable labor by farming corn, hay, wheat, potatoes, cabbage, strawberries, raspberries, blackberries, fruit and the manufacturing of brooms and carpets. In addition to this there come constant calls for help from the farms in the valley and jobs from the towns which we try to supply before our own. The industry of the mission needs some one to launch out more extensively. The acreage should be doubled at once and the broom and carpet departments should be made to turn out the present annual out-put in a month. The demand is here and there are enough trusty men to back up a big enterprise with plenty of floating labor to help out. There is no trouble to get fifty colored folks into a strawberry patch by four o'clock in the morning. There is a good opportunity for some one to get down to business in a business-like way.

Education

The literacy of the Negro has risen from five to about sixty per cent. in less than fifty years. This is true on the mountain. Twenty years ago only five out of seventy children could read and write. There is an increasing interest being taken in educating the children and while the parents are not in a position to encourage home study, yet they get the stick after them and the number is few who cannot read nor write. They attend the Mt. Airy school close to the mission, constituting nearly half of its enrollment and three other schools. We hope the present agitation for a school for colored children only will carry as a competent colored master would have plenty to do. Rev. Hagler is a ready scholar and his life is being given to help his two daughters and son to the same end. The oldest daughter is a graduate of Scotia Seminary, North Carolina, and taught school last winter until the accident of a broken limb befell her with a number of others at the Teacher's Institute in West Chester. The others attended Ingleside Seminary, Va., and Albion Academy, North Carolina, last winter. But that educational desires are not what they should be, is manifest from the lack of interest taken to hear noted speakers who come to the mountain occasionally.

Religion

More than two thirds of the entire Negro population is related to some church, principally Baptists and Methodists. St. Peter's African M. E. Church was founded in 1787. A minister served them and a church organization was formed, but the building was destroyed by fire some time since. In 1885 Price Supplee, a Friend, became interested in the spiritual welfare of the colored. A chapel was built but the parsonage was never completed. The American Sunday School Union then secured the possession of the property and have since turned it over to the Presbyterian Church with Rev. Hagler in charge of Sunday school and preaching services. The mission held Bible reading in the shirt factory every Tuesday night and preaching as opportunity afforded. Personal work and visitation work was freely done. The Tuesday evening service is discontinued and we have a Sunday afternoon preaching service instead.

Results

First, The mission has proven to be a decided blessing to the workers. It is a rare privilege to be a mission worker. The most illustrious names ever spoken by human lips are to be found in mission records. The holiest and best men that ever graced this earth, are those who have devoted their life to the cause. The greatest testimonies and eulogies of the world are given to the God-ordained missionary. Jesus assured Peter that missionary work was not "leaving all" as he thought, but that of "receiving a hundredfold now in this time." To this "receiving" the workers here can all testify. Besides this blessing which comes to the worker, the Welsh Mt. Mission has been a training school. This is evident when one considers how her workers are called to higher spheres of usefulness and sees the influence they are wielding in the Church.

Broom Factory—Elmer Boots

Second, The mission has proven to be a decided blessing to the Church. While the individual workers are being trained, the Church is receiving the blessing of the labors of trained workers. Missionary work has been brought to the attention of the people and broadened and deepened her sympathy for those unfortunate in life. Inclined to be selfish and self-centered, the Church has given liberally to the cause and is now making rapid strides in missionary endeavor. There are about twenty of our young men and women in active service scattered throughout the United States and Canada and across the briny deep. While none of these could leave with the blessing of the whole Church upon them, and while the first missionary has yet to be sent out by the whole Church, yet there is a healthy growing condition speeding the day when more missionary enterprises shall be established and the whole Church shall preach the whole Gospel to the whole world.

Third, the mission has proven to be a decided blessing to the community. The last three months we have paid out in cash to colored men, women and children, $552. 66 and have taken in $2,569.67 in merchandise, brooms, carpets and farm products. Our daily cash sales over the counter are running from $15 to $20, except on Saturdays when it reaches $40. We have paid out as much as $25 and $30 cash for chestnuts and huckle berries in one day. The influence of the mission is seen by those who do not come up to her standard in the way they try to avoid notice. Try and picture to yourself the condition of society today had Jesus Christ "the light of the world" never appeared?

Then we let it with you to portray for yourself what might have been the present state of affairs, the history of the past 15 years and the prospects of the future had "the light" never appeared as it did on this mountain. Words fail to express the good that has been done and the evil that has been undone by the establishing of the Welsh Mt. Industrial Mission and the kindly acts of many of whom no personal mention is made.

Fourth, The mission has proven to be a decided blessing to the county. The judges of the Lancaster county courts are loud in their praise and estimation of thousands of dollars saved the county. True, occasionally cases do yet come up before them, but not out of proportion to other sections. Farmers in the valley are beginning to realize that the Negro is a valuable asset rather than a burden and they in turn are becoming dependent on him. Traveling salesmen who have avoided the mountain, are now glad to get on it on every regular trip.

Present Conditions

There is not one colored person who makes any Christian profession or shows any loyalty at all to the Church. There is not one in whom we have any reason to believe that they do not touch the intoxicating cup. But several deserve praise for not "being among wine bibbers," and thus

Corner of Carpet Show Room —Twenty-five Selections not on the road "to poverty." A few white neighbors still continue to sell hard cider to the people. The homes are scarce where the parents and children do not use profane language. Tobacco is freely used by old and young of both sexes. Morality is low and numbers live together yet unmarried. During the past year there seemed to be a law-suit epidemic. Several boys were sent to the Reformatory and several more men put into jail. Cases of assault and battery, fornication, rape, theft, slander were tried at the squire's office constantly. It appears as though such business is welcomed by some as the cost is frequently thrown on the county. If they would be made to pay for their own evil deeds it would soon put an end to much of this nonsense.

Store Room

"Be ye strong and work: for I am with you, saith the Lord of hosts."

New Holland, Pa.

RURAL MISSION WORK IN OREGON

Charles E. Mitchell.

In taking up the theme of rural mission work we are at a loss to know just what to say that will be the most profitable. In going through eastern Oregon we find there are many neglected places and especially in the hilly regions where access is more or less difficult. Here the people have become hardened and in the trials and hardships, common to man, they forget God. There are many in the interior far removed from civilization who do not hear the Word of God from one year to another because there is no one to tell them of Christ.

Men and women are so eager to gain the riches of this world that they will take their families into such isolated places where they have neither day school or Sunday school privileges, in order to obtain land with the least possible outlay of money, thinking that the country will soon be developed and that wealth, educational and religious privileges will soon follow as a consequence. But what is a man profited if he gain the whole world and lose his own soul?

There are many homes where the Bible is not known, but the pack of cards is there instead and the children are not only allowed, but are taught by the parents to play the game. They thus idle away their time in a game that does not develop the desire in their hearts to become Christ-like. The time of these people is spent in merely eking out an existence, and with weapons of self-defense on their persons or hanging on the walls of their neglected, un-Christ-like homes, they are left to live and die in an unsaved condition. We who are enjoying the blessings of a Christian home and the privileges of attending church services regularly do not realize the great need of others who do not have the opportunities of hearing the Word.

But who will go? It may mean a long tramp on foot for railroads do not reach many of these places and even good wagon roads are unknown. Nevertheless in some way we must bring the Gospel to these poor, benighted souls for they are precious in the sight of Christ. Dear reader, there are many who would rejoice to meet with a worker in the Master's vineyard; there are many who are hungering for the Word but no one to teach and admonish them.

We will here make mention of an aged couple at Tygh Valley, Oreg., who were living in a rather secluded place. They were striving to live a Christian life. How eager they were to talk about the future life! Their children were all grown and most of them living in an unsaved state, yet the aged father and mother were looking forward to the time when all of their loved ones would be brought into the fold of Christ. Oh, the necessity of carrying the Gospel to them!

There are many children among the hills of Wasco county, as well as in others, who never were inside of a church or in a Sunday school. While working in Marro, Sherman county, we were there over Sunday. Just before time for service we made inquiry concerning the time and place of worship. During our conversation we learned that we were talking with the superintendent of the Sunday school of a certain denomination. We noticed that he was slow in getting to his post of duty so we made our way to the church. There was a leanness all through the service and the name of Christ was seldom mentioned during the sermon. At the conclusion of the services while on our way to the hotel for dinner we passed a pool room with doors wide open. Who did we see standing boldly by but this same Sunday school superintendent watching a game played by the roughs of the town. A higher type of Christianity is needful if these places shall be benefited morally and the saving power of the Gospel be made manifest. With such conditions is it any wonder that the younger generation of those places are careless and indifferent? When those who do profess do not show any change in their lives and consequently have a greater influence for evil than those who make no profession, there is very little to hope for in Christian character. Such conditions call loudly for men and women who are out and out for Christ and who will put forth their very best efforts to teach the Word in all its power, truth, and purity; men and women who are not afraid to sacrifice their time and talent, even their lives that these dear people might be brought to a higher plane of life.

We find that a large majority of the churches are in the towns and cities. Those country people who desire to attend services must go to the towns. Since there are so many worldly amusements for the young people, many of those going to the towns seldom attend Sunday school or church services. To meet this condition it is necessary to have religious services in the rural districts so that the people need not be directly exposed to the numerous attractions of the town or city.

Not only is there great need in the thinly

(Continued on page 671.)

Conducted by S. F. Coffman, Vineland, Ont.

THE PRUDENT MERCHANT

"Again, the kingdom of heaven is likened unto a merchant man seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

The Master, Jesus, had many truths to teach and must tell the people in simple language the great things that Heaven only could fully understand. A number of truths lie hidden in the mystery of the parable of the merchant man. A number of applications may be made from the teachings in it. We may draw a number of inferences and gather a number of lessons in our own experiences from suggestions which the parable gives.

The first truth which the Lord taught was that with reference to His mission in the world. The kingdom of heaven required that one who was very much interested should seek for certain very highly prized treasures, and, that He had found one most highly valued treasure. We may imply that there were many important objects in the mission of Christ to the world, but there was one that demanded His attention above all others. God is concerned about things in heaven as well as concerning the earth and all of His interests here. But the stress of the parable is laid upon the one pearl. The parable held forth the mystery to the hearers of Jesus, whether their blind eyes and deaf ears comprehended it or not, that in the world and in themselves there was a treasure that He came to claim for Himself.

The fact that the treasure sought for was a jewel is significant. And since jewels had their place in the breast plate of the high priest to signify the preciousness of Israel, and also the Church was characterized as precious by the stones in the foundation of the New Jerusalem, we may conclude that the gem for which the merchant man sought had something to do with pointing out the precious people who composed the Church for which Christ paid so great a price. Upon the twelve foundation stones of the New Jerusalem were written the names of the twelve apostles of the Lamb. The walls of the City were Jasper. The twelve gates were of Pearl, each gate being one Pearl. On the gates the names of the Twelve tribes of Israel. Israel might well claim that they are the precious jewel for which the Lord paid such a great price, but the Gentile portion of the Church has a good title to the promises of God through Abraham by faith and may claim to be a part of that most precious jewel.

Every pearl is the price of suffering. The tiny particle of foreign matter entering the shell of the pearl oyster produces an irritation which causes the flow of the pearl secretion. This gathers about the irritating substance and coats it with the precious lustrious material making it non-irritating to the mollusk, and a highly prized jewel for men. In the experience of the Christian, the "Light afflictions" borne with the patience of the Christian faith and blessed with the grace of God, "Worketh for us a far more and exceeding and eternal weight of glory." Many of the things which seem to the Christian to be trials and sorrows are the means of manifesting the glories of the spiritual life within him.

Some of the investigators into the causes which produce the pearl are of the opinion that they are caused by the eggs or bodies of a parasite. In this case the protection which God has offered so helpless a thing as a mollusk is indeed wonderful. But it emphasizes the fact that the protection which God has given to His greater creation against a worse parasite is still more wonderful. How true, that the Lord came into the world and found the pearl of great price—the people of Israel, in whom the grace of God had been manifested in the atonement, or covering for sin. "Where sin abounded, grace did much more abound." The parasite of sin will produce death. Sin unatoned will result in dishonor and destruction. Sin atoned, is the mystery of men, the wonder of angels and the glory of God. Sin is in itself a mean and dangerous thing, but when covered by the grace of God it becomes invisible and reveals only the glory of the grace which has brought peace, comfort and salvation to the soul that was menaced by the deadly sin.

This was the one pearl of great price that the Lord found in the world. The redeemed of the Lord, the victors over sin, the royal priesthood, the heirs of the promises by faith—these were the precious ones for whom Christ was willing to sell all that he had.

It may be possible for us to estimate the cost of the pearl in the terms of what was paid for it, but never possible to enumerate the price in terms of the human measure of values. The Son of God parted with all that He had in order to purchase the pearl. He paid the value of His Sonship, for He was forsaken by the Father in the hour of His death. He gave up all the honors of His heavenly estate, for He made Himself of no reputation. He released the honor of men, for He bore the reproaches of all men as He went to the cross; He suffered without the camp, bearing reproaches. He gave up all heavenly possessions and claimed no earthly inheritance, for the Son of Man had nowhere to lay His head. The value of His glory, dignity, possessions and honor, and, added to this the value of His life as the Son of God, is the price which Christ paid for the pearl.

From the foregoing value we may possibly conjecture the values that were paid for the ransom of the Church, and may conclude that this is the true worth of the Church. In giving up His life it was necessary that Christ should give up everything that He had. Like all who die, he could take nothing with Him. He was willing to pay the price because He saw in the "Purchased Possession" the equal value of the price paid.

The experiences of men may after all be the most precious of all the things that they may possess. All material substances are but the expression of man's enjoyments, or the agents ministering to his pleasure or to his sorrow. According to the manner of their use, they may minister to him either eternal happiness, affording him an opportunity to lay up treasure in heaven, or may be the means of his eternal disappointment, as in the case of the man who laid up his treasure in his "greater barns." In the ministry of Jesus one may note the desire on His part to enrich the experiences of the human family. He changed their cup of sorrow to one of joy. He took the suffering ones near to Him and made of their sorrows and pains a precious jewel of gladness and gratitude. Instead of the moaning and tears and darkness of a hopeless soul, there came into the heart of the sufferer a joy and glory and trust that shone with all the resplendent radiance of heaven. He changed the water into wine, the darkness to light, sickness to soundness, the demoniac to a child of God, the dead to the living. Thus did the Lord transform the sufferings of the human family into the pearls of heavenly glory. Such, also, are the experiences of the Christian at the present time. The transformation of a child of sin into the glory of a child of God is a present day miracle resulting alone from the influence of the grace of God in the heart. This is the beginning only of the work of the Spirit which continues to change the trials and sorrows of human life into the virtues of Christian character, the victories of the Christian life and the triumph and hope of the Christian assurance. Men prize their triumphs—the believer in Christ, the triumphs of God's grace. The apostle's greatest glory was in his **weakness,** that the **power** of Christ might cover him. (II Cor. 12:9 R. V. Marg.) It is then the jewels of human experience that Christ gathers together and sums up into one great treasure, a pearl of great price, and exalts it into the richest, rarest and most highly prized of all things in heaven or in earth.

A merchant is one who buys and sells in order to get gain. All that he invests is expected to increase in value and enrich himself. All that Christ has done has been for the enrichment of others. His object is to honor the Father, to bless the families of the earth and to increase the glory of heaven and the things of heaven. This has been accomplished in the salvation which was brought to men through the redemption. We have considered the price that was paid for the Church. We have estimated the worth of the Church in its redeemed state. It was the price that was paid, but not the estimate of its value to Christ, nor the value of the Church to God. There is no price that can ever again purchase us from the possession of God. "What shall separate us from the love of God?" "No one is able to pluck them out of my Father's hand." The price of men in their sins is worth all of heaven, for "While we were yet sinners" Christ loved us; "God so loved the world;" but, nowhere in all of the Bible is a value mentioned that expresses the worth of the Church redeemed, and exalted, and glorified. She is the Bride in all the glory of eternity. The New Jerusalem is only her dwelling place. If her house is so precious, what must be her own worth? Well might the Lord say, "Despise not one of these little ones which believe on me." For the angels in heaven who adored the Father in the glory of Christ, now behold the face of the Father in honor to the little ones.

What added glories to heaven because of the honor of the Bride? The great throng which holds the attention of all is the throng which have washed their robes and made them white in the blood of the Lamb. All of the precincts of glory are silent when the voices of the "Redeemed" sing the "New Song."

The merchant was a wise one, who paid the price of all that he had to purchase the one pearl. The value of the sinner in his sins and suffering, with the irritation of weakness and the germ of death within him is so great that Christ paid what he did to redeem him. God is not willing that any should perish. But that same soul, when saved and blessed by the grace of God and lives in the honor of Christ and exalted to the glory of heaven, no price can equal. He is united with Christ, an heir of God. The increasing riches of heaven through eternity are all his increasing riches. No price will ever equal his value. "What will a man give in exchange for his soul?"

GRACE OF THE LAW

XXI Leviticus

The closing chapter of the Book of the Priests' Laws deals with the devotion or consecration of the people to God. There were three classes of offerings made by the people to the Lord. The first were the offerings demanded by the law, for special sacrifices and for sins. The second class were the offerings given by free will, as the burnt offerings and the thank offerings. This class of offerings could not be compelled, yet the Lord desired them, since they were an expression of the love of the people to Him and to His house. The third class was that of devoted or consecrated things. In the first two classes only the offerings prescribed by the law—clean beasts and birds could be offered. In this third class of offerings every kind of thing could be offered but with certain peculiar limitations. In every case where the thing offered was not of a nature that it was considered clean or suitable to be placed on the altar or acceptable to the service of the sanctuary it was replaced by a suitable and acceptable offering of sufficient value, and the estimation of the value was left to the priest who accepted the offering.

In the entire series of laws regulating the ministry of the priests for the people the emphasis is laid upon what the Lord does for the house of Israel through His priests and the sacrifices which they offer. It is indeed fitting that the close of the book should manifest the results of the ministry of grace. The gratitude of the people toward their God must have some suitable method of expression and it is found only in the offering of such gifts as they are able to give to Him.

DEVOTION TO GOD.—**Lev. 27.**

I. Persons Devoted to God.—Vs. 1-8.

1. The result of a vow.—V. 2. Every first-born child of the males belonged to the Lord. Every Levite belonged to Him also. But, of other persons, who, for some special blessing desired to devote themselves to the Lord, was required to pay a redemption price as estimated by the law. The first-born son was redeemed from the service of the sanctuary, and the Levites ministered instead of the first-born. The gift of the redemption price for all devoted persons was also accepted by the priests who fulfilled the obligations of service for the persons devoted.
2. Men and women from twenty to sixty years old.
   a. The estimation for men, fifty shekels of silver.
   b. The estimation for women, thirty shekels.
3. Men and women above sixty years.—V. 7.
   a. For men, fifteen shekels.
   b. For women, ten shekels.
4. For male and female from five to twenty years.—V. 5.
   a. For males twenty shekels.
   b. For females ten shekels.
5. Children from one month to five years.—V. 6.
   a. Males, five shekels.
   b. Females, three shekels.
   The price given here for the male children devoted is the same as that estimated for the redemption of the first-born.—(See Num. 18:16.)
6. The very poor.—V. 8.
   a. He shall present himself to the priest.
   b. The priest shall make an estimation for his redemption which shall be within his possibility to pay.
   This is a remarkable provision of grace, placing the highest privilege of worship within the reach of the very poorest of the people. It is a counterpart of the privilege of forgiveness granted to the poor in permitting the use of a measure of meal for a sin offering instead of some living sacrifice which the very poor could not afford.—(Lev. 5:11.)

II. Beasts Devoted.—Vs. 9-13.

1. Clean beasts.—These were the customary animals for sacrifice.
   a. When brought for offering they were considered holy.
   b. Not to be changed in any manner.
   c. Not to be exchanged for another animal, either for a better or a poorer.
   d. If exchanged both the devoted animal and the one for which it was exchanged were considered holy.
2. Unclean beasts.—Those which could not be offered at the altar.
   a. It shall be presented before the priest.
   b. To be valued by the priest.
   c. The estimation of the priest to be final.
   d. Redeemable only by addition of one fifth of the priest's price.

III. The Devotion of Real Property.—Vs. 14-25.

1. A house devoted or sanctified unto the Lord.—Vs. 14, 15.
   a. The price of the house estimated by the priest.
   b. The house redeemable by the addition of one fifth of the estimated price.
2. A field sanctified or devoted to the Lord.—Vs. 16-25.
   a. The rule for estimating values.—The value was estimated from the amount of seed sown on the field. A homer of barley sown was valued at fifty shekels. A shekel was equal to twenty gerahs, by weight, and the value about sixty-five cents. It may be that the sowing of a measure of barley was the standard measure by which the size of the field was estimated. (See Revised Version.)
   b. When devoted in the year of Jubilee or from the year of Jubilee. It could not be redeemed without the payment of the estimate placed upon it for the full Jubilee period and the addition of one-fifth more than the estimate.
   c. When devoted after the year of Jubilee a rebate was granted according to the number of years past and on the same basis as the estimate of values. Redemption required the addition of one-fifth of the value thus deduced.—Vs. 18, 19.
   d. The laws of redemption.

  - (1) If the man's own possession had been devoted, V. 16, and not redeemed, or if the man had sold the field to another before the time of its consecration had expired, then at the time of Jubilee the field remained the possession of the priest and could not be redeemed afterward.—Vs. 20, 21.
  - (2) If the devoted field was not the original possession of the man who devoted it, it could be redeemed by the man, for the price of the estimation, without the added fifth, and in the year of Jubilee the field reverted to the original owner according to the law of the Jubilee. (Lev. 25:13, 23.—Vs. 22-25).

IV. The Lord's Portions not to be Sanctified.—Vs. 26-33.

- 1. The firstlings.—Vs. 26, 27.
  - a. The firstlings of oxen or sheep could not be redeemed. In every case of the first born of the clean animals they were to be sacrificed to the Lord.
  - b. What belonged to the Lord could not be sanctified as the possession of man.
  - c. The firstlings of the unclean animals could be redeemed on condition of paying one-fifth more than the estimate, but if not redeemed it was to be sold for the proper estimate. If not redeemed, such animal was to be put to death. (Ex. 13: 12, 13.)
- 2. Things entirely devoted, not to be sold or redeemed.—Vs. 28, 29. There seems to be some difference in the meaning of the word "devote" as used in these passages. The strongest expression representing seclusion, with the idea of destruction, would, perhaps, give the proper meaning of the word. The things which are mentioned as devoted to the Lord in these verses were given with no idea of redemption. They were given to Him as a gift absolutely His own. Even persons thus devoted were to be put to death.—Vs. 28, 29. (See also Marg. Ref.)
- 3. The tithes.—Vs. 30-33.
  - a. The tithes of all field products, holy to the Lord.
    - (1) Redeemable by adding one-fifth to the estimated value.
  - b. Tithes of animals.
    - (1) One tenth of every kind belonged to the Lord.
    - (2) Man not to select the tenth.
    - (3) The tenth not to be exchanged.
    - (4) If exchanged both it and that for which it was exchanged belonged to the Lord.

V. The Authority of the Law.—V. 33.

- 1. From God.
- 2. By Moses.
- 3. At Mount Sinai.
- 4. For the children of Israel.

There are a few facts in this chapter that are worth our careful notice. They concern the relation of God's people to Himself. God has a right to make any demands that He may desire of His creation. The great Creator may do as pleases Him with the vessels of His design and moulding. Yet, every service that He desires is to be the response of love. The laws of His grace have all been given through the ministry of His priests. The mercy of God is revealed in the forgiveness of the transgressions of the people and the simple means by which the forgiveness of their sins may be secured. Every figure teaches the truth of the Son of God bearing the sins and the judgment thereof upon Himself. It is only after the gracious unfolding of the truth of grace and mercy that the Lord gave the instructions concerning the manifestation of the people's love to Him.

The first step in the matter of sanctification, the setting apart of one's self to God, is the personal vow of a surrendered life. There are two phases to this pledge. The law demands duty, and that is measured by a divine estimate. This is the first phase—the legal one. The second phase is the measure of grace which love is willing to give and by which the law is fulfilled and a fifth added and that added gladly. Love and gratitude will fulfil all the demands of the law and will render unto God an acceptable service. It was this spirit also which Christ manifested when coming into the world. It exceeded the demands of the law.

Another view of the service of men to God is given in the fact that the different ages of men were differently estimated as to the value of their service. God demands no more than one is able to perform. But whose heart that has been touched by the mercy of God and has had a glimpse of His matchless love, has not been filled with a desire to do more than has been required of him? Duty was never intended to be the measure of Christian service. It is the measure of the law, but not the measure of the heart and of the Spirit. Tithes are the law's demands. The Christian faith will buy back the tithes and add the fifth more to them. It is the substitution of love for duty; of faith for works; of grace for law.

In the law concerning the offering of beasts to the Lord, we may notice the two characters of beasts. In the offering of the beasts which are offered on the altar we may see the gift of Christ, our faith, our obedience, our worship—all that pertains to the approach and service of God. Since these things are all acceptable to God they shall not be changed or exchanged, for the Lord will demand all of these from us and all that for which we may endeavor to exchange them. That upon which God has set His approval He will always require of men. The unclean beasts may well represent our works and the fruits of our labors. So also with the property—the houses and lands which may be sanctified unto the Lord. The service to which they are given makes them to be esteemed as holy. The grace which is added to them makes them a sweet savor offering to the Lord.

In the fact that the firstlings of the flock or herd could not be used as a gift to God, we may learn that we are not to count that a gift to God which already belongs to Him. We may not make a gift out of God's Son. He is the Gift of God to us. Our acceptance of Him is a duty and our service and gratitude for His death and life should follow as a memorial of our love.

The last point for our consideration, relative to our service for God is that of the things devoted. This represents the unconditional surrender of things vowed to God. There are some things that we are called upon to surrender wholly to God. The "Amalakites" must all be destroyed. Jericho must all be laid waste. The world must all be given up. Lust and sin shall not belong to the children of God. Under no circumstances can those things, which God has said shall be "devoted," be again redeemed, for no redemption price has been set upon them.

Another important truth remains to be shown out by this chapter. The "Redemption" price always exceeds the value of the thing redeemed. There is no greater scriptural error extant today than that which says that man's redemption was accomplished by the human sacrifice of Jesus—as a man—only. Man was not redeemed by the death of a man, but by that which exceeded the value that was placed upon man by the judgment of God from heaven. What Adam lost and what he owed to God was redeemed by the second Adam who exceeded the value of the first Adam by one fifth or more. God gave His Son for our redemption, He gave more than a creature that man, His creation, might be acceptable and holy in His sight.

In conclusion, let the great thought of the exceeding riches of the grace of God to us in the glorious plan of redemption ever be the source of the inspiration of the loving service which flows from our hearts in a ceaseless stream of gratitude, which, to God, is far more acceptable than the price of our indebtedness to Him. A service of love is acceptable to a God of love and grace.

The Workers' Column

THE SLOTHFUL AND DILIGENT AS FOUND IN PROVERBS

Martha Christophel.

SLOTHFUL

I. Result of Idleness.

- 1. Leads to poverty.—10:4; 20:13, 24, 30-34; 18:9.
- 2. Cause shame.—10:5.
- 3. Compelled to labor.—12:24.
- 4. Urged to work.—24:27; 27:23-27.
- 5. Fears.—22:13; 26:13.
- 6. Has thorny path.—15:19.
- 7. Death.—21:25.
- 8. The extremely indolent.—
  - a. Will not eat.—19:24; 26:15.
  - b. Will not rise from bed.—26:14.

II. Effect on Others.—

- 1. Disagreeable.—10:26.

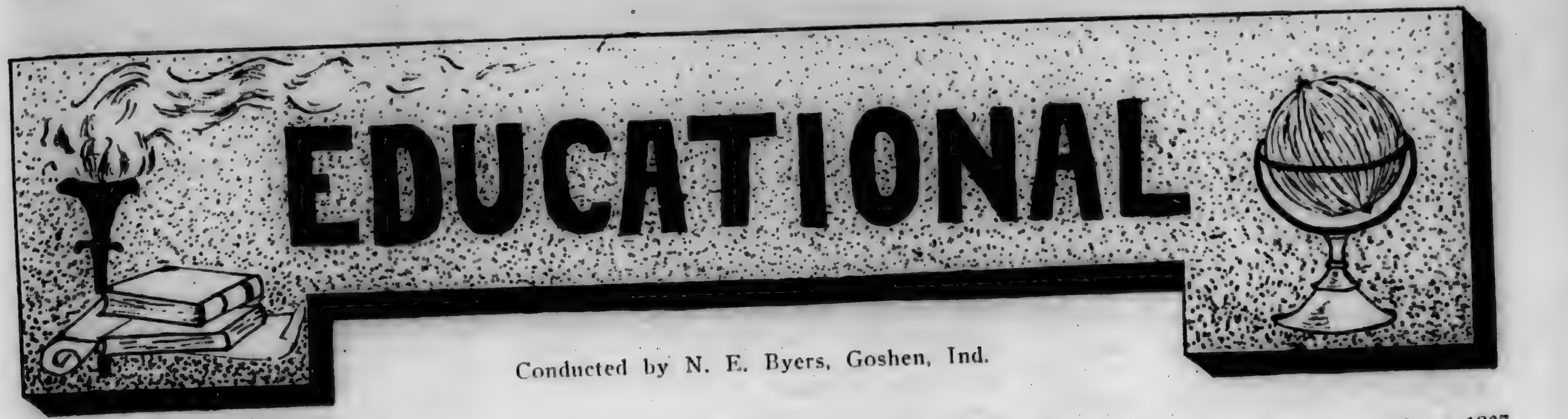
III. Conceited.—26:16.

DILIGENT

I. Result of Diligence.—

- 1. Riches.—10:4, 5; 12:11, 27; 13:4; 14:4.
- 2. Shall rule.—12:24.
- 3. Good appetite.—16:26.
- 4. Shall stand before kings.—22:29.

Wakarusa, Ind.



EDUCATIONAL

Conducted by N. E. Byers, Goshen, Ind.

THE USE OF WEALTH

In Germany there is evidence everywhere of a large expenditure of money.—Royalty with its many palaces, stables, horses and carriages, garrisons with soldiers by the thousands, cathedrals, monuments, art galleries, concert halls, schools, universities, and literally everywhere and all the time the drinking of beer. All this, in the first place, gives evidence of industry, thrift, enterprise and efficiency that are a credit to this great nation, but the question arises whether the profits are fairly divided in proportion to the labor and whether the wealth is used to the best advantage.

If there is one class of persons that get poor returns for excessive labor it is women of the common people. One sees them everywhere doing all kinds of menial labor. They carry large baskets on their backs, hitch themselves with dogs to pull heavy carts, sweep the streets, weed gardens, carry men's baggage and black their shoes. Their pay is perhaps three or four cents per hour and yet they pay a poll tax to support the government from which they get little consideration. While soldiers ride by in gay uniforms and kings and princes drive by in royal equippages the old, barefoot woman sweeps the streets and pays tax to maintain these fine drives for which she gets no returns except as a place to earn a meager sustenance.

The Germans are to be commended for what they have done for learning, music and art and America might well turn from her craze for wealth and trivial pleasures to these higher interests. But royalty, militarism and beer seem surely to be an extravagant waste of money that might be turned to better account for humanity and a heavy burden could be lifted from the shoulders of the poor women.

Where do Americans waste money? What good things are we neglecting? Who are burdened unduly that others may have luxury?

HORACE MANN

C. C. Ziegler.

When we search for the greatest educational reformer of America, we find him in the person of Horace Mann. Born in Franklin, Mass., of a family of limited circumstances, he, from the first, had a struggle to keep body and soul together. In fact, all through life he was hampered in his work because of pecuniary problems. His first school books were earned by weaving straw. Thus right from the start self-reliance and independence were incorporated into his life. Considering the work he did later in life one would suppose his education to have been thorough. This conjecture, however, must be laid aside because history records that he never got more than six weeks' schooling per year from the time he was ten until he was twenty years of age. His instructors he describes as "good people, but poor teachers."

Through hard work Mann graduated from Brown College in 1819, using as a subject for his oration, "The Progressive Character of the Human Race." This title shows that already his mind was wending its way out of the fortified walls of conservatism. In 1821 he entered the Litchfield law school and in 1823 was admitted to the bar. He was very conscientious in his work, never taking a case in law that was in the wrong. But those cases that he undertook he prepared with such great care that as a result he won four out of every five.

In 1827 Mann was elected to the state House of Representatives, where he served four years, the last two as president of that body. While connected with the legislature he was directly interested in many improvements, as railroads, religion, liberty, charities, benevolent institutions, education and temperance. It was during this period that the Worcester Asylum for the insane was founded. Mann himself was chairman of its board of directors.

It is readily seen that the activities of this man were not as yet focused on any specific work. Later he did concentrate his ability more in the line of education. The most important part of Mann's career in his influence upon schools was his secretaryship of the state board of education. Except one year of travel and study in Europe the above was his unreserved work from 1837 to 1848.

Massachusetts is the pioneer state in education as in many other things. Already in 1635 Boston founded her famous Latin School. In these early years some land was taxed to support schools. The great need of the times was the establishment of proper elementary common schools. Grammar schools also needed to be put upon firmer basis, for at this time of history such a school was usually started just where several persons voluntarily agreed to start an institution.

Of course the method and aim of education in youthful America were largely modelled after the systems of England, Germany and France. Mann, during his trip to Europe was favorably impressed with the schools of Germany. The monitoral system, by which the older pupils taught the grades below their own, came from England. The influence of Pestalozzi was felt in America at this time. So some emphasis was placed on teaching objects to children. The method that was used by the New England pedagogue was largely memory work. Books were few and poorly arranged, while the great world of nature so artistic in New England was not taught to the child.

Mann was not alone when it came to bettering conditions. De Witt Clinton of New York was in sympathy with a progressive education; Carter claimed that the weakness of the schools lay in poor taxes and ill-qualified teachers.

Just as Mann was to take up his public career in the field of education, he suddenly became a convert to Combe's phrenology. Combe himself visited this country during which Mann established a warm friendship with the Scotchman. Whatever we think now of phrenology as a mental science, it was highly respected by many of the leading men of that day. This new science was founded upon the fundamental ideas: (1) the faculties of the mind can be localized in the human brain; (2) the localization can be detected by observing the protuberance of the human skull. Although phrenology fell into disrepute it led to a study of the mental sciences and of practical education.

At the time Mann retired from the state legislature a state board of education was formed, consisting of eight members. Although we now have a state superintendent to direct the school affairs of the state, great wisdom was exercised in choosing more than one on the board. There were so many dissenting religious and political factions that in order to get along at all it was necessary to have the leading factions represented on this board. Mann was chosen secretary of the State Board of Education and it is here that we want to consider his work in reference to the common schools. His work was concerned in breaking down the partition between the rich who got their education in private schools and the ignorant poor that were more or less neglected.

Like all truly great men, Mann viewed all things from the moral standpoint, the financial part did not concern him as much as this. A quotation from a letter to his sister will show the attitude he took toward his new duties as secretary. He wrote, "If I can be the means of ascertaining the best construction of houses, what are the best books, what are the best arrangement of studies, what the best methods of instruction, if I can discover by what appliance of means a non-thinking, non-respecting, non-reflecting, non-speaking child can most surely be trained into a noble citizen, ready to contend for the right—If I can only obtain and diffuse throughout the state a few good ideas on these and similar objects, may I not flatter myself that my ministry has not wholly been in vain?"

Mann was in dead earnest and had an abounding faith in the possibilities attainable. These are some of the problems that confronted him: (1) the state needed to be aroused to a sense of the value of education; (2) the schools needed to be democraticised, i. e., restored to her people, rich and poor; (3) need of expansion of schools as to kind and range; (4) school organization was not in harmony with the new social conditions; (5) school funds were insufficient; (6) schools were antiquated in respect to method of teaching, management and discipline.

Soon after entering upon the duties of his office he planned a trip through the entire state to make speeches that an interest in education might be aroused. Three months were required to canvass Massachusetts during which he received all grades of appreciation down to where it shaded into violent opposition. But as a rule his tour proved effective. In his second tour through the state his subject was, "Preparation a Requisite to Teaching." One thing, however, pained Mann during these tours in the interests of education and that was while he was a politician great crowds gathered to hear him and he was considered a popular speaker, but when he took up the greater work of education so little interest was often taken. He had great will power, the motive force that accomplished a great work. In describing a little town called Barnstable he says, "I will work in this moral as well as physical sandbank of a country till I can get some new things to grow out of it." A paper was also started, "The Common School Journal," not because the people wanted such a paper, but because the people needed one.

The Boston school masters found fault in the new radical measures taken. These pedagogues eulogized their antiquated schools as the best in America, saying, "We had it so for 200 years, why change now?"

The yearly school reports compiled by Mann have become classics and have been translated into tongues across the sea. These reports were carefully prepared. They are the painstaking work of a conscientious man. So intense was his work that for 12 years he labored at an average of 15 hours per day.

Then the state made such miserable allowances for his traveling expenses, postage, and letters. It did not even pay his office rent and at one time he himself paid several hundred dollars to have some repairs made at the three normal schools then existing. With a salary of $1500. he could not make more than a living. In the face of slight considerations by the state Mann said, "Well, one thing is certain, I will be revenged on them; I will do them more than $1500 worth of good."

The great work of Horace Mann was in starting the common school in an organized system—a system that offered an education free from tuition. Normal schools for the proper preparation of teachers were also encouraged by him.

One more epoch of Mann's life must now be considered—his last six years as president of Antioch College, Ohio.

In 1853 in the raw West as it was called by the people of Massachusetts, one of the first co-educational schools of America was founded. In the same year Oberlin was the only college in the country that was co-educational and then the course for women was two years shorter than for the men. Mann said, "Women did not necessarily need an education identical with men, but equal to it." "Women should be educated as women, they should not attempt to wear whiskers or sing bass," was another statement of his. Persons of color were admitted into Antioch College, which was another new feature in school evolution. It is claimed that Antioch was the first college in the country to discard honors and prizes in the school system. True to his ideal of the common schools the incentive in school work was to be the love of knowledge and the natural advantage it conferred upon its possessor. Another reform practiced by Mann was that the diploma was not only a certificate of scholarship, but also of character. Chapel attendance was encouraged and the use of tobacco was forbidden. Here as in all of Mann's work the moral side of human development was emphasized. This "new experiment" as President Mann was wont to call it, was not without its trials and hardships. The people in the new country of Ohio did not see the need of higher education. But Mann never turned back, he gave his last lifeblood for the good cause at Antioch till his death in 1859.

To sum up his whole life, he was an educational statesman rather than a philosophical educator or a trained pedagogist.

The work of Horace Mann unified the school system in a manner hardly to be expected in the time in which he lived and as a result of his somewhat varied labors we now have state supervisors, county superintendents, institutions for the amelioration of the suffering, homes for the orphans, care is taken of the blind and the insane—in short many of the reforms now realized not only in England, but beyond the "Father of Waters"—even to the golden-tinged common wealths of the Pacific, had their origin in Horace Mann.

North Lima, Ohio.

LEAVES FROM A SEA DIARY

(Continued from page 643.)

three or four feet long, long pointed heads, thick bodies and a large fin on the back. It was a very interesting sight to all of us.

March 15th

The passengers came to breakfast this morning in a merry mood. Any one, by looking into the row of faces around the table, would have known that something unusual had occurred. So great was the excitement, in fact, that no one ate a real hearty breakfast. You may be surprised to know that the cause of it was nothing more than the sight of land and the appearance of a troop of African negroes on deck. Two weeks is a long time to be away from land, especially when one has always been at home on it.

When we awoke this morning and peeped out of our little round windows, we saw a long series of brown mountains rising out of the sea: St. Vincent, the ship-men told us. Every passenger was up before breakfast this time and was out watching the casting of the anchors. Then came the lighters heavily loaded with coal, the much needed food for our big engines. But to the passengers, the black Africans were most interesting. They came with fruits, trinkets, cigars and post cards—and they were the most persistent salesmen I have ever seen. We were particularly delighted to get some fresh fruit—a luxury that appeared in our bill of fare far too seldom.

The average inhabitant of St. Vincent must be extremely poor. The men and boys wore the barest shreds of clothing and the little fellows who dived for money wore nothing. There were a number of men in boats fishing for bits of coal that had fallen into the waters. Others had the audacity to steal large chunks of coal from the lighters while they were being unloaded.

The Cape Verde Islands are a Portugese possession. The islands are almost entirely barren and it is necessary for the inhabitants to depend for their living upon the steamers which call for coal. A large number of natives are always required to unload and stow away the coal. Before noon we are off again, and are now speeding away toward the Canaries. It is strange to think that we are now so near the continent of Africa—the place that always seemed so remote when we saw it on the map.

(Concluded in next issue.)

TRAVELS ABROAD

S. E. Zook.

IV A Week in Holland

I arrived at The Hague on a beautiful, warm day, so I chose this afternoon for an excursion to Scheveningen. It is a twenty minutes' ride on the steam tramway (Stoomtram van de Staats Spoor), which starts from the State Station and has its station in Scheveningen near the large Kurhaus.

This building is about three hundred feet in length and is surrounded with spacious verandas. In the large hall, which seats 2,900 persons, I heard the Berlin Philharmonic Orchestra give one of its splendid concerts. On the side next the sea is a large concert-terrace. The beach is very much alive with men, women and children who sit here for hours basking in the sunshine. There are hundreds of basket-like booths or beach chairs, which shelter the occupants from the hot sun and the wind. From the terrace a pier 450 yards in length extends into the sea.. At its farther end is a concert pavillion with a restaurant. I took the accompanying view of the beach from this pier.

Beach at Scheveningen

Since 1815 Scheveningen has become the most fashionable watering-place in Holland. It is most natural that it **should** be, for its proximity to The Hague with all its places of entertainment, and the beautiful woods, give Scheveningen a decided advantage over the other bathing resorts along this coast. It is said that the annual number of visitors is 30,000, chiefly Dutch and Germans, tho there are also many Britons and Americans who visit this famous place.

Aside from its summer-resort industry, Scheveningen is merely a clean fishing village with 26,000 inhabitants. The fishing harbor is somewhat less than 1¾ miles from the Kurhaus.

I decided to walk back to The Hague, a distance of 2½ or 3 miles on the Old Road. This road constructed in 1666 is the cleanest and most beautiful road I ever saw. There are separate sections for street cars, carriages, riders and foot-passengers. Numerous large trees on both sides completely shade the road. Every section is kept spotlessly clean. There wasn't the slightest bit of dirt to be seen anywhere. I had to carry my nutshells (for I was eating nuts on the way), in my pocket until I came to a wastebasket.

On the left of the road is the Scheveningsche Boschjes, a park with many fine old oaks and delightful drives.

In the Park Zorgvliet to the right just before entering The Hague is the new Peace Palace (Vrede paleis). It was begun in 1907 but was not quite completed last summer. You will remember that Andrew Carnegie gave one and a half million dollars for this building, which is intended to accommodate the International Court of Arbitration and a library of the law of nations.

At the end of the Old Road we enter Zee Straat. Immediately to our left is the beautiful Willems Park with fashionable homes and gardens. In the center, in a large open space called the "Plein 1813," is a National Monument commemorating the Restoration of Dutch Independence in 1813, and the return of Prince William Frederick of Orange, who afterward became king.

Continuing south on Zee Straat, which soon changes its name to Noordeinde, I passed the Palace of the Queen on the right. In front of the Palace stands an equestrian bronze statue of William the Silent. About twelve blocks east of the Palace is the Malieveld, the drilling ground of the garrison, and the so-called Koekamp, a park containing white fallow deer and other tame deer. Continuing east of these, we enter the beautiful park-like forest Haagsche Bosch (het Bosch) about 1½ miles in length. I walked along its winding ways until I came to a large garden-restaurant. I learned that a famous band was to give a concert there that evening and decided to stay for it. The garden-restaurant belongs to the Witte or Litteraire Societeit, which admit strangers only on introduction. Since I had no letter of introduction, I staid outside the iron fence. But I was not alone, about 2,000 others were there without introduction, and this large crowd kept perfectly quiet while the band was playing. I met the manager of one of the progressive book stores. He had heard something of the way Americans advertise and said he was trying an experiment. He had programs containing his "ad" printed, and gave one free to each person outside the fence. He told me he had noticed that the listeners had wished for programs, and he thot possibly they would appreciate the favor enuf to deal at his store. It might be of interest to some of you to know that programs are not furnished there and in Germany, as they are here, free of charge. You must buy a program if you want one. Hence you see the gentleman was really quite progressive in giving these programs away.

I was impressed with the quiet and orderly conduct of that large crowd not only during the concert, but also on their way home. Keeping quiet at a performance, so far as I could observe, seems to be the rule in Holland as also in Germany. I have often wished we Americans could learn to do as well in this respect. Too frequently we do not observe this courtesy, if we happen not to be especially interested, even in church and religious meetings.

Near the northeast corner of this magnificent woods is the Huis teu Bosch (the House in the Woods). This is a royal villa erected about 1645 for Princess Amalia of Solms, consort of Prince Frederick Henry of Orange. Prince William IV added the wings in 1748.

In this old building was held the first International Peace conference at which twenty-six Powers were represented.

The picture gallery in the Mauritzhuis, the Mesdag Museum, and the Municipal Museum were all very interesting but I cannot stop here to tell about them.

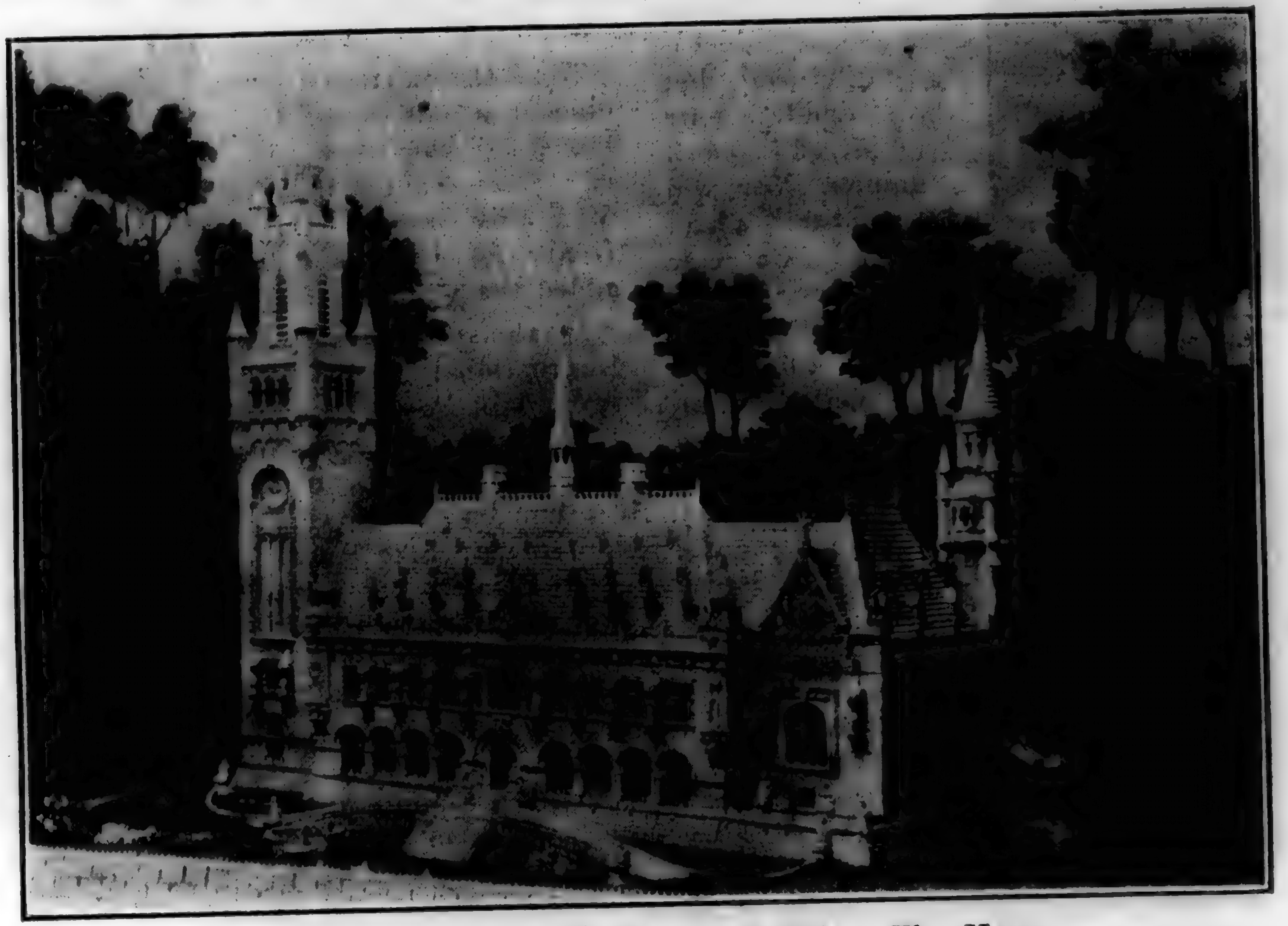
At Leyden the Museum of Antiquities was very interesting, especially the Egyptian collection.

But I hurried on to Haarlem, for I did not want to miss a free organ recital given in the Grote Kerk. The organ in this church was long considered the largest and most powerful in the world, and still is one of the finest. It has three keyboards, sixty-four stops, and five thousand pipes, the longest of which is thirty-two feet long and fifteen inches in diameter. I felt well repaid for the extra effort I had made to get there in time, for the music on that big organ was nothing less than wonderful. The church is an imposing structure nearly 460 feet long with a tower 262 feet high, completed in 1519. The vaulting rests on twenty-eight columns. The nave and choir were apparently meant to be covered by stone vaulting, but are provided merely with a cedar-wood roof of cross vaulting dating from 1530-38 . The sounding board of the pulpit is carved wood in Gothic of 1432. I examined the hymn books and found a striking similarity between their tunes and the ones used by our old, old Amish brethren. I have since wished I had tried to get one of these old books, so that I could make a careful comparison of these tunes.

On entering the clean attractive town of 70,000, I was delighted with the fields of most beautiful flowers which we passed. For Haarlem is famous for its flowers, and supplies bulbs to every country in Europe and to North America.

The Tyler Museum has objects of natural history and paintings, etchings, and drawings by Dutch artists of the 19th century.

From Amsterdam a number of comparatively inexpensive excursions which are well worth while, may be made. The first one I made was to Alkmaar and Helder. Alkmaar has many quaint houses of the 17th century and it is renouned in history for its successful resistance to the Spaniards in 1573. But the chief interest for me was its cheese market. I went there on a Friday, for this is the market day. The town was full of gaily-painted wagons of the peasants who had brot their loads of cheese to this the center of the North Holland cheese trade. The entire market-place had been carefully cleaned and was literally covered with cheeses, carefully piled in rows two deep, with narrow walks every eight or ten feet. In the town Weigh House at the corner of the block the cheeses are weighed and then they are loaded on the boats. They are not large flat cheeses, but small round ones, yellow and red, which look like cannon balls.



The Carnegie Peace Conference Building, The Hague

For a good description of the North Holland Canal, on which Alkmaar is situated, see the Christian Monitor for May, 1911, by J. S. Umble.

Another exceedingly interesting trip is to Edam, Vollendam, and the Island of Marken. The latter two places have best preserved their peculiar dress and manners. There are eight trains a day on the steam-tramway, but one may also go by boat on the North Holland Canal already mentioned.

On my way I stopped off at Broek in Waterland to see the model farm of Jno. Dekker. The place is spotless. The cow stable adjoins the sitting room. The lady attendant opened the door from the latter and led me into what I supposed was going to be the kitchen, but she said, "This is the cow stable." There was a clean carpet along the back part. She showed me how they made cheese and butter—unfortunately there was "nothing doing" in these lines this afternoon—and after she had shown me around, offered me some buttermilk. I drank a large glass and paid her ten cents (about four U. S. cents). She then gave me an opportunity to buy post cards and photos of the house, showing the interior as well as the exterior, and also of Mr. and Mrs. Dekker.

It was sometime before my car was due, so I walked about thru the village. I came to a very old church and tried the door, but it was locked. An elderly man came along and asked me in broken English if I wanted to see their church. I told him I would have been glad to see it, a little, and before I could tell him not to bother he was off. He was gone about twenty minutes, when he came back and said a lady would open for me. I gave him a tip and he was gone. The lady soon came. She seemed to be a simple-minded devout old lady, and carefully told me about the good deeds that had been done by the men whose pictures hung on the walls, and about the great trials thru which God had helped them. She also pointed out the tomb-slabs of the great church leaders. The entire floor of the church is merely slabs marking the resting-place of the heroes of the early church. Many of the old churches are like this. There were little foot-warmers, heated by live coals, which the women used for the two small stoves did not sufficiently heat the large church. The collection-bags which were attached to long poles, had little bells on the bottom. I said, "Why the bells?" and she replied that since the sermons lasted from two to three hours, it was not unusual for persons to fall asleep. The bells would awake them, she said, for the collection.

She asked me from what country I came and when I told her I was from America she was very much interested and asked me to go home with her to drink a cup of tea. She said she had a son in San Francisco and wondered if I knew him. I was sorry to tell her I had never met him. It is amusing to see what a small notion they have of our great America, but it is no fault of theirs. In their small country everything is so compact and consolidated that it is hard for them to get any conception of vast areas. I appreciated her kind spirit in leaving her work to open the church for me so much that I gave her a liberal tip. She thanked me heartily and said, "But now you **must** go with me. It will take only a minute to make the tea, and your train is not yet due." So I went along with her. I found to my amazement that she had actually walked about half a mile to open the church. She took me in and called her husband from his work to "shake hands with a man from America," adding, "But he don't know our son." He came immediately and brot with him a box of cigars. I was almost sorry that I could not smoke, so that I could accept his expression of fellowship. In a very short time the tea was brot and these simple folks asked me questions about America and were delighted to have me visit them. I was interested in an old, old clock with this inscription, "Zoals het klokje thuis tikt, tikt, het nerger." No clock anywhere ticks like this one—i. e. There's no place like home.

The gaily-colored costumes of Vollendam and Marken, especially of the men, are very different from each other. The Marken men wear a vest-like coat that fits closely to the neck and goes only to the waist. The trousers are extremely wide and extend only a little below the knees, where the long heavy stockings meet them. They look very much like "bloomers." The Vollendam coat-style of the men closely resembles that of Marken. The trousers, however, are different. They are also very wide but they extend to the ankles, frequently tapering rapidly at the bottom.

There seems to be less difference in the women's attire of the two places. Both of them resemble the attire of our Old Amish brethren, always wearing caps, and aprons, and sometimes capes. But I never saw such a variety of reds, and greens, and blues, and yellows, and browns, and mixtures of all of these together in my life. They of course use the old Dutch wooden shoes.

I walked from Monnikendam to Edam. The sun was going down and I thot I never saw such beautiful level landscape views as there were between these two towns. The numerous canals of clear water and the old windmills slowly grinding away to keep this water in motion so that it should not become stagnant, the simple buildings and herds of black-and-white cattle, the farmer slowly mowing the hay with a scythe and

(Continued on page 671.)

YOUNG PEOPLE'S BIBLE MEETINGS

Conducted by J. R. Shank, Carver, Mo.

DUTY UNDER DIFFICULTY.—II Cor. 6:1-10

Topic for September 1

MOTTO

"Be thou faithful unto death, and I will give thee a crown of life."

OUTLINE OF TOPIC

I. Difficulties Are to Be Expected.—
  1. The godly shall suffer persecution.—II Tim. 3:12.
  2. Fiery trials are not strange.—I Pet. 4:12.
  3. Cross-bearing the condition for discipleship.—Luke 9:23.
  4. Chastening comes to the beloved.—Heb. 12:6.

II. The Faithful are Blessed.—
  1. God is mindful.—Heb. 6:10.
  2. The Son will acknowledge them.—Matt. 10:32.
  3. Rest and reward.—Rev. 14:12, 13; Heb. 10:32-39.

III. Examples of Faithfulness.—
  1. Paul.—II Cor. 4:23-30.
  2. Epaphroditus.—Phil. 2:25-30.
  3. Moses.—Heb. 11:24-29.
  4. The widow of Zarephath.—I Kings 17:9-16.
  5. Daniel.—Dan. 6:10.
  6. Jeremiah.—Jer. 26:8-15.

STUDY OF THE TEXT

II Cor. 6:1-10

As we study the subject of "difficulties" we do well to ponder the words that express real difficulties in Paul's ministry:—"afflictions," "necessities," "distresses," "stripes," "imprisonments," "tumults," "labours," "watchings," "fastings" (Vs. 4, 5). On the other hand study the graces by which he was kept in duty's path:—"pureness," "knowledge," "longsuffering," "kindness," "Holy Ghost," "love," "Word of truth," "Power of God," "armor of righteousness."

Notice the apparent contradictions through which he passes as viewed in the sight of men and in the sight of an enlightened soul (Vs. 8-10).

PERSONAL THOUGHT

The path of duty clearly stands open to the soul who willingly obeys (Jno. 7:17). It may indeed lead over rugged mountains and through dark valleys and amid dangers and privations; but what of that when that Faithful One stands ever by us with the assuring promise, "I will never leave thee, nor forsake thee?"

SUGGESTIVE ASSIGNMENTS

For Children.—
  1. Text word, **"Faithful."**
  2. Doing Right when the Way is Hard.

For Young People.—
  1. The Grace of Faithfulness unto Death.
  2. Fiery Trials.
  3. How to Discern Our Duty.

For Older People.—
  1. Cross-bearing.
  2. The Reward of the Dutiful.
  3. The Greatness of Everyday Duties.

DUTY UNDER DIFFICULTY

Geo. J. Lapp.

If the ocean were always calm there would be no need of life-boats, life preservers, or fire and life saving drills. If no storms ever stirred the stillness of life's ocean each of us could take our places among this surging mass of humanity without having any battles to wage nor duties to perform other than worshiping God and maintaining ourselves and those dependent upon us.

The deep blue seas are storm swept, and icebergs disturb their peace. Life's ocean is not always calm. There are battles to wage and perishing souls to rescue. There are victories to win in our own lives and proper relationships with God and man to sustain. The doing of all the above, and much more which does not come under these designations, we term **"duty."**

1. There are difficulties in the way of serving God. When Jesus told the rich young ruler to sell all he had and give to the poor and come and follow Him the young man went away sorrowing. Then Jesus said, "How hardly shall they that have riches enter into the kingdom of heaven." Some of them that heard said, "Who then can be saved?" The way of true service seemed hard to them because of so many things of this life to which they were attached. Service in itself is not difficult but we mortals are so short sighted that every material thing, riches, fame, family relations, social ties, etc., loom up before us as a great difficulty, and indeed it is, but only because we allow it to be so. So many times we are unwilling to allow the grace of God to sweep them aside in order that we might have unhindered communion with Him. Let nothing hinder our serving Him.

2. There are difficulties in the way of gaining victories in our own lives. Self is the worst enemy we have. The rich man prayed in the temple but was not justified because of his conceit, while the poor man realized his utter dependence upon God and cried out for mercy. Conceit and trusting in self lead us to trust in our own reason, in our own attainments and in our own personality until we suddenly wake up to find that self and Satan have gained the complete mastery over us. If we would gain victories over sin in our own lives we must possess love, patience and hope and bid farewell to the self-life and enjoy the change of heart which all may gain by yielding to Him who can and will cleanse our lives.

3. There are difficulties in the way of rescuing souls. When the Savior referred to the ripened fields He saw in them wandering sheep without a shepherd, souls which should be plucked as brands out of the fire, and blinded ones groping about in the darkness of sin and idolatry. Some of the lost ones cannot find the light because there is no one to show them the way. Others are too blinded to comprehend any joy but the pleasures of sin.

In India it is sometimes difficult to get hold of those who are convinced of the truths of God's Word. Their friends or relatives many times hinder them by taking them to distant villages or even drugging them that they lose their minds. We need not mention the haunts of sin in our own land and the opposing elements which hinder the progress of Christianity. But there is a courage which all Christians should possess that will enable them to consistently but **persistently** reach out after the lost at home and abroad in order that they might also have a place at the Gospel feast.

4. There are difficulties in the way of adhering to right business principles. One Iowa farmer predicts that the time will come when most of the land will be owned by syndicates and tilled by tenants. Others predict strife in the business world, because the chasm between capital and labor is widening. We all know that competition in almost every line of business is keen and that the business man must keep up with the times. The term **"right"** in business may be variously interpreted, but the teachings of John the Baptist to the people and the publicans and the soldiers in Luke 3:10-14 are applicable to the business life of today. Let the Christian business man set the example in his honest dealings and he will be performing a most important duty under trying difficulties.

5. There are difficulties in the way of Christian young people adhering to principle in society. The social life of our young people has so much to do with their future usefulness in Church and State. We

cannot afford as young people to allow corruption to creep into our social relations. Keeping ourselves pure while we mingle with our young associates will protect us from many pitfalls which will mar our usefulness. Having clean lives while we are young are the best indices to successful Christian work in the future. Here is a young man or woman who has lived very near to God. They have freely mingled with their associates in church, in town and legitimate social gatherings. In later years they have taken an important part in the activities of the Church and have accomplished much more than those who were more brilliant and less scrupulous. Why? Because they stemmed the tide and in their social life kept Jesus with them.

Be unwilling to live above your means or to acquire an artificial polish which may make you shine but only superficially. It is difficult but it is your Christian duty.

SEED THOUGHTS

God always has an angel of help for those who are willing to do their duty.

The truth is one's vocation is never some far-off possibility.—It is always the simple round of duties which the passing hour brings.—T. L. Cuyler.

Duty is above all consequences, and often at a crisis of difficulty, commands us to throw them overboard. It commands us to look neither to the right, nor to the left, but straight onward. Hence every act of duty is an act of faith. It is performed in the assurance that God will take care of the consequences, and will so order the course of the world, that whatever the immediate result may be, his word shall not return to him void.—Anon.

A LEADER OF MEN.—Josh. 1

Topic for September 8

MOTTO

"As for me and my house, we will serve the Lord."

OUTLINE OF TOPIC

I. **A Sketch of the Life of Joshua.—**
   1. Parentage.—I Chron. 7:27; Num. 14: 6.
   2. Leads Israel against the Amalekites. —Ex. 17:8-14.
   3. Is Moses' minister.—Ex. 24:13.
   4. Is appointed a spy.—Num. 13:8; 14: 6-9.
   5. Succeeds Moses as the leader of Israel.—Num. 27:18-23.
   6. Is successful in bringing Israel into possession of the land.—Josh. 11: 23.
   7. Divides the land by lot.—Josh. 14:1-5.
   8. His last addresses and death.—Josh. 23, 24.

II. **Qualities of Character Fitting for Leadership.**
   1. An obedient and faithful servant under Moses.—Ex. 33:11; 24:13; 17: 8-10.
   2. A man of great faith and unflinching courage.—Josh. 6:1-20; 10:12-14; Num. 14:6-10.
   3. Ordained by God's special gift to lead Israel.—Josh. 1:5; 3:7; Num. 27: 18-23.
   4. Obedient and faithful to God.—Num. 32:12; Josh. 11:15.
   5. Daring to stand alone with God.—Josh. 24:15.

STUDY OF THE TEXT

Josh. 1

"The Lord spake unto Joshua."—We notice in the Lord's message a definite outline of the work before him, (Vs. 2-4). Joshua was in a condition to receive this largeness of vision. His former faith and obedience and devotion fitted him at this hour to receive the view of the present task before him.

"I will not fail thee nor forsake thee."—When Joshua saw the work to be done, —the Lord also gives words of strength for the building up of his courage.

"Turn not to the right hand or to the left." —Here was the secret of continued success and victory. With God's guiding hand and continual presence and an open Book of the Law, Joshua was sure of a prosperous career.

"Then Joshua commanded the officers," etc.—We will note the prompt action of Joshua throughout his whole career. When God commanded, when duty was clear, then "Joshua arose up early" and began his work (Josh. 3:1; 7:16; 8:3).

PERSONAL THOUGHT

When a life is fully yielded to God so as to be an instrument of His power, there the Lord finds a center of activity. This center according to God's direction leads out in service. No one is fit to lead men who is not first a devoted follower of the Lord. Do we covet leadership for its own sake or is our soul-passion, Lord to be of service in helping others in the heavenly way?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Serve."**
2. Commit Psa. 8.

For Young People.—
1. Worthy Qualities of Leadership.
2. Joshua's Preparation.
3. Joshua's Power as a Leader.

For Older People.—
1. Decision of Character.
2. Motives for Leaders.

JOSHUA A LEADER OF MEN

F. Rose Shank.

"Have not I commanded thee? Be strong and of a good courage; be not afraid neither be dismayed: for the Lord thy God is with thee withersoever thou goest."—Josh. 1:8.

Joshua the successor of Moses was a man "full of the spirit and of wisdom." Do we wonder that he was the chosen one to lead the people of God? Chosen by God Himself and recognized by the people as their God appointed leader. They had faith that God was directing him and could trust his commands and directions as coming from God. This is manifest in the sincerity with which they declared, "All that thou commandest us we will do and whithersoever thou sendest us we will go."

"As the Lord commanded so did Joshua, he left nothing undone of all that the Lord commanded him." Here lies the secret of his success. All through the accounts of his noble life we notice his obedient and faithful characteristics which gradually placed him higher and higher in stations of leadership. By one small act of disobedience he might have barred himself and even his followers from the enjoyment of glorious victories in the land of Canaan.

Obedience was not all that he possessed in nobility of character. Strength and indomitable courage were a part of his very life without which the Lord said he would fail. How could any leader expect to win the confidence of men without these characteristics!

Obedience, strength, courage together with a firm purpose made up the whole life and actions of this noble leader, Joshua Like Daniel, he purposed in his heart to serve the Lord and there was nothing which could draw him from that course. His words, "As for me and my house, we will serve the Lord," are the very essence of his whole life and work.

True to his God, true to his fellows and true to himself; how could this noble character fail as a great leader of men. His life **still flows on**; his example is still patterned after by a faithful few, who "full of the Spirit and of wisdom" show that there are Joshua's today, in spirit, as well as there was one in reality in those ages long ago.

Would not this old world be better had it many such men as Joshua as leaders? Nevertheless "thanks be to God for his unspeakable gift," for thereby each one of His children may unlock the door to success with the true key of obedience and find sweetness in our Father's dear service, whether it be as a leader of men or as an unnoticed follower.

Carver, Mo.

SEED THOUGHTS

I never was happy until I gave up trying to be a great man and was willing to be nobody.—Edward Payson.

Only he who lives a life of his own can help the lives of other men.—Philips Brooks.

This was felt to be the supreme need: **To get God's man, in God's place, doing God's work, in God's way, for God's glory.** God alone is sufficient for God's own work. —Hudson Taylor on the secret of the success of the China Inland Mission.

Here are two very essential reins of influence by which people may be turned hither and thither, restrained, urged forward or controlled. One is gentleness. "The power of gentleness," said Henry Martyn, "is irresistible." The balance of gentleness is firmness. Let the silken rein of gentleness be united with the firm-drawn steel wire of firmness and you hold in your grasp power which crowned heads might envy.—Selected.

HOW WE ARE SAVED.—Titus 3:5

Topic for September 15

MOTTO

"By grace are ye saved, through faith; and that not of yourselves, it is the gift of God."

OUTLINE OF TOPIC

I. **By the Atonement of Christ. —**
   1. The debt is paid.—Rom. 5:8-11; I Jno. 4:10; Isa. 53:4-6; Tit. 2:14.

2. What prompted God to pay it?—Jno. 3:16; Eph. 2:4-8; Tit. 2:11; 3:4.

II. Because We Meet the Conditions of God's Plan.—

1. By repenting.—Acts 3:19; Luke 24:46, 47.
2. By confessing.—Rom. 10:9.
3. By believing.—Rom. 1:16.
4. By yielding all.—Mark 10:17-21.

III. What We Receive.—Salvation.—

1. Forgiveness.—Acts 10:43; I Jno. 1:9.
3. Justification.—Rom. 5:1.
3. Sanctification.—I Cor. 1:30; 6:11.
4. Regeneration.—Jno. 1:11-13; 3:3-6.
5. Eternal life.—Jno. 3:36; 5:24.

STUDY OF THE TEXT

Titus 3:5

"He saved us."—God is the Power from whence our salvation cometh.

"Not by works of righteousness which we have done."—All our good deeds done have no virtue to commend us, while our life is unredeemed and unregenerate.

"According to his mercy."—There is no other ground which could have prompted the great plan of salvation except mercy and compassion for our helpless condition.

"By the washing of regeneration."—His divine power affects a change from the old sinful nature to a new Christ-like nature.

"And renewing of the Holy Ghost."—We notice throughout the Gospel that the Holy Ghost is always connected with the new birth, stated or implied (Jno. 3:5; Rom. 8:9-16; 5:5; Gal. 4:6; Eph. 1:13; Heb. 8:10). When we are born of God we are given the blessed Holy Spirit as an abiding Comforter. His presence in the believer is the means of continual strength, whereby, "though our outward man perish yet the inward man is renewed day by day" (II Cor. 4:16). The presence of the Spirit is an evidence of the new life (I Jno. 4:13), and we may know the presence of the Spirit by the fruit He produces in the new life (Gal. 5:22, 23).

PERSONAL THOUGHT

"What must I do to be saved?" The man-ward side is simple. Little can I do, yield myself to let God do. Yet it is essential that I meet the conditions. This is not works on my part to buy salvation. All my yielding and faith could accomplish nothing were it not for the fact that the atonement is made and God chooses to save on condition of my surrender and penitence.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Salvation."**
2. Commit Isa. 12.

For Young People.—

1. Man's Need of Salvation.
2. God's Mercy Toward Man.
3. Man's Part in Receiving Salvation.

For Older People.—

1. What Salvation Brings to Us.
2. Tests of the Saved Life.

HOW WE ARE SAVED

Lina Z. Ressler.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

God is too good and His father-heart is too tender to permit any of His creation to go groping in helpless blindness. He who sincerely seeks light cannot help but find it. Ever since the creation, God has planned and wrought for the good of His creatures. There is only one source of salvation and that source is in God through Christ Jesus.

Other conditions, other plans, might, perhaps, have been made; for God is all powerful as well as all wise. But for wise reasons, He has given us this plan for salvation. It is in Himself—for who else could save those whom He has created? It is far-reaching: "All the ends of the earth." No seeking soul, if sincere and earnest, has ever been turned away. We have the Savior's promise that, "Him that cometh unto me I will in no wise cast out." There may be sin, darkness, discouragements, difficulties. His word is true, "Him that cometh" He will not "cast out."

It is, and has long been, Satan's plan to hinder as much as possible God's saving work. He is shrewd and quick and strong, but God is stronger. There is, therefore, no need to hestitate at the invitation, or to fear or falter because of the greatness of the work. God is all-sufficient and His authority, His promise, His invitation, ought to be enough to settle forever every anxiety, every doubt, and every fear.

To come implies surrender to His will and acceptance of His conditions. We have heard of those who hesitated to take this step. When we once realize God's great goodness, as well as His greatness, this hesitancy need not continue. How could we fear when once we have confidence. Close acquaintance with God and His work cannot help but give us confidence in Him. Our faith may be small, but our God is great.

The story is told of an aged saint who habitually asked much of God and, of course, received much. Some one spoke to her in regard to her great faith. "No, no," she said, "I have a very small faith, but I have a great God."

A real faith in such a God could not but encourage a joyful acceptance of His conditions. To come unto Him, to surrender our wills to His, to love Him, to honor Him, to serve Him, ought to be only the natural outflow of a full, glad, and joyous heart and life.

And this complete surrender is all that we can do. God does the work. He saves us through Jesus Christ while we can only come and accept His work, and live as He has commanded.

Scottdale, Pa.

SEED THOUGHTS

"But what can mortal man do to secure salvation?" Mortal man can do just what God bids him do. He can repent and believe. He can arise and follow Christ as Matthew did.—W. Gladden.

Grant that the Bible, the whole Bible, and nothing but the Bible is God's truth, and I know not in what way you can escape the doctrine that there is salvation **only in Christ.** From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth, may the good Lord deliver you.—J. C. Ryle.

While repentance is indispensable to eternal life, we are not to regard it in the light of a price paid for its possession. It is not an expiatory grace, or a compensation for moral indebtedness.—Geo. C. Lorimer.

MAKING HOME A BLESSING.—Gen. 18:17-19

Topic for September 22

MOTTO

"Thou shalt be a blessing."

OUTLINE OF TOPIC

I. Home Must be Established in God's Order.—

1. One man and one woman.—Gen. 2:24; Matt. 19:3-9; Mal. 2:15.
2. Godly people must seek godly companions.—I Cor. 7:39; II Cor. 6:14.
3. A divided home may be blessed, if the believer lives right.—I Cor. 7:12-16.

II. Duties of Husband and Wife.—

1. Faithfulness to one another.—Eph. 5:33; I Cor. 7:3.
2. Proper order in the household.—Eph. 5:22-33; I Pet. 3:1-7.
3. Instruction and training of children. —Deut. 6:6-8; Eph. 6:4; Prov. 3:12; 19:18.

III. Duties of Children.—

1. Obedience and honor to parents.—Eph. 6:1, 2; Col. 3:20.
2. To make parents glad.—Prov. 10:1; 23:24, 25.
3. To remember their Creator.—Eccl. 12:1.
4. To respect the aged.—Lev. 19:32.

IV. The Duties of the Home in General.—

1. Hospitality.—I Pet. 4:9; Heb. 13:2.
2. A center of religious influence.—Phil. 2; Acts 10:30; Heb. 3:5.

V. Blessings of Godly Homes.—

1. To the offspring of a just man.—Prov. 20:7; Deut. 5:29.
2. A nursery of the faith.—II Tim. 1:3-5; 3:15.

STUDY OF THE TEXT

Gen. 18:17-19

"Shall I hide from Abraham that thing which I do?" Abraham's faithfulness was such that the Lord saw fit to give him a share in His purposes and open to him opportunities for greater service to the world.

"I know him that he will order his children and his household after him." The home life of Abraham was what God especially prized and what He designed as an instrument to carry out a great work for the nations of earth.

PERSONAL THOUGHT

What estimate do we place on the first institution of God among mankind—the home? What are we doing to further piety, purity and usefulness of the homes with which we are connected?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Blessing."**
2. Bible Messages to Children.

For Young People.—

1. Unity, a Power in the Home.
2. The Work of the Young Man in Making His Home a Blessing.
3. The Young Woman's Place in the Home Life.

For Older People.—

1. Duties of Parents.
2. Duties to Other Homes.

3. The Power of the Church in the Next Generation Dependent on the Homes in this Generation.

HOME—A BLESSING

D. D. Miller.

Home begins with the smallest number that can change solitude to society, and it embraces all the duties and relations that are found in larger bodies or societies, even of Church and State. In the family, or home, are supremacy and subordination, dependence and support, discipline and indulgence, suffering and sympathy, independence and co-operation, weakness and strength, truthfulness and trust, self-denial and self-respect, unswerving honor and undying love. All these mutual relations take the simplest form in the home and from the faithful observance of the mutual duties which they enjoin spring all the great virtues which make the noble citizen, and the inspiration which develops the saint.

The purest and noblest elements of character are learned first and best in the most ancient and sacred school—the home,—where love is the supreme law, and the highest happiness is found in helping others and making them happy.

One of the first lessons to learn in the art of making home a blessing is, "That godliness with contentment is great gain." Note—**Godliness** with **contentment.** All the members of the family might be very dear and kind to each other, and the house might be filled with precious things, many interests represented in the home, but if God does not rule there then the most important of all blessings is lacking. In connection with Godliness we should early learn to be contented with simple and common things.

When we stop and bring to a test, are we not surprised to find how independent of wealth and luxury is peace of conscience, and how much real, lasting comfort and happiness can be condensed in the humblest little home! A cottage will not hold the bulky furniture and have the sumptious accommodations of a mansion but if there is Godliness and contentment there a cottage will hold as much happiness as can possibly be packed in a mansion.

All members of the home ought also to learn that life is a real battle and the ideal home is above every other place a spot set apart for the improvement of each member of the home—physical, mental and moral—in order to be victors in the battle before us. When this condition of things is realized then obedience becomes a pleasure, discipline a joy, all the duties and labors of the home are so many means of improvement. Even the trials of home are so many rounds in the ladder of spiritual progress if we make them so.

As a sunbeam is composed of millions of rays so the home life should be constituted of many little tendernesses, kind looks, sweet laughter, gentle words, loving counsels, bearing each other's burdens.

To make home a blessing, then, parents as leaders and children, as soon as they can be taught the importance of home, should mutually endeavor in the whole regulation of the household, such as dress, food, furniture, literature, conversation, in the company they keep, yea, in all things, every hour of the day, and every day of the year, to make the atmosphere of the home such that it will be healthful to the growth of real manhood and womanhood.

Middlebury, Ind.

SEED THOUGHTS

Home is the seminary of all other institutions.—E. H. Chaplin.

Without hearts there is no home.—Byron.

When home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element.—Spurgeon.

To make men out of boys, and women out of girls, there is no place like home. Character is not best formed in an apartment house, or in the fashionable hotel.

The sweetest type of heaven is home.—J. G. Holland.

FEASTING THAT MAKES LEAN SOULS.—Psa. 106:14, 15.

Topic for September 29

MOTTO

"Abstain from fleshly lusts which war against the soul."

OUTLINE OF TOPIC

I. Kinds of Feasting.—
1. Soul food.—Psa. 143:6.
2. Soul Poison.—Prov. 8:36.

II. Soul Food.—
1. Knowledge.—Jer. 3:15.
2. God's Word.—Jer. 15:16; I Pet. 2:2.
3. Faith in Christ.—Jno. 6:53.
4. Doing the will of God.—Jno. 4:32.
5. Fellowship.—Rev. 3:20.

III. Soul Poison.—
1. Fleshly lusts.—I Pet. 2:11.
2. Vain hope.—Hos. 12:1; Isa. 44:20.
3. Evil fellowship.—Rev. 2:14; I Cor. 5:11.
4. False doctrine.—II Tim. 2:17; Rev. 18:3.
5. Self will.—Psa. 106:15.

IV. The Lean Soul.—
1. Void of spritual understanding.—Jude 10-12; II Pet. 2:10-17.
2. Poor and wretched unknowingly.—Rev. 3:17, 18.
3. Without power.—Jas. 1:6-8; I Tim. 6:9, 10.

PERSONAL THOUGHT

It is possible for me to indulge freely in things that destroy my soul. Lord that I may be quickened by Thy Spirit and filled with Thy wisdom. Let my soul be filled with Thy ways.

STUDY OF THE TEXT
Psa. 106:14, 15

"He gave them their request."—When Israel complained of what God's wisdom provided, and clamored for what their lusts dictated, God permitted them to have their desires. We too may possibly have what God's wisdom does not choose as best.

"But sent leanness into their soul."—The result of lustful indulgence is destructive to life. When we are determined to have our way, we always are the loser even though we gain what we wish.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Soul."**
2. Eating that Causes Sickness. (Draw Comparisons.)

For Young People.—
1. Pleasures that Destroy.
2. Victories that are a Defeat.
3. Defeats that are a Victory.

For Older People.—
1. Fellowship that is Poison.
2. God's Choice or My Choice?

"AND HE GAVE THEM THEIR REQUEST."—Psa. 106:15

Sadie C. Brubaker.

The story giving substance to our text is something like this: God's own people Israel, were found in Egypt, undergoing the most severe oppression at the hand of King Pharaoh. God was much displeased with their privation from serving Him and made a way to escape from the land. According to God's own plans, Moses was to lead them out and so he did after some trying efforts.

At the Red Sea we have the scene of deliverance. Here it is that they join in singing songs of praise for the great salvation, so great was their joy. This is only the first scene and in only three days we find this same people at Marah, raising their voices in a cry of complaint, "What shall we drink?" This was a small question, for He who delivered from Pharaoh's army, could surely sweeten the bitter water. The next scene is at Elim where they found twelve beautiful fountains of water and seventy palm trees. On a little farther they receive the manna and quail. In most cases there was plenteous provision at hand and where anything was lacking God miraculously supplied. Wonderful was God's providential care, but did it satisfy?

The Bible says, "But (they) lusted exceedingly in the wilderness and tempted God . . . . and he gave them their request, **but** sent leanness unto their souls." They murmured against Moses and longed to sit by "Egypt's flesh pots and eat to the full." Remember they did not long to again endure the bondage of Egypt, they realized that God had rescued them from a life of misery, but they only long for food **like** Egypt's; a god **like** Egypt's. The quail and manna was so dry. It took too much faith to serve an invisible God. All this they longed for and **"He gave them their request."** God sent an abundance of quail and they ate to their own misery. They constructed a golden calf to their own eternal destruction.

You exclaim, What ingratitude! Have we not the same scene to witness today? Do not be harsh with the Israelites. Just think. Today the great masses of humanity boast of salvation, they claim the promises. Furthermore they expect God to support them in the great day of calamity, but what about now? Are **we** content to depend on God now? Do we find His storehouse rich in blessings, or do we have to borrow from Egypt (world)? The test is coming to us all: Is the Bible and the vast volumes of life inspiring literature too stale? Must we resort to fictitious, frivolous reading material to satisfy the craving mind? Is God's own discipline of attire too simple? Do we hanker for more display as the world holds forth? Is simple living and giving too sluggish? Do we expend our means and efforts to keep up with the age? It is yours to choose, all is at your hand. Israel longed for such things and God gave them their request. If you long for "Egypt's flesh pots" you will soon **want** and **have** a god like Egypt's.

We must conclude from what we hear and witness every day that the greater majority of professed Christians today have been granted their request and are bowing to Egypt's god—a dumb god, one in whom is no power. Surely they are not depending on the God who is able to thrust out Satan and support in calamity; for many are ready to enlist in bloody battles to **defend** themselves; uniting in insurance societies to insure provisions for the wife and children—God who increased the widow's oil is not able. It is appalling to think of such being true of those who are to witness for Christ and His power to save—to think that we can enjoy God's blessing and final support when now we must depend on the world, is decidedly contradictory.

In concluding we plead for serious investigation. Let us be assured that if we would nourish a healthy soul, we must feed upon those things which are wholesome and nutritious. The mind is such an influential member. May we daily place within its reach such food as we find in God's storehouse. David so repeatedly gives expression of entire satisfaction in God's pavilion. Just read the 119th Psalm again. Then notice that David also says thirty-two times "I love thy law" (or its equivalent.)

May it not be said of us that we "lusted exceedingly" for Egypt's flesh pot's; when Christ has said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Birch Tree, Mo.

SEED THOUGHTS

Sensual feasting makes animal gratification an end and destroys the faculties of being which should be strengthened by eating.

Gratifying the lower passions deprives us of the higher good.

"For whosoever will save his life shall lose it."

"For what shall it profit a man if he gain the whole world and lose his own soul."

ROUND TABLE

ROUND TABLE REPORT

We appreciate the interest that is taken in the Round Table. A number have expressed themselves as favorable to this feature. We would urge a more hearty response and ask you to submit some of your problems for discussion and also discuss some questions relative to this work. We see no reason why we should not have a free and open discussion of this work in which we are interested. The editors feel that the work is yet in its infancy with large possibilities before it. Some of our methods are perhaps not the best, our topics are perhaps not adapted to your needs and conditions as they should be, perhaps the outlines in the Christian Monitor are not as helpful and suggestive as you would like them, etc. We would like to have you discuss these matters candidly and frankly. We want to make this department as helpful as possible, and we can only do so by your hearty co-operation.

To assist you in reporting your work we append the following outline:

1. Name of congregation.
2. Plan of your Y. P. B. Meeting organization.
3. Interest taken in the meetings.
4. Helpful experiences in the past meetings.
5. Problems.
6. Nature of program.
7. Queries.

We also give a number of suggestive themes we would like to have you discuss voluntarily. We want to hear from a number on these themes or any other that impresses you.

Meetings that Count for Permanent Benefit.

How to Lead Out the Inactive.

The Purpose of the Meeting a Factor in Its Proper Operation.

How Overcome Formality and Dryness.

Individual Victory over Self-Consciousness.

How Impress the Responsibility of Opportunity.

Points for Leaders.

Points for Speakers.

Each Meeting Peculiarly Alone in Its Mission.

How Vary the Opening and Closing Exercises.

The Place of the General Discussion on Our Program.

May we be favored with a hearty response on the part of our readers and workers. Help to make this department of still greater interest and help to all of us. —Editors.

Landisville, Pa.

Our average attendance at present is about 20, which is about twice the number in attendance at the time of organization. Several months ago we transferred our place of meeting from the homes of the members to the church, which had the effect of increasing the attendance and interest.

While the attitude of the older members of the Church is generally friendly and encouraging, the work done in the meeting is confined to the young people entirely. This offsets an inclination on the part of the young people to hesitate to take part and rely upon the older ones to do the work.

Our organization consists of a leader, secretary and program committee of two. The term of office is three months. The leader has charge of the meeting, his duty is to superintend the meeting and see to the assignments.

The program usually consists of several discussions with referred questions or select readings based upon the topics suggested by the Y. P. B. M. Committee. We find it profitable to vary our program frequently; also to exchange visits with other meetings, when such is the case the program is divided between the two meetings. Sometimes speakers exchange with other meetings.

In connection with the regular work we are taking a teacher training course, using the Oliver text book which has been adopted by the State Sabbath School Teacher Training Association. We recommend this kind of work to such as desire to take additional work in the meeting.

We feel to encourage such young brethren and sisters who are living in a community where but a small mumber are living who have not a Y. P. B. M. and are hesitating on account of the small number or of the apparent lack of the desired "material." While a large attendance is desirable our experience has been that it is not necessary in order that the meeting may be successful. We are apt to underestimate the possibilities of united Christian effort. The proper application to the work develops within us those qualities very much needed by the young people of today. Not alone acquainting us with the Scriptures, enabling us to more clearly see the inspiration and harmony thereof, but also equips us to more intelligently present the same to others (II Tim. 2:15). Patience and perseverance together with a close study and application of the needs are necessary in order that the meeting may be successful. While we have had a number of discouragements and difficult problems, such as are common to meetings of the kind, we feel well repaid for the time and effort expended.

Sincerely,

F. N. Baer.

"One in charge of a large field in western Washington does not attempt to enumerate fields that should be occupied this year. He declares the religious destitution of western Washington to be appalling; that outside the larger towns very little religious work is being done by any denomination. In his division only two hundred and nine towns out of eleven hundred and forty-six have church organizations, leaving nine hundred and thirty-seven towns and villages without any religious privileges whatever. Over half the children in western Washington have never been enrolled in a Sunday school."

The Christian Monitor the rest of this year and all of next for 75 cents. Subscribe now.

OUR SUNDAY SCHOOL

THE MODERN SUNDAY SCHOOL

I The Sunday School—Her Institution and Purpose

J. E. HARTZLER.

This series of articles on the Sunday school, of which this is the first, is a summary result of an extensive study and investigation of Sunday school problems. I want frankly to confess my great indebtedness to a number of specialists in the field of Religious Education, such as, Trumbull, Haslett, Coe, Cope, Pattee, Starbuck, Jastrow, E. P. St. John and others, for many of the principles given and advocated in this series. To these persons I want to give due recognition and express my happiness in having the privilege of coming in contact with them, some in person, others thru their writings. Thru this series I am speaking largely to that great class of persons who are directly interested in the work and advancement of the modern Sunday school, and shall therefore, speak on common problems, in common language and in simple terms.

Frequently have I been asked by individuals to suggest some good book which may be of help to them in their Sunday school work or in other lines of religious educational work. For the benefit of those I will suggest the following bibliography:

YALE LECTURES, by Trumbull.
PEDAGOGICAL BIBLE SCHOOL, by Haslett.
THE MODERN SUNDAY SCHOOL, by Cope.
THE PSYCHOLOGY OF RELIGION, by Starbuck.
A STUDY OF RELIGION, by Jastrow.
TALKS ON PSYCHOLOGY, by James.
STORY TELLING, by St. John.
THE POINT OF CONTACT, by Dubois.
EDUCATION IN RELIGION, by Coe.
THE SPIRITUAL LIFE, by Coe.
ELEMENTS OF RELIGIOUS PEDAGOGY, by Pattee.
THE ART OF QUESTIONING, by Horne.

While you may not be able to agree with all these men say, yet anything they say on Sunday school and religious problems will be of help to any teacher or preacher. All these books are standard and modern and can be ordered thru the Mennonite Publishing House, Scottdale, Pa.

The Institution

It may be unfortunate that the name "Sunday school" has been adopted instead of the real name, "Bible school." It is a Bible school and not necessarily a Sunday school. Perhaps the custom of classes meeting on Sunday has given us this name. In many places the name is being changed from that of "Sunday school" to "Bible school."

The first thing to remember concerning the institution is that **it is nothing new.** The argument that Sunday school is wrong because it is bringing into the Church something new is built on that which is untrue and only exposes the lack of information on the part of the one who so argues. The work of Robert Raikes (1780 f.) is by no means the origin of what we today call Sunday school. The existence of the Bible schools runs far back into Jewish history where parents were obliged to instruct their children in the oracles of God and there is no evidence anywhere that this obligation has ever been removed. Each succeeding age in the history of God's people brought circumstances and conditions which demanded changes in methods as well as material taught, but nowhere has the obligation of Bible schools been removed.

In the time of Robert Raikes conditions had changed quite materially. The work of Bible teaching was then done largely on Sunday and with paid teachers. In Raikes' school about four women were engaged as teachers with a salary of a shilling a day. "The children were to come soon after ten in the morning, and stay till twelve; they were then to go home and stay till one; and after reading a lesson they were to be conducted to church. After church they were to be employed in repeating the catechism till half past five, and then to be dismissed, with an injunction to go home without making a noise; and by no means to play in the street" (Trumbull).

But today our school has changed necessarily in many ways from that of the primitive Bible schools; but nevertheless, it is but a continuation of the old command and custom in the days of Israel: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest in the way, and when thou liest down, and when thou risest up" (Deut. 6:7).

The Purpose

There are some erroneous views concerning the purpose of the Sunday school which should be corrected. The fact that many teachers and schools fail can be accounted for in the fact that there has been held wrong views concerning the purpose and aims of the school.

1. **The Sunday school is not an end in itself.** The reason why some Sunday schools make so little progress is simply because they are run on the merry-go-round order. That is, they go the same rounds continually, week after week, and after years of attendance scores of people get off just where they got on; i. e., they have gained little, or no definite Bible knowledge. The Sunday school to be a success must make its runs from one station to another. When a pupil comes to Sunday school from week to week, year after year, he ought be farther along and at a different place at the close of the year than when he started. The Sunday school must make a run to some goal ahead. This circle running, going to Sunday school for the sake of Sunday school alone, is a very low ideal for the purpose of the Sunday school. To attend the school for the sake of attending alone does little, if any good.

2. **The Sunday school is not the place to teach and agitate denominational differences.** While it is well and proper for denominations to give reasons for their positions and beliefs under proper conditions, yet, the Sunday school is not the proper place for such argumentation. Sectarianism should have no place in the Bible school as such. To teach the Word of God is the mission of the Sunday school. Disputed questions of doctrine, denominational differences and sectarian beliefs, modes and customs, should be settled by the Church and at proper times. The Sunday school is the place for the teaching of the undisputable Word of God.

3. **The Sunday school is not the place for social enjoyment.** While the Sunday school is a most enjoyable place, and a place of noblest society, yet to make it a place of social gathering and visitation is a perversion of the real object of the school. The Bible school is a place for work. No one expects to make a machine shop, public, high school or college a place of social enjoyment; these are places of hard work and with the Bible school should be accepted as such. Anything which aids in the realization of the real object of the school should be encouraged; but that which detracts should be excluded. Our methods must change; but the doctrines and purpose must remain the same.

But the real purpose of the Bible school is threefold:

1. **To implant the fundamental elements of love and obedience in early childhood and to implant early the basic truths of the Christian religion.** The child experiences early the principles of parental love and should be taught early the principles of divine love. The child needs to learn the principles of love to be exercised in the home and toward other children. Following this the purpose of the school is to implant the principles of obedience to parents and teachers. Love and obedience to parents is the foundation of the child's love and obedience to God. When this has been accomplished the basic truths of the Christian religion have already been implanted in the child.

2. **To educate in moral and religious habits and to awaken social and ethical**

duties and ideals in young manhood and womanhood. The children who have now become young men and women need to learn the fundamental principles in moral and religious habits. The stage of life has come when these qualities awake. Social and individual life have changed. Certain duties, social and ethical, arise and the young life needs religious education which will enable him or her to meet this crisis in life. The young man and young woman need to learn their duty to themselves morally, and to God and the Church religiously, and to their fellows socially and ethically. The Bible school which fails to equip the young life to successfully meet these natural demands fails in the accomplishment of her real purpose.

3. To form a strong, cultured, intellectual, well trained and well balanced Christian character, a character of moral and spiritual convictions, convictions such as will lead the individual into an alliance with the Christian Church and the purpose of the kingdom of God, one who will be a dynamic in religious, spiritual, social and ethical betterment in the home, church and state is the ultimate purpose of the Sunday school. The Bible school should be the hot bed of the Church; she should be a means to an end. The Christian is this end. Strong and well balanced convictions are among the things needed today. The pupil must first be led to know, and to believe and to know why he believes and knows. He must be able to give a reason for the faith which is within him. With men and women of this type the home will be affected for the better; the Church will be the stronger and the state will contain nobler, stronger, more honest and more obedient citizens.

To conclude then, I may say, that the Bible school is not something new and foreign to the people, plans and work of God. Robert Raikes was not an originator, but a reformer and agitator. Schools of some kind for the teaching of the will of God to men have existed in some form from the beginning. As one method run its course and became impracticable another was instituted. As religious, social, political or moral conditions change and take on new problems, so the Bible school must be awake to these changing conditions and so adapt herself to these conditions as to be best able to prepare men and women to successfully battle with life's problems. To accomplish this we must hold strictly to our purpose, viz., to implant the fundamental elements of love and obedience, the basic truths of the Christian religion in early youth; to educate in religious and moral habits, to awaken social and ethical duties in young manhood and womanhood and to form strong, intellectual and cultured Christian character is the real purpose of the modern Sunday school and the only means of successfully meeting the problems brought on by the changing conditions of today. And it is not too much to say that any school which fails in this purpose has failed in everything.

Elkhart, Ind.

HOW INCREASE THE SPIRIT OF DEVOTION IN OUR SUNDAY SCHOOLS

LENA ALBRECHT.

This is a very vital question; one worthy of serious consideration. In the family we find devotion on the part of husband and wife, parents and children and among the children. Where devotion is found you will be sure to find loving service, happiness and success. In the Sunday school devotion should be the expression of our feelings toward God in appropriate acts of worship. Our meeting one with another should be for the purpose of gaining more knowledge by the exchange of thoughts, to strive to get nearer the truth, and to be drawn toward God that we in turn may draw others to Him. We want knowledge and truth so that we may serve and worship our Maker more acceptably.

Many suggestions are given at present for increasing the attendance. Pleas are made for better music, more thoroughly prepared lessons and for larger financial support. Many plans are discussed and tried. Some schools have various organizations with their uniforms and other paraphernalia with their frequent social gatherings for maintaining an interest. Numerous other methods are employed often with an outward show of success. However while the attendance is increased and an interest aroused by these means there is a great danger that these things become an end in themselves instead of serving as a means to an end only. Some of these methods appeal only to the emotional faculties, lacking that which appeals to the heart, that which lifts us nearer to God. Whatever we have or do not have, we want the true, sincere spirit of worship and consecration brought about by the love that is the fulfilling of the law and use only such means as are in harmony with the Spirit of Christ.

The claim is often made that the times have changed and consequently everything else relative to it. Although new customs have been adopted, although science has brought to light many new facts, and devices, undreamed of a few centuries ago, have been invented, yet within my limited observations and from what I have learned from others, I do not find that human nature has changed in the least, neither do I believe that the God and Savior we study about in the Sunday school has changed, consequently I come to the conclusion that the same principles that were successful over a thousand years ago would be successful today.

While we may feel within us what the spirit of a live Sunday school should be and have a vague mental picture of an ideal school, the problem of how to attain our ideal is not so easily answered. We must not expect the unconverted or the children to solve the problem for us. It is a matter of expressing in worship our attitude toward God, therefore every one who has pledged allegiance to God must begin by first examining himself to see whether his attitude is right in order that he may give the right expression. This examination is especially necessary on the part of the superintendent and teachers. The superintendent is the leader, or at least is expected to be, and a strong leader determines in a large measure the spirit of those who follow. The teachers have the personal and individual work. It is their attitude that causes the children to say, "When I am a man I want to be like ———," or, "When I grow up I want to be a Sunday school teacher."

We should make our preparation at home in study and prayer. Parents should explain to their children the sacredness of the services, the meaning of song and prayer. Their minds cannot grasp the full meaning and it is hard for growing, healthy, little bodies to be quiet very long, but patience and perseverance can accomplish much. Once I was in a congregation where there were a large number of little folks. They were passing in and out singly and in groups of two or three, sitting first with one person then with another, and I really could not tell to whom half of them belonged. Let us try and avoid this as much as possible. But what shall we say when this restlessness exists among those who are old enough to know better, or when there is much whispering during prayer.

Often restlessness or lack of interest can be checked by having a different order of service so that our services do not become monotonous and mechanical. If people have the habit of staying out until singing has begun, try some other way of opening the service. Perhaps it would be helpful to have the school memorize some inspiring portion of scripture and have them repeat it as an opening exericse, or have the congregation rise in a few moments of silent prayer followed by a short prayer by the superintendent, or the chanting of the Lord's Prayer then continuing the service as may seem best. Try and have the opening exercises express devotion; make them worth while so that others will feel that they can not afford to miss them.

Some people think they can do as they please and that no one has to suffer for it but they themselves. Not a single act is performed, either publicly or secretly, but has either a direct of indirect influence in the world. The question of improving the devotional spirit of the Sunday school is a personal matter. Individually we should make it a matter of prayer and get to work doing what we can. We can not all fill some office in the Sunday school, but we can come with open, receptive hearts. If we can not be leaders let us be content in helping by being loyal and faithful followers. Stand by those whom you have put forward as leaders remembering that they too are imperfect. If you see a chance for improvement and have a remedy suggest it to them and let them accept or reject according to their judgment.

Tiskilwa, Ill.

[redacted]

CONTENTMENT IN THE HOME

III

J. H. Peachy.

"Home is where the heart is," expresses a condition of the mind, satisfied with the environments even though destitute of the gaiety and splendor afforded by the accumulated million. The heart being in the home will endeavor to set things straight, making the environments as good as possible, embracing every opportunity to create within it the best presentable appearance; trusting also that this is possible without unnecessary worry, without that terrible grind that makes life miserable, operating seriously against the usefulness of the individual. This can be done by keeping the mind above the work—the most practical remedy for chronic discontentment.

It is the individual in the home we are after, not the dwelling. This is not done in the accepted term of the critic, but rather for the lesson that it teaches.

It has been my good fortune to see the inside of many homes, the least desirable being in the congested district of our American metropolis. And yet some homes of the very poor gave evidence of good cheer and Christian fortitude.

The homes under consideration are farmer homes. They are variable also. Some of them exceptionally good, long to be remembered, because of the hospitality afforded by these favored people living out in the open country. Others quite the opposite, the happiest moment remembered being the "Goodby" hastily spoken. Remembering vividly some homes—nothing apparently troubled them—they were apparently easily satisfied. No worry whatever. It was happy-go-lucky from start to finish. This perhaps is the extreme.

This preachment is intended for the discontented—those that look longingly from God's acres to the man-made town; those that are dissatisfied with country life; those that accord to the town the ideal life of ease, refinement, and pleasure; those that are enchanted by the glase, the glitter, the unnatural condition of city life.

Are you dissatisfied with your home? Go on an excursion occasionally with the shutters on your eyes wide open, with open mind study the condition of other people as they exist, refrain from pitying yourself for a while, and when you have learned the lesson apply it to your home, remembering that your condition is never so bad, but what it might even be worse. Though your lot may not have fallen in pleasant places, it may be infinitely better than that of your neighbor or friend.

Have you the "blues?" Stop for a moment. Look around you and see the beautiful things in nature. Study the little flower at your feet, only one of many vying with each other to attract your attention. Behold the feathery tribe flitting about from place to place working to make earth a fit habitation for you. Listen to the Bob-White as he fondly whistles encouragingly to his mate. See the earth worm preparing the soil for the plant, that eventually replenishes the waste of your body. Take up a handful of good soil, and believe with me that it is not **dead,** but teeming with life.

Now look up to the mountain top and ask why that one tree towers high above all others. Look at the clouds as they hurry across the sky. "Every cloud has a silver lining." Some one says, "**You** turn **your** clouds inside out to see the lining." Behold the sunset in all its variegated color and beauty. You cannot watch the setting sun without in a measure forgetting self. When you forget self you are at your best, because you are not worrying about troubles that never come.

Keep the mind employed in devising means of improvement along various lines. Some times better to bear the ills we have than fly to those to which we've not been introduced. The outside of a city home, or business, may look encouraging, but it is the inside that decides the case, that is the real issue.

Belleville, Pa.

WATER SUPPLIES

IX

J. S. Slabaugh, M. D.

All water supplies are derived from the rain and snow that falls on the earth. Some is carried by streams into rivers and lakes and some soaks into the ground until it reaches a hard layer of clay or rock over which it flows to lower levels and finally emerges as spring water.

If we sink a well deep enough to strike this underground current the water has the same qualities as spring water. In soaking through the ground the impurities are removed from this water. However, the quality of well water depends upon the kind of soil on which it falls and the character and depth of the soil thru which it passes in reaching the underground current.

The drops of rain and flakes of snow which fall to the earth have for nuclei small particles of dust and dirt floating in the air. In falling they carry with them gaseous impurities of the air. The earth acting as a filter removes these substances from the water. If the water falls upon thickly inhabited territory many more impurities are found in the air and on the soil and consequently the water is more apt to be contaminated. Cess pools and vaults may be so situated as to find their way thru underground channels to the water. Germs of disease may find their way into wells in this way.

In many cases a microscopic examination of the water will not reveal the real danger that is lurking in well water.

Open wells are always liable to have impurities and disease germs and should be discarded. Yet if open wells are used the water supply may be improved by placing a cement curbing around the well and sealing over the top so as to prevent surface water from entering. Cess pools or vaults, if they are the only means of disposing of sewage, should be placed on ground whose surface is lower than that near the well. The underground current usually slopes in the same direction as the surface, and in this way the water infected from the vault may be turned away from the well.

Sometimes water from a well is clear and sparkling and has an agreeably saltish taste. However pure such water may seem to be, it should be condemned as the saline taste indicates it is being contaminated from some cess-pool or open vault. Such water may be used for years without any trouble until waste from the sick is conveyed to it, when sickness results. Any water which has been suspected of containing disease germs should not be used in the future.

Rain water if properly filtered is pure and potable and is always free from mineral substances. It has the additional advantage of not having been rendered impure from any vault or barnyard manure. It may be filtered thru a charcoal filterer or by a brick wall built perpendicular in the cistern. Such a wall if built of a good quality of brick, four inches thick will remove all impurities from the water. The pure water is then kept on one side and the impure on the other.

Nappanee, Ind.

WHY ARE THE BOYS LEAVING THE FARM?

This is a live and serious question among those who are interested in the rural development of our country. Despite the often repeated assertions that farm life is the most ideal life; that the country is the most desirable and pleasant place to live; that the introduction of modern farm machinery which has made the labors of the farmer less strenuous than formerly; and that we are told that farming is more profitable than hitherto, the boys leave the farm. There are numerous causes that contribute to this condition. Many reasons are assigned by individuals, some of which are groundless and not according to facts.

One writer in discussing the census on farming in "The Country Gentleman," gives one reason for this condition which is often overlooked. He says:

> "It is not because they are lazy, nor altogether because they are blind. It is because they do not see their way clear to buy land at a hundred dollars an acre. They cannot make the initial payment. They are doubtful about being able to keep interest and taxes paid on land at this price, even though they could pay half of the amount at once. The very prosperity which has overtaken this generation of farmers and landowners has discouraged the oncoming generation, and the result is more land ownership by non-farmers, more farm tenants and fewer people on the land."

The census shows that in those sections of the country where land is high that the percentage of tenant farmers is greater than in those parts where land is cheaper. Also that the farms are larger in the former sections than in the latter. No doubt many of the boys who leave the home farm for the above reason seek cheaper land in another section of the country, thus staying on the soil.

HOW AUSTRALIANS FARM ON SHARES

Share-farming on the plan whereby owner and tenant divide equally all that is produced from land is the commonest arrangement in America. Australian owners, however, find it better to follow a plan whereby the tenant gets an increasing proportion of all the yield above a certain amount. That puts a premium on careful farming. Here is the agreement that applies to one great estate of 33,000 acres, which is divided into thirty-one farms. The land has been converted from useless wilderness and upon it the tenants have prospered.

The landowner provides land ready for the plow; seed wheat up to a bushel an acre; half the bags, twine and fertilizer.

The tenant provides machinery, labor and the rest of the seed, bags, and so forth.

Owner and farmer divide the crop equally up to twenty bushels an acre. The next five bushels an acre is given entirely to the tenant, as a bonus for a good crop, and from twenty-five bushels upward the yield is divided equally again.

Thus, from thirty bushels an acre the owner would get twelve and a half and the tenant seventeen and a half, the latter's share being made up of ten out of the first twenty, plus five as a bonus, plus two and a half in the last five.

On another large Australian estate that is owned by a company, the tenant gets everything he can raise above eighteen bushels to the acre. Australian landlords also make a point of following their tenants' methods closely. The man who works the land often comes from England or Scotland and needs lessons.—Sel.

Four-fifths of the population of Burma is Burmese, and the remainder are Karens and other tribes.

RICE SHOULD NOT BE WHITE

A correspondent of the North American, of Philadelphia, says it looks idiotic for those who make regulations under the Food and Drugs Act to tell an importer of rice that he can coat it with glucose and talcum, and then say to the millions of merchants, "The moment you sell a pound, or package, of said rice so treated, you must stamp said pound, or package, of rice, thus coated, with the phrase, 'glucose and talcum.'"

The correspondent referred to is quite right. It is idiotic. Not only idiotic, but illegal, and it illustrates the tendency on the part of those charged with the enforcement of state and national food laws to condone offenses and to construe such laws in favor of the manufacturer and dealer.

The coating of rice is undoubtedly an adulteration. Glucose is used to make the talcum stick, and the talcum is used to give a deathly white tint to the rice. Aside from any question of health, the coating of rice is purely and simply deception and is clearly an adulteration. But the matter assumes a more serious aspect when the relation of polished rice to health is considered. Eminent physicians in Japan and in the Philippines are agreed that polished rice is the chief causative of beri-beri, a much dreaded intestinal disease which has slain thousands in the last few years.

The coating which is removed by polishing contains practically all of the protein and the other minor constituents of the rice; what is left is almost entirely starch. While it is not claimed that a starchy diet will produce beri-beri, it is undoubtedly true that it induces a state of malnutrition which predisposes to this infection. Cases of this disease have been successfully treated by collecting the discarded parts of polished rice and giving them as a remedy, further proving the accuracy of the theory.

Let us go back to the use of the unpolished rice. What matter if it is not so white, provided it is more wholesome? Dealers who in the interest of the public health have endeavored to substitute the unpolished for the polished rice have had great difficulty in selling their product. Consumers are used to the white and glistening rice and look with suspicion upon the dingy and somewhat discolored natural grains. The same prejudice has to be overcome which was encountered when the millers attempted to substitute unbleached flour because the natural flour had a creamy tint, and the bread no longer possessed a deathly whiteness. It was thought to be adulterated. When, however, the consumer realizes that the creamy tint is the natural tint of flour and that pure whiteness is a mark of inferiority instead of excellence, and when he discovers that the taste and flavor of the unbleached loaf are superior to those of the bleached, the prejudice rapidly disappears.

It is difficult, I imagine, at the present time to secure unpolished rice in the general market. If the housewife will ask every day that her grocer furnish her with unpolished rice she will not have to wait long to secure what she desires.

Rice is a deservedly popular dish, especially for those engaged in hard physical labor. It is not, like some other cereals, an ideal diet, but when eaten with peas, beans, or lean meat, its deficiency in protein is supplied and its wholesomeness is increased.

We should also learn the simple and correct way of cooking rice. The grains of rice should be dropped slowly into a large excess of boiling water and thus kept rapidly in motion during the cooking process. The grains are thereby kept separated and the rice is not presented in a sticky, agglutinative mass, as is often the case. After the boiling is completed the water may be poured off and the grains of rice well dried by keeping them over the fire at such a temperature as not to burn the particles in contact with the dish.

As has been intimated, rice is largely a fuel, and thus supplies the heat necessary for the production of energy. When polished it is not a tissue builder, except that it may be converted to some extent into fat. Unpolished, it has a considerable value as a tissue builder, both on account of the mineral substance it contains and the increased protein content.

Rice is not a suitable food for infants and very young children whose powers for digesting starch are not fully developed. For the man who walks, or plows, or builds walls, or engages in other similar and honorable professions, rice, when unpolished, affords a splendid food.—Dr. Wiley in Good Housekeeping.

TEACHING PURITY

There are some things that parents ought to teach their sons and daughters as thoroughly as they ought to teach them not to lie, or swear, or steal, or desecrate the Sabbath. One of the things to be taught is the wickedness of secret, impure practices. Another is the sin of either sex trifling with the affections of the other; what is called "flirting" is more than a folly, it is often a cruel and wanton tampering with that sacred thing, a human heart and its most cherished hopes.

Another thing to be taught is the awful peril of any illicit alliance; and these are more common than is suspected. Marriage ought to be set before our children as not only in itself desirable, but as a most pure, sacred, holy and binding relation. And unless the marriage tie is held in this deep heart reverence, and based on conscience as well as on love, there will be no end of reckless marriages and of disgraceful divorces.—Theodore L. Cuyler.

A single denominational body says of one part of the state of Colorado: "If we had the money we could this year build twenty-five new churches and open forty-two new preaching places."

Current Events

At this writing Congress is considering legislation with reference to the Panama canal. It is well known that the railroads have been planning to secure control of the traffic in order to prevent competition with the transcontinental railroads. They have millions of dollars at stake and are alarmed at the successful efforts made in the House of Representatives to include in the Panaam bill a provision excluding railroad owned ships from the canal. If the railroads are kept from securing control of the Panama traffic it will no doubt result in lower freight rates across the continent. It is proposed that American vessels doing a coastwise traffic be allowed to use the canal free in order to foster American commerce. It is claimed by some that the Hay- Pauncefote treaty between the United States and England forbids this. However it is alleged by some of the progressive senators that the discussion of the rights of this treaty is fostered deliberately for the purpose of concealing from the public the real interest of the railroads in the canal bill. The railroad interests are bringing tremendous pressure to bear upon Congress to secure legislation favorable to them. It is to be hoped that legislation however will be in the interest of the people. The special interests have a powerful lobby at Washington urging Congress to enact legislation designed to shatter the power of the Inter-State Commerce Commission. This commission has the power to stop rebating and discriminations and impose reasonable freight rates. It has been instrumental in stopping or lessening many of the evils practiced upon the public by the railroads.

Two years ago two Norwegians, Mikkelsen and Iversen, set out across northern Greenland to find the records of Erichsen, who with two companions had perished there the year before. These two men were also supposed to have perished as last year Rasmussen, the explorer, failed to find any trace of them. Recently Norwegian fishermen chanced upon the refuge of the two men and brought them back to Norway. "For two winters, one summer and part of another, Mikkelsen and Iversen subsisted pitifully. They found little game. Their dogs died. They were nearly overcome by cold and fatigue. They were affected with scurvy. Storms impeded their progress, and much that they might have accomplished was prevented by the loss of their instruments. From first to last they were threatened with imminent death, and, when finally rescued, looked like wild animals. The captain of the rescuing ship reports that the first trace of human beings in their neighborhood was a wooden bar with the date 1912 cut upon it. It had been set up, apparently, as a sign. The captain followed in the direction in which it pointed, and came to the hut which Captain Mikkelsen and his companion had built. They ran out, nearly naked, with guns in their hands, as they thought the knocking was caused by beasts of prey."

During the period of ten years, 1892-1902, the United States Bureau of Education introduced 1,280 European reindeer into Alaska. At that time the natives were threatened with starvation due to the destruction of the American reindeer. The success of the undertaking has been remarkable. A recent official report states that these herds, under the care of government officials, now number 33,629 head, and are increasing rapidly. There is a great demand for their meat and the skins make the best winter clothing. The success of this experiment induced Dr. Grenfell, missionary to Labrador, to import 300 reindeer from Lapland in 1908. These have now increased to 1,200 and are a great boon to natives. Last year the Canadian government purchased 50 of Dr. Grenfell's herd for introduction into northern Canada.

"The American minister at La Paz, Bolivia, reports that on May 15th the railway recently built from Potosi to Rio Mulato, a station between Oruro and Uyuni on the main line, between La Paz and Antofagasta, was officially opened at Potosi by the president of the republic and his cabinet. This railway, surveyed, planned and built by American engineers and contractors, is regarded as a marvelous piece of construction. At one point the altitude is about 16,000 feet, making it, the minister states, the highest railway in the world. Not only was the road very costly to build, but it will be costly to maintain, apparently out of all proportions to its prospective business. There is not a village or hamlet between the terminal points; and Potosi, which had once a population of 200,000, has now fallen to 25,000."

For the sake of economies the Secretary of the Treasury is considering the question of reducing the size of all United States currency and bank notes by one-third and change the designs. It is proposed to make the dimensions 6x2½ inches. The paper money now in circulation is 7.28x3.04 inches. This change is expected to save the government about $900,000 annually and the national banks, which pay for the plates for their notes and part of the cost of redemption, about $200,000. The economies would be effected in steel for plates, in paper and in labor. Eighteen months would be required to make the change. Instead of having nineteen different designs as at present there will be only nine.

One murder a day is the record of New York City for the month of July. The list may be incomplete as it does not include recent violent assaults, the victims of which may die. This record is appalling compared to the record made by London during the year 1911, when eighteen murders were committed.

General Leconte, president of the republic of Haiti, perished in a fire that destroyed the national palace, on August 8. The fire was caused by an explosion of the powder magazine attached to the palace. The catastrophe caused the death or injury of 400 persons. The family of the president escaped injury. During the course of the fire there were a number of explosions of ammunition that had been stored in the basement of the palace. President Leconte gained control of the government last May when he succeeded in overthrowing the government of President Simon. He was a full blooded negro. The unsettled political conditions on the island give rise to a suspicion that the destruction of the palace may have been the result of a political plot.

As a result of an investigation conducted by the management of the Delaware, Lackawanna and Western Railroad following the recent disastrous wreck at Corning, N. Y., when it was brought to light that the engineer was seen intoxicated a few hours before he went on duty, an order was issued to the employes of the transportation service forbidding the use of intoxicants, either while off or on duty. All employes directly connected with the movement of trains are prohibited from using their time off duty in a manner that will unfit them for the safe, prompt, and efficient performance of their duties. The people are slowly realizing that the liquor traffic is not only a social and moral evil, but also a great economic loss.

The emperor of Japan, Mutsuhito, died on the morning of July 30, after a reign of forty-four years. He was the one hundred and twenty-first emperor of Japan. His death was due to Bright's disease complicated by diabetes and an intestinal affection. He "was the only ruler, and doubtless will be the only ruler, who lived to see a country during a single reign spring from the trammels of medieval primitiveness to a place among the first nations of the world in military and domestic sciences." His third son, Yoshihito, will succeed him. He is thirty-three years old. He has received a thorough military training on land and sea. His coronation may not take place for a year or more.

"It is not only in Eastern countries apparently that animals are held sacred. In Utah the law provides severe penalties for any one who may kill a sea-gull. In the early days when the Mormons settled Salt Lake Valley, the sea-gulls rescued the first crops, grown after infinite difficulties, by eating the grass hoppers which were devastating them. To show their gratitude the Mormons are now about to erect a monument to their bird-friends."

Nicaragua is again in the throes of a revolution. On Sunday, August 11, the revolutionary forces under the command of Generals Mena and Zeledon, began to bombard the capital. Foreign residents are in danger.

After studying a disease for two years and conducting a campaign against it in an experimental area, in which he succeeded in virtually eradicating it, Dr. McClintic, of the public health and marine hospital service, contracted the disease and succumbed to it. The fatal malady, Rocky Mountain spotted fever, baffled the health officers until Dr. McClintic took hold of it. The disease carries with it a mortality rate of about 90 per cent. As soon as Dr. McClintic was stricken he was rushed to Washington, but the disease was too far advanced to be checked. This disease is conveyed by the bite a small mammal. "It attacks the blood and brings on a condition of acute anaemia which results in death if not checked in the earliest stages." Dr. McClintic is one of many who have lost their lives in investigating contagious and deadly maladies.

Some of the most dreaded diseases known to man are the result of microscopic germs. The bacillus, or germs, of the bubonic plague, perhaps the most dreaded scourge of history, multiplies with extraordinary rapidity. A certain scientist in speaking of these germs says: "The rapidity of growth is shown by the demonstraton that at the end of the twelfth hour one germ had multiplied into 17,000,000. They are so small that 625,000,000 of them will cover one square inch." The reason that bubonic plague, yellow fever, cholera, etc., no longer claim so large a toll of human life is not because of curative remedies used, but primarily that preventative measures are employed to prevent their spread. The history of these germs is becoming better known and consequently their multiplication and spread can be more effectively prohibited.

"After the great earthquake of December 28th, 1908, which completely destroyed the city of Messina, the few survivors, aided by international philanthropy, erected temporary wooden buildings south of the old city, and here commercial and official business has since been carried on. On the original site of Messina not a single building had been erected or even begun up to the end of last year. Now, however, preparations for rebuilding the city are well under way. Since July, 1911, the systematic removal of the debris from the streets has been in progress. The plan of reconstruction includes a raise in the level and an extension of the harbor front."

Canada has invited fifty-nine nations to attend the International Dry-Farming Congress to be held next October in Alberta. A great display of products of dry farming is planned. Turkey it is said has made some remarkable strides in this kind of farming, and specimens of these crops will be shown at the Congress. This kind of farming has just recently been developed and is yet in its infancy. It has made possible the cultivation of thousands of acres of semi-arid lands which were formerly considered practically worthless.

According to the opinion of the Department of Justice the Beef Trust which the government has fought for ten years is no longer in existence. The attorney general accepted the plan proposed by the packers for the voluntary dissolution of the National Packing Company, a holding concern owned by the Morris, Swift and Armour packing companies. The packers promised that active competition will again be revived. They were told that if competition is being restrained, further prosecution will be started. The price of meats is still soaring higher and higher. Possibly there will be a drop in prices now since the packers have promised to "be good."

"Ledgers recently discovered at Palos, Spain, contain interesting facts concerning the outlay made by Christopher Columbus on his expedition to the new world. The armament of the little fleet cost $2,800. The personal expense of Columbus and his officers were about $400, and $1.25 a month sufficed for the crew, so that about $4,400 was spent for the eight months that the voyage lasted. The cost of discovering America was about $7,600, all told." The sum in 1492 represented about $70,000 in 1912.

For several years scientists have been seeking the source of infantile paralysis infection. At first it was thought that the infection was due to flies, especially the stable variety. But now it is thought that the primary cause is found in the common house cat. This opinion is based on the discovery of well developed cases of the dread disease in cats. Some of the cats are under expert observation and will be dissected later.

The United States government has sent a special representative to Peru, South America, to investigate the alleged atrocities upon the Indians working in the rubber districts. Conditions are said to be similar to the Belgian atrocities in the Congo, Africa. An English corporation is permitting the alleged inhuman practices. The investigation is being made with the consent of England. A Peruvian commission is also making an investigation.

According to the Scientific American wood is too expensive in Germany to be burned. It is made into artificial silk worth $2 a pound and bristles worth $4 a pound. It is also used to make paper, twine, yarn, carpet, canvas, and cloth. "From sawdust parquet flooring is made; the materials for this may be bought by the pound and then mixed, so that the householder can lay his own hardwood floors according to his individual taste and ingenuity."

An Italian inventor, it is announced, has successfully completed an instrument called the wireless iconograph, by means of which autographs and sketches may be sent by wireless telegraphy just as verbal messages are now sent.

During the fiscal year ending June 30 last the consumption of beer in Chicago decreased by 35,000 barrels, according to the report of the local branch of the Internal Revenue Department. Liquor dealers attribute the decrease to the high cost of living, and to the use of buttermilk as a substitute drink. There was a decline also in the sale of internal revenue stamps for cigars amounting to $13,000.

Some of the old labor leaders of Great Britain have declared war upon the strike. Some of the men who are now opposing the strike as a weapon for workmen to secure their demands at one time strongly advocated the use of extreme measures. One of the most prominent Socialist members of the House, was among the first to sound the warning that the men were gaining nothing by continual strikes.

The sultan of Morocco, Mulai Hafid, has virtually abdicated his throne. The sultan must publicly announce his desire to abandon power for reasons of health before he leaves the country, so as to avert the danger of an appeal to fanaticism on the ground that he had been coerced. Mulai Youssef, khalif of Fez, was appointed his successor. France is virtually the ruling power in Morocco.

The Democrats and Progressive Republicans passed an excise tax bill, extending the present tax on corporations to the business of individuals, private firms and copartnerships. This bill would levy upon all persons, firms or co-partners an annual tax equal to 1% of net income in excess of $5,000.

On July 1st a little more than one-eighth of the Panama canal remained to be excavated, or a little more than 22,000,000 cubic yards.

The Christian Monitor until January, 1914, for 75 cents.

USES OF ALUMINUM

The use of aluminum is being constantly extended into new fields. One of the latest applications of this wonderful metal is in the form of a foil to take the place of tinfoil in wrapping up food products, especially chocolate. The making of thin foils of aluminum presented serious difficulties which have been only recently overcome. Aluminum foil is now made about 1-600 of an inch in thickness. Aluminum powder has also been coming into common use. To make the aluminum powder, very thin foil is first cut up into small spangles; these are ground in a mill and the powder is then sifted through bolting cloth. The powder is used as a basis for metallic surfaces that are exposed a great deal. The powder is very soft and adhesive, like graphite.—Scientific American.

Miscellaneous

THE VILLIAN OF MANY A TRAGEDY

Suppose a fly were as big as a sparrow, and the filth which it carried on its hairy body and legs were plainly visible to the naked eye. Would you drink milk from a pitcher into which a fly of that size had fallen? It is only because the fly is so tiny that its dangerous character as a carrier of disease germs is not apparent. The germs are there, whether one can see them or not—germs and filth from every place where decaying animal or vegetable matter can be found, for it is on such material the fly feeds by preference.

Epidemics have been traced to flies which carried germs from unprotected cesspools to the milk-cans of an otherwise clean dairy. The germs carried by a single fly are sufficient in number to infect whole families. On one fly as many as 6,600,000 disease-causing bacteria have been found, and in a recent experiment the average number of germs found on the bodies of each of 414 flies was 1,250,000. These germs were counted by dropping each fly into a bottle of perfectly sterilized water, after which the water was subjected to microscopic examination. The germs found in the water represented the number of germs that would be found in a milk pitcher after a fly had struggled in it for a moment or two.

Every female fly is the possible progenitor of billions of flies during a single summer, but only about 8,000,000 of these usually survive to become carriers of disease.

The Fly Can Be Eradicated

It is not difficult, only troublesome, to get flies out of a house, even after several generations have developed since the beginning of the season. And you can keep them out. Twenty drops of carbolic acid poured on a hot shovel in a tightly-closed room will give off fumes that will kill all the flies in the room. Sticky fly-paper and poisons are useful, but the most effective way of getting flies out of a house is to kill them, one by one, with "swatters," made of wire screen on the end of a stick.

"Swat the fly" was the slogan of important campaigns carried on in a dozen American cities last summer and is again the battle cry of a larger and more elaborately planned warfare this summer. The crystallized experience of last year shows that while swatting is effective in houses, it is not a solution of the problem of ridding communities of flies. But these campaigns have been of great value along educational lines. The crusade in Washington, D. C., attracts special attention because it is in the nation's capital and it has the sanction and support of the health department.

A contest with prizes for the largest number of flies killed was conducted last summer by one of the leading evening newspapers. The health department was able, by closely observing the progress of this contest, to locate "fly centers," or localities where unsanitary conditions provided breeding places for flies. Many of these places have been wiped out, and all of them will go. School teachers taught their pupils to regard the fly as the greatest menace to health. Settlement workers took up the fight, taught lessons of cleanliness and carried into the alleys warnings emphasized by striking pictures on cards. Commendations of the crusade came from pulpits and, while all Washington was swatting the fly with the mistaken idea that the pest could be wiped out by that means, a great awakening was going on and the foundation being laid for complete victory in the future.

The 1912 campaign in Washington opened informally in February when the same newspaper which conducted the contest urged everybody to search for half dormant flies. It was pointed out that one female fly killed before the egg-laying season began would be worth several millions swatted later on. The possibility of heading off millions of flies by a single stroke of a swatter or a blow from a folded newspaper appealed to the Washingtonian, and he went to work.

Then, to prepare for the big fight a week of city cleaning was planned. The District Commissioners gave the aid of all the machinery of the District government; the Y. M. C. A., the W. C. T. U., the public schools and in fact everybody in Washington went to work cleaning up. The District contractor could not handle the dirt and rubbish unassisted but a Citizen's Central Committee saw that he had help. Then the fly fight began and will be waged all summer along broader lines than those of the first campaign.

Once a house is clear of flies, screens will keep them out. A mixture of carbolic acid and kerosene swabbed over a screen door will drive away the flies that usually congregate there waiting for some one to open it and let them in. If the garbage can is equipped with such a fly trap as can be bought in most house furnishing shops, the flies will gather there, for the most part, and be caught before they can enter the house. Then, if food is kept screened and everything that goes into anyone's mouth, spoons, tumblers and baby's nursing-bottles are scalded after a fly has walked on them, there will be little danger of infection.

The really important thing is to teach children that a fly is just as dangerous as a rattlesnake—even more so, for it leaves a poisoned trail wherever it walks.

The test of the good housekeeper used to be the flyless house. Later it was the amount of fresh air and sunshine she let in. Now it is the combination of both—a task more difficult than that which grandmother faced, but not impossible.—Sel.

"The Panama Canal will cost the United States more than all the Protestant churches of the world spend on foreign missions in ten years."

CARABAO IS "KING OF BEASTS" THROUGHOUT PHILIPPINES

Probably the most valuable animal to the Filipino is the patient, plodding, awkward, homely carabao. The native who has one of these animals is well off for he thus possesses one of the most valuable and faithful of four-footed friends.

The Filipino feels more attachment for his carabao than for any other animal, and well may he for this creature—called the "King of Beasts" in the Philippines—is indispensable to him. It was thought at one time that the advent of Americans would drive the slow and cumbersome carabao into the background to give place to swifter and lighter animals for farming and for hauling, but after the years of American occupation it has been learned that the carabao is better fitted to the Filipino and his needs than any other animal, so Mr. and Mrs. Carabao are still there and are there to stay. A great cry went up only last year for a far greater number of these faithful beasts in order to do the work waiting to be done in the agricultural sections.

The domesticity of this useful beast is apparent everywhere. The Filipino small boy can ordinarily manage one as easily as can his father or his grandsire.

The carabao is very powerful, docile, slow in its movements, and easy to train. It is an amphibious animal, requiring a considerable amount of the time daily for its wallow in mud or water.

As one sees the carabao at work he gets the impression that it is incapable of speed, but let one charge across a field after a person, or run amuck through a city street, and the foregoing impression will be dispelled and one will at once conclude that it is altogether too speedy for comfort. Repeatedly I heard while in the Philippines that the carabao hated Americans. That it did not like the appearance nor the "smell" of an American; that carabaos had been known to drive many a white man from the fields. While the writer had no first-hand experience he felt when exposed to the tender mercies of a herd of grazing carabaos, that the "symptoms" were not altogether favorable and concluded that a retreat was advisable.

One can often see a blackbird, about the size and appearance of our common American blackbird, perched upon the back of a carabao while that animal is quietly grazing. This bird searches the carabao's back, head and ears for ticks and other vermin.

The milk of the carabao is extensively used by the natives. The flesh is eaten also, but both milk and flesh are unpleasant to the American taste.

The horns are wonderfully formed.

These horns take a beautiful polish and are much sought after by the tourists. Many small articles are made from them and may be bought in any of the curio stores in the islands.

The carabao is used for almost every purpose for which the American uses the horse—plowing, hauling, driving, riding. The owner of one of these animals does not have to patronize a harness shop, for given a common wooden yoke and a couple of pieces of rope the outfit is complete, one long rope fastened about the horns serving as a rein. I have often wondered what a Filipino would do if one tried to get him to use two reins and have concluded that he would probably do as did the Filipino plowman who when given an American plow with two handles, persisted in using only one (the Filipino plows have but one handle) and when asked his opinion of the American style of implement said he did not know but that two handles were good after all for if anything should happen to the one in use, why there was another one there all ready for service.—The Grit.

HOME STUDY

I know of no better place to get a good education than in the class-room of some reliable college. Although "self-made men" are often highly praised, yet self-study is much inclined to be one-sided, and not infrequently results in considerable bigotry. But in the class-room the courses are so outlined as to make for an all-round and well balanced development. There the student is under the guidance of trained and mature scholarship. He is inspired in his efforts, and his work put to the test, by the achievements of his class-mates. He is cut off for a time from distracting influences and gives special attention to the development of his thought life; thus laying a strong foundation for good work and larger success.

But there are those who are in some way or other deprived of such advantages. For their encouragement the fact remains that the home also has some peculiar conditions favorable to study. It is there that one feels comfortable and natural. Expenses will be practically no consideration, and the time schedule can be adjusted to suit the individual. The one special need is a thorough and systematic course of study. Such courses are now provided in almost endless variety, and give the student the advantage of outlined work and access to a private teacher who gives him personal attention. There is much that an aspiring youth can do for his personal and mental equipment during his leisure hours right in his own home.

We have several good correspondence courses in Bible study, in both ancient and church history, and also in foreign languages. The nature and method of correspondence instruction makes these courses immediately practical simply from the mental discipline which they afford, to say nothing of the valuable information to be gotten from them.

This is a general letter to those interested—an advertisement. You will surely be interested in knowing more about this work. So if you will drop me a card, I shall be glad to write you a personal letter and enclose a descriptive circular telling all about these courses and how you may try them before sending for a full course of study. Address, Rudy Senger, Goshen, Ind.

WILL YOU?

If these ten rules that are posted in the Nurses' Training School in the California Hospital at Los Angeles were generally observed, the hospital would have fewer patients, and Southern California would not be the only "Land of Sunshine":

"1. I will not permit myself to speak while angry. And I will not make a bitter retort to another person who speaks to me in anger.

"2. I will neither gossip about the failings of another nor will I permit any other person to speak such gossip to me. Gossip wil die when it cannot find a listener.

"3. I will respect weakness and defer to it on the street car, in the department store, and in the home, whether it be displayed by man or woman.

"4. I will always express gratitude for any favor or service rendered me. If prevented from doing it on the spot, then I will seek an early opportunity to give utterance to it in the most gracious way within my power.

"5. I will not fail to express sympathy with another's sorrow, or to give hearty utterance to my appreciation of good works by another, whether the party be friendly to me or not.

"6. I will not talk about my personal ailments or misfortunes. They shall be one of the subjects on which I am silent.

"7. I will look on the bright side of the circumtsances of my daily life, and I will seek to carry a cheerful face and speak hopefully to all I meet.

"8. I will neither eat nor drink what I know will detract from my ability to do my best work.

"9. I will speak and act truthfully, living with sincerity toward God and man.

"10. I will strive to be always prepared for the very best that can happen to me. I will seek to be ready to seize the highest opportunity, to do the noblest work, to rise to the loftiest place which God and my abilities permit."—New York Christian Advocate.

EDUCATIONAL

(Continued from page 658.)

raking it up by hand, all seemed most excellent views for an artist. But **I** merely **enjoyed** them and passed on. It was really amusing to me to see how **slowly** it is possible to work. I certainly never saw a scythe, or rake, or any other instrument handled with as little hustle and enthusiasm. All his actions are slow, the feet being slowly dragged along in the big wooden shoes. I am not surprised that Adam and Methuselah lived so long, if they exerted themselves so little. One would have to live to a ripe old age of constant work of that kind to accomplish anything like the American hustler in this century accomplishes.

I most heartily recommend Holland to all who are interested in the simple life, and to the artist who wants pictures of cleanliness, peace and contentment.

Chicago, Ill.

MISSIONS

(Continued from page 651.)

settled districts for religious workers. While in Oregon we lived about three years in Clackamas county. Having a desire to work in His vineyard we organized on Nov. 13, 1910, a mission Sunday school at the Eby school house. In this community several denominations were represented. There were boys and girls from the primary class up to the age of sixteen who had never been in a Sunday school. Several times the attendance was from thirty to fifty with no one to teach them but ourselves. We realized a great responsibility was resting upon us but through His grace we kept up the struggle until the brethren from the Mennonite and Amish Mennonite churches near Hubbard came to our assistance. These brethren took their turn in preaching for us every Sunday, which was quite a help to bring the older people out to the services.

In April, 1911, Bro. J. P. Bontrager of Albany held a short series of meeting at the mission school house at which time four young people came out on the Lord's side and several more were brought under conviction. While these latter did not yield themselves to God they are living better lives and by sincere and careful teaching they will yet be brought into the fold. Thus the Sunday school continued to prosper until Feb. 1912, when we began to count the cost of building a church house so that we might have more liberty, and a more confortable place of worship. A meeting was called during the week which was well attended and an unanimous vote was given to build a house of worship. The work of building was at once begun and on April 7, 1912, the Sunday school was transferred from the Eby school house to the new church called Bethel.

This is only one of many similar opportunities where the doors are open for some consecrated Christian worker to enter. As we leave this field to take up another we kindly ask you to remember the loving Savior's words as recorded in Luke 10:2:—"The harvest truly **is great** but the **labourers are few:** pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Nampa, Idaho.

COLDEST PLACE IS UP IN THE AIR

The lowest temperature yet registered is nowhere near the North Pole. In fact, it is almost exactly on the equator, but far up in the air. On August 30, 1008, this temperature, 119.7 below zero Fahrenheit, was shown by a thermometer sent up in a "sounding balloon" to a height of twelve miles at Shiratt, on Victoria Nyanza. It is not to be supposed that if the balloon had gone up a little higher a still lower temperature would have been discovered. There is now known to be a sharply defined limit in the temperature of the atmosphere. —Literary Digest.

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CHRISTIAN MONITOR

OCTOBER, 1912

* * *

Refinement

Whenever education and refinement grow away from the common people, they are growing toward selfishness, which is the monster evil of the world. That is true cultivation which gives us sympathy with every form of human life, and enables us to work most successfully for its advancement. Refinement that carries us away from our fellow-men is not God's refinement.

H. W. Beecher.

SELECT READING

THE CIGARETTE WAR IN CHINA

The diligence with which some purely commercial enterprise is propagated makes the efforts to spread the Gospel by the Church seem ridiculous. The more destructive and pernicious the product for sale is, the more persistent it seems are the efforts to introduce the product. Cruel avarice is pitiless and soulless. It is ruthless in its destruction and heeds not the plea for mercy, but forces upon its unwilling victims that which will result in the destruction of both body and soul. The missionary of the Cross is persistently followed and opposed by those who would, for the sake of greed, fasten upon the poor heathen other vices in addition to those to which he is already enslaved. Thus the liquor and tobacco interests follow, and in many cases precede, the missionary, making the work of the missionary doubly difficult. Such cruel and pitiless efforts on the part of such avaricious men will arouse the righteous indignation of all lovers of righteousness. The following taken from the "Record of Christian Work" vividly portrays the despicable work of the tobacco trust to establish a large and profitable trade in China. If the Christian Church would put proportionately as much of her means and as much persistence and enthusiasm into the work of propagating the Gospel as these men put into their devilish work, there would be a different story to tell of mission work in the foreign field.

The tobacco trust is carrying on a desperate campaign for the naturalization of the cigarette in China. Hundreds of English and American salesmen are moving through the country, distributing these coffin nails by the millions and pasting up gaudy advertisements on every possible wall. This, of course, to a certain degree, tends to discredit the missionaries and they have found it necessary to take an explicit stand against what the Chinese call "the paper tobacco." Thousands of anticigarette flyers are being circulated by them. In some places, as in Penghsien and Kiating, these have cut down materially the sales of cigarettes so that the trust drummers have urged the British consul at Chengtu and the American consul at Chungking to prevent this "distraint of legitimate Anglo-American industry." Indeed in one case a tobacco hireling actually assaulted a missionary. In Kiating the nicotine agent went around after the missionary and gave out a box of cigarettes for every anti-cigarette flyer he could lay his hands on, collecting a thousand in this way. The three missions had divided the municipality into sections, distributing anti-cigarette tracts in every house both inside and outside the city wall. Quantities of tracts and posters have also been sent over the surrounding country and as a result multitudes have become genuine enemies of "paper tobacco." The Chinese are very appreciative. The faculty of the high school of Kiating presented each of the three missions, in recognition of their help, with a beautiful pair of scrolls and took 10,000 booklets to distribute among the studying youth.

THE THING SHE DIDN'T SAY

"I think the very meanest thing you can say, sometimes, is just nothing at all!" said Prue Elder, with a decided nod of her auburn head.

The girls gave a shout of laughter. "How can you say anything mean when you say nothing at all?" asked Bessie Snow.

"Well, I'll tell you. I was staying up at Aunt Riah's last summer, you know, getting strong after typhoid fever. All the girls were nice to me, because they knew I couldn't play, or even read very much, and needed to be entertained. I never knew before that girls could be so nice. I got to love them all.

"There was one in particular. Her name was Alice Otis, and you'll all know her, I hope, because she's coming to visit me next vacation.

"At first I thought Alice rather odd. She is very quiet, and she would have been hard to get acquainted with, only that she was sorry for me because I had been ill, and took particular pains.

"I just can't tell you all the things that Alice did for me. She had a pony and cart, and almost every day she used to take me for a drive. Then she would bring me flowers and read to me, and even play and sing for me, though I found out afterward she would hardly ever do that for any one—she is so timid.

"Well, there was a crowd of girls that call themselves 'the stickers,' because they always stick together. They are a little bit—just the least bit—noisy and slangy, but after all, they were good-natured and popular, and I—well, to tell the truth, I felt flattered that they took me into their bunch and seemed to like me.

"One day we were all out on Aunt Riah's porch with our fancy-work—all 'the stickers,' that is, and myself. Alice Otis' name was mentioned, and they all began at once to talk about her. 'O, the stuck-up thing!' they said. 'She is just as prim and horrid as she can be! She won't be anything if she can't be the whole show,' and all that sort of thing. And what do you suppose I said—I, after Alice had been such an angel to me, and after I had learned so well how shy she is, and how hard it is for her to make up with people? I didn't say one word! That's why I said a little while ago that sometimes the meanest thing one can say is nothing at all."

"I believe you are right, Prue," said Bessie. "I have had some experiences like yours, and I don't believe that even foolish or unkind words could make me more ashamed of myself."—The King's Builders.

In Hunan province, women as well as men know how to read and write.

RUSSELL SAGE'S HELPING HAND

A prosperous New York merchant narrated in the University Club the other day an interesting anecdote about himself and Russell Sage.

"My first years in New York were not successful ones," he said. "I came down from the upper part of the state determined to get along; but somehow, after a brief experience of city life, I became discouraged and lax. There were no positions but clerkships to be gotten, and to work my way up to the top from an army of young clerks, all as efficient as myself, seemed hopeless.

"I changed my job now and then. Sometimes I bettered myself; sometimes I didn't. So the years passed. I had come to New York at twenty, and now, at twenty-five, I was making only four dollars a week more than when I started, and I hadn't a cent to my credit in the bank.

"One day, scared and desperate about my future, I called to see Russell Sage. Sage came from my part of the country, and he had known my father well.

"He was glad to see me. He listened to my narrative with kindly interest. At the end, tilting back in his chair, he put his finger-tips together and pursed up his lips, nodding to himself thoughtfully.

"In a minute he came briskly out of that spell of meditation.

"'Do you drink?' he said.

"'Yes. sir; moderately," said I.

"'Well, stop it. Stop it for a year. Then come and see me again," said Mr. Sage.

"I stopped drinking for a year, and at the end I paid my second visit to the millionaire. He remembered all about me. He chatted a little while. Then he said: "Do you gamble?'

"'Yes, I said, 'I sometimes gamble.'

"'Well, give gambling up for a year, and then come and see me.'

"So I stopped gambling, and the year went by, and for the third time I appeared in Mr. Sage's office.

"'Do you smoke?' he said, after we had had a third discussion of my affairs.

"Yes, sir,' said I.

"'Stop smoking,' said he. 'Come back after you have stopped smoking for a year.' "

The speaker laughed. One of his auditors said impatiently: "Well, when you went back what happened?"

"I never went back," was the reply.

"You never went back? Why?"

"Because, if I had, Mr. Sage would only have told me that now that I had given up drinking and gambling and smoking, I must have saved enough money to start myself in business. It was true; I had saved enough money to start myself in business. That shrewd, wise man had set me, almost without my knowing it, on the road to success."—Philadelphia Bulletin.

China has new educational, postal, and currency systems, and is about to establish national and provincial assemblies.

CHRISTIAN MONITOR
A Monthly Magazine for the Home

VOL. IV SCOTTDALE, PA., OCTOBER, 1912 No. 10

LEAVES FROM A SEA DIARY

II

J. W. Shank

March 18th

Another sight of land today—sunny, verdant, tropical land! The Canary Islands, where history tells us that Columbus delayed to repair one of his sailing ships. Could it be possible that his ships were anchored in one of those little coves where the billowy mountains rise in the back ground? It might be, but I will not dwell too much on such a possibility. I am quite sure, however, that he did not see those pretty white villages that are nestled along the folds of the mountains nor those picturesque little farms planted against the hillsides, nor that big city with its imposing cathedrals, hotels and factories strewn along the bay.

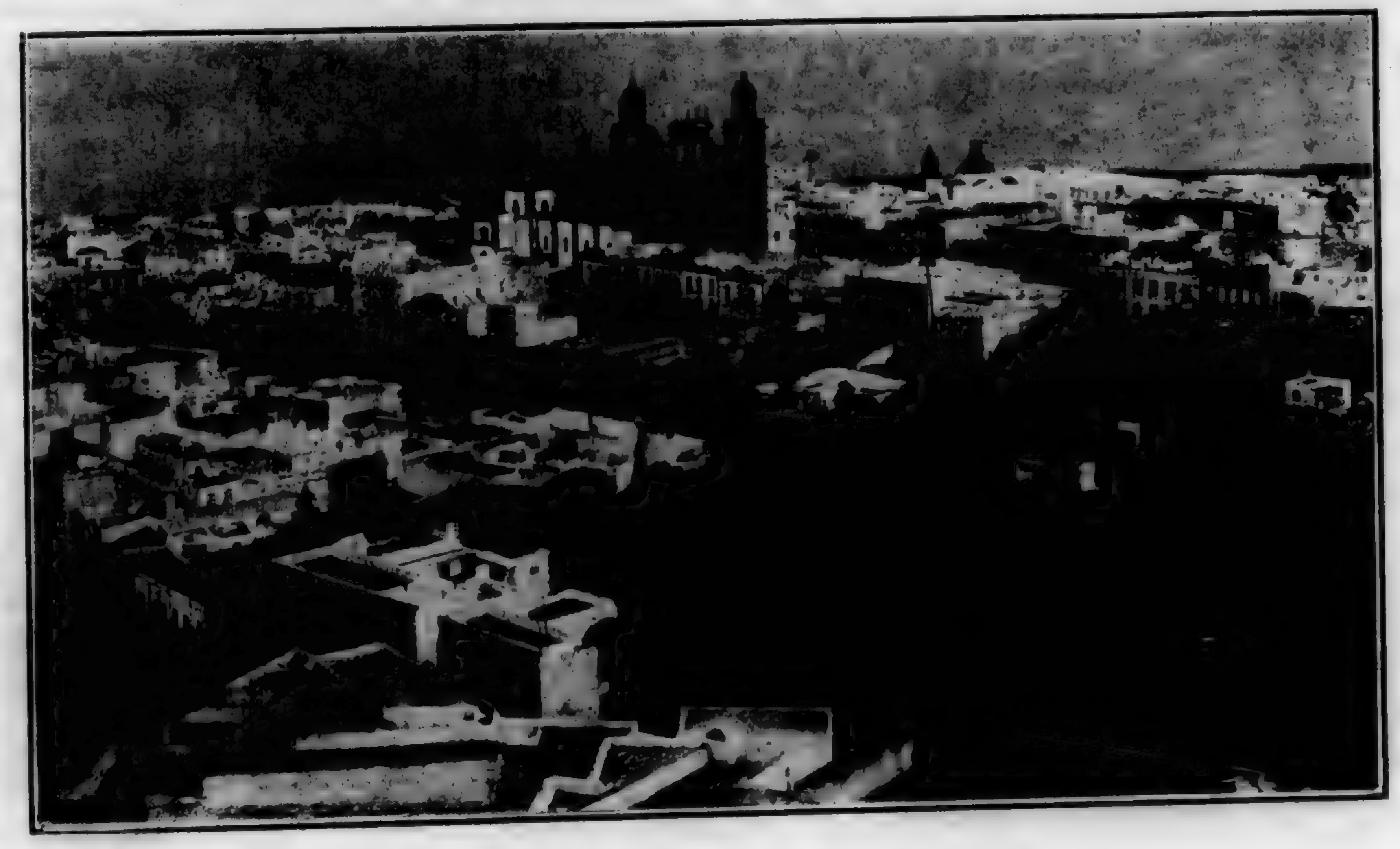
Las Palmas is the name of this port. One cannot be long in doubt regarding its importance as a commercial city and as a resort for tourists. There are immense warehouses and packing houses where cigars and early vegetables are packed ready for shipment to European ports.

Here again the natives come crowding in their little boats. A stout fellow in the foremost boat throws a rope, on the end of which a hook is fastened, and catches the railing of the lower deck. In a few moments the deck is swarming with excited men and boys selling fruit, cigars, post cards, and laces. All of the passengers are at this moment called to dinner and the disappointed fellows must wait a half hour longer for their attack. Competition makes their business lively—at least it appears so, but actual sales are not numerous. There is a confusing chatter of Spanish and broken English. Prices are high at first but are continually lowered if the buyer seems little interested.

A notice by the captain states that the steamer leaves at 4:30 and that passengers disembark at their own risk. The time seems too short for a trip to land and most of the passengers content themselves on board watching the coal and freshly-crated tomatoes swung on deck.

March 22nd

Again it is Friday evening. The end of our third week on the Highland Rover. Is it only three weeks since we left land? Was I ever doing anything else than traveling on this steamer? or does it only seem like months or even years that we are speeding over these waves? Tired! O yes. I was tired of it long ago, but that only made the time seem longer.



A Typical Latin City of the Canary Islands

Two more days and we shall reach London. Then we shall think back upon this trip and it will not seem so long.

But there is a real good reason for being tired today and imagining you always felt that way. We are crossing the Bay of Biscay. Some people who have come this way know what is coming but possibly you don't. At any rate, the sea is rough. It was rough two days before we got to the Bay and promises to be no better for another day. One moment the steamer mounts the crest of a wave and the next moment she sinks twenty feet lower into the trough and while doing so the propellers tremble violently. Sometimes a wave comes up at one side dashing water over the deck and giving the steamer a twisting motion. I have read descriptions of the rising, falling, twisting and quivering caused by an earthquake. This must be about like it, only it continues for days at a time while an earthquake is usually momentary.

It is impossible to find a comfortable place. You cannot walk on the deck or elsewhere without holding to something solid. If you sit on your steamer chair, the wind, rain, spray or the trembles are sure to chase you away. It makes you tired to think of lying down in your cabin because here also you feel very uncomfortable.

Seasick? No, not just exactly. I was seasick earlier but now the attacks are only momentary. Some of the passengers have remained in their cabins for some days. How I pity them! It is enough to feel half sick and miserable, but much worse to be condemned to your cabin.

March 24th

It is grand to be on land again, even in the heart of London which to me is a foreign city. But it does not seem foreign as do the Spanish cities through which I have traveled. Here you hear the chatter of English tongues and everything appears very home-like. You feel that it is only a step from here to American soil, which is **home.**

(Concluded on page 703)

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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A BURDEN:—We are commanded to bear one another's burdens. We can assist in bearing another's burden only to the extent that we can enter his experience. Try as hard as we will, we will never be able to fully and clearly appreciate another's situation because our means of communication are inadequate to give full expression to the burden of the soul.

Those who understand us the best and can share our burdens with us, are those who through personal contact and association learned to know our purposes and are in sympathy with them. But those who know us not, who have interests different than our own and are not in sympathy with our ideals, find it very difficult to understand us and cannot to a helpful degree appreciate and share our burdens. In the final analysis each man must bear the greater part of his burden alone. Our inability to make known fully our burdens to our friends, and their failure to fully understand, may be due to the wisdom of our Creator, who, knowing our proneness to trust the arm of flesh, gave us this limitation in order that we may not forget Him who alone is able to understand clearly our burdens and share them with us, yea, be our Burden Bearer.

Since those in sympathy with our purpose cannot fully comprehend the nature and weight of our burden, much less can those who know us not and simply read what can be but a faint expression of what the heart feels, appreciate it. On their part it may require a wilful effort to take a sympathetic attitude toward us if they would assume some of the burden. It requires meditation, prayer and an opening of the heart so that the burden may become a part of us if we would share it to a helpful degree. At no small cost do we help bear the burdens of others. It requires much Christian fortitude and grace. Whatever the cost it is worth the price. Our Christian service is nothing more or less than simply burden bearing.

The following extract from a personal letter from one of our rural mission workers endeavors to give expression to a burden that we can share, some perhaps to a more helpful degree than others.

"We received the August number of the Christian Monitor and have read a number of its articles with interest. Hope it may be the means of awakening a healthy interest in the cause of Christ in the neglected rural fields. It all seems a real thing to me—a problem in my very face appealing for more to be done. Yet we see that others have the same and even more trying fields. Who is ready for this work? The call is coming from various parts of this district."

Could we all see the situation as this worker, help would be speedily forthcoming, not only for this district but also for every other. May many become willing to allow the Lord to lay the burden heavily upon their hearts so that these neglected sections of God's vineyard may be cultivated and the fruit gathered into His garner. Who will respond to the call?

FOR THE PASTOR:—It is generally conceded that the spiritual prosperity of a community is largely dependent upon the local minister or pastor. If he is an efficient leader his scope of usefulness is almost limitless, but if he lacks leadership, fails to inspire confidence as a spiritual leader, his influence is limited to the degree that he lacks these qualities, and instead of being a spiritual force he may even be a hindrance to the spiritual progress of the community.

The idea that a pastor's duties begin when he enters the pulpit and end when he leaves it, is obsolete. We are beginning to recognize that a relatively small part of his duty is in the pulpit, but that his larger and most important work is in a faithful performance of his pastoral duties toward his members and the community, which can only be discharged outside of the pulpit. Not until a pastor gains and retains the confidence of his people by coming in personal touch with them, can he expect to preach effectively to them. No one can be a leader and teacher who does not have the confidence of those whom he would lead and teach. The familiar adage, A fountain cannot rise higher than its source, is peculiarily applicable here.

Recognizing the responsibility of the pastor for the future prosperity of the Church we have made some effort in the past to secure some material of special interest and value to him. As more of our ministers became regular readers of these columns we felt the more keenly the need for more material of this nature. This need was the more deeply impressed upon us recently when a well known minister and educator suggested that more helps for the pastor appear in the Christian Monitor.

We are glad that this number contains an article dealing expressly with the relation of the pastor to the Sunday school, which should be read by every pastor. This article deals only with one of the pastor's problems. We would like to have the numerous other problems discussed by our pastors. Repeatedly appeals have been made for contributions of various kinds. The Editor of the Bible Study Department has made special requests for sermon outlines, outlines for Bible Readings, etc. A few have been published, but many more could be used.

We at this time again make a special request that our pastors send us some of their outlines, illustrations, etc., and use these columns as a medium through which problems relative to the ministry be discussed, such as his preparation, his Bible study, library, preaching, pastoral work, his relation to the various activities of the Church at large, and in his congregation, his vocation, etc. etc. May we have a hearty response so that the work of the Lord may prosper.

"WHY DO YOU WALK THERE?"

Sadie Brubaker.

These are the words of a little boy only three years old, but they left a thought which we wish to pass on to you. This little one was following close by my side when pulling some weeds from the garden rows, and when I found it necessary to step in the row the little one did also. Finally I told him he should keep off the row and his questioning little eyes met mine as he said, "Why do you walk there?" It was easy to explain the "Why's" in this case but after I saw him satisfied with my answer, those words still rang in my ears and I thought of the many eager little minds who are asking "why" and so many receive no answer.

As parents what does it mean to you? Are you walking in paths that your children may safely tread? Ah! those anxious "why's" that must arise in the mind of the little one when papa does not care to be at home or about the house; when mother sits and cries for reasons the child's mind does not understand; when papa and mamma do not speak in loving tone but rather quarrelsome! The little ones wonder why they should love everybody or not quarrel or hate, etc.—"Why does mamma and papa do it?" is there unregarded question though not expressed in words.

As teacher or worker, what does it mean to you? Are you **leading** or simply instructing? When you teach those in your charge to depart from the paths of sin, do you leave room for the question, "Why do you walk there?"

It is true that Christ said, "Follow Me" and He it is whom we should follow though others do go wrong, but may we add Paul's words, "make straight paths for your feet lest that which is lame be turned out of the way." We are all crippled more or less in eyesight and though someone may be walking justified, some feeble minds can not see the motive more than that little one did.

As Christian workers it is necessary that we live an open life, illuminated by the love of God so that no "why" may arise even in the minds of the little ones. And even though we are attacked by a questioning "why" may we be able "to give an answer to him that asketh and a reason for the hope that is within us." Wherever you be, in public service, in the field, in the kitchen, in the school room, in the pulpit, or **anywhere;** let these words call a serious halt at every step; "Why do you walk there?"

Birch Tree, Mo.

COMPANIONSHIP

"Enoch walked with God and he was not, for God took him." This account is so ancient, so rare, so lofty, that it seems to stand alone, and yet there never was a greater mistake. He lived in comfortable communion with God, had a lively sense of God's presence and approval, and these are possible to every regenerate man or woman.

How many walk in darkness; the blind leading the blind. They live after the flesh; they live in the flesh; their creed is a short one; let us eat, drink, and be merry, for tomorrow we die.

Some walk in the light; they are children of the light and of the day. They walk with God; they walk in the Spirit; they are led by the Spirit. They are precious; they are well attended, well guarded, well fed. They are sons; their rank is the highest; their inheritance is assured. They shall judge angels, their very nature is on the throne. The Son of Mary is now in reality and power King of kings and Lord of lords! Men may soar a seraph, or sink a fiend. "Such were some of you," said Paul, "but ye are washed." Look at the rescued man; his eye flushes with the repulsion of dislike, because he tastes the shelter of ineffable love. Listen to him when he prays. Strange to say, you do not see him at his best when you hear him pray. Words are such a poor medium of communication. "Language has two functions, it is an instrument of communication with one another, and an instrument of thought within ourselves. The double-dealer has but a single nature; but in the pure and guileless, there are two souls; of which the one comes forward amid human things, with quick and genial speech, while the other ever sits with fingers on the lips." Prayer is thought aloud, if ever it is said for the sake of them that stand by, it is a mockery and a pretense.

How silent is this companionship of God! Oh! the hush of reverence, as we go into the holy of holies, leaving all things and beings outside. Oh the music of the soul, the silence that is eloquence indeed. Think of the telescopic vision of the purified eye. Surely the land that is very far off is brought nigh. Jacob Behmen, when he was dying, said to his son, "Don't you hear the music flooding the room?" How near are they who have the companionship of God!

There is a glorious truth so often lost sight of; when we come to God in our most priceless moments, we too often think of Him alone. Well, it is not true. The bride is with the bridegroom. When you come to the first born, whose names are written in heaven. His saints are even with Him. This is not a truth for the future; it is now. It is a truth for earth; how can we do otherwise than speak together of a relationship so awful and of a destiny so high, penetrated with the highest concerns, is it not to be covered with a cloud of glory and guided by the pilot finger of fire?

"Ah! my God, what wonders lie
Hid in thine infinity!
Stamp upon my inmost heart,
What I am, and what Thou art."

—H. T. Miller.

FULL MEASURE OF LOVE

The ideal family life is that in which every day is full to the brim with family happiness. Sorrow itself, with hushed pulses and falling tears, may enter the home conformed to this idea, and sit there, hand in hand with happiness, for there is a joy of the heart which sanctifies sorrow, while accepting it as God's appointment. Great anxiety, solicitude for a dear one who is ill, perplexed, or burdened, may co-exist with the perfect peace which ensphers a household within whose hallowed precepts there is always mutual confidence, quick sympathy, and—spoken love.

Yet, pitiful as it is to acknowledge it, we must admit that in too many homes the half loaf seems to be considered, as the familiar adage has it, better than no bread. It even appears possible that in some houses a miserable quarter loaf, and black bread at that, is regarded as the best that can be found by people who are bound together by ties of blood and kinship, and fast held by their common pecuniary and social interests.

Much less enjoyment than might be is

obtained from the daily tasks, because they are not taken up blithely, and shared gaily, and because people forget that sentiment can add a charm to the homeliest occupation, and dignify the lowliest work. Not long ago somebody in my presence spoke of certain everyday household work as menial and beneath her, when a gracious matron also in the company, quietly observed, "I have never seen the work which I would like to call menial, if I did it for those I loved. I have always made it a rule to perform every task so beautifully that it grew admirable." She might have added, as those who knew her did in her place, "heartily as to the Lord," for that element, too, entered into the unique facility and perfect symmetry which characterized all that she did.

The lack of outspoken love, leads in far too many homes to semi-starvation of love faculty. Bunsen's advice about religious faith, "link it always with a loving act," might with profit be put into practical use by some of us who have grown shy and timid in telling our dear ones that we love them.

The babies, bless their hearts, find no lack of petting, but the big boy, clattering about noisely in clumsy boots, the young girl at the "awkward age" the obtuse relative who has a faculty for making mistakes, all these who irritate us without intention, are apt to be treated with coldness.

Oh! friends, be patient and loving, and demonstrative with the living. It is well to keep the grave green and sow the sod with flowers, but it is better to scatter flowers of love over the pathway of those with whom we daily walk.

A great deal of the shy and shrinking delicacy which retires sensitively from any injury as to the religious life, whould be overcome if Christian families were more constantly affectionate, cementing that affection by united approach to the throne of grace. After the daily gathering for family prayer, how pleasant it is to see the family kiss given and taken, every one, from reverend grandsire to the least and youngest prattler, receiving this token. There should be no heart-barriers in the house where Jesus is the guest and the friend of all.

"Give us this day our daily bread," we pray. Not the half loaf, Lord. Nay, we wrong our bountiful Lord by the mere suggestion of such a gauging of His goodness. God gives us not the Spirit of measure, nor by measure do any of His blessings come. We are not straitened in Him, however we may be straitened in ourselves. If we live on the half loaf, we do it of our own free will, which prefers poverty to riches.—Sel.

That the first president of the Republic of China feels deeply in regard to opium, is shown by his earnestness in trying to stamp the cultivation and the use of opium entirely out of the republic, within a year, if possible.—Herald of Gospel Liberty.

A FATHER'S LOVE

A little incident which beautifully illustrates the words of David, spoken so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated round the tea table in my friend's pleasant home, when it seems the little daughter reached to help herself with undue haste. Her father reproved her and it must have been very gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterward that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did notice Mr. H—— excusing himself and also leaving the room.

Immediately after tea I had occasion to visit the adjoining sitting room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into the brown ones bent above hers and glistening with sympathy, while the voice, tender and manly, was saying: "There, there, darling; papa would not hurt his little pet's feelings or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so badly. Now, sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly; then I heard a little ripple of laughter, and they went to finish the meal, her hand clasped in her father's.

But I had my lesson. What a sweet rememberance for that child. Thank God for our Christian fathers, and while the tears dropped down my cheeks I cried silently: "Does God love me so?" And the answer came and stayed: "Like as a father pitieth his children, so the Lord pitieth them that fear him."—The Christian Guardian.

KILLED BY CRITICISM

Whatever it is, however good and useful it is, be it an individual or an institution, you can kill it by criticising it. Just keep lookng for flaws, for mistakes, for errors. If you are sharp-eyed and attend to business you can find them, for as long as men are human they will make mistakes and errors, they will fail of perfection. So keep right at this criticising; you will finally accomplish more evil than you dared dream of. Remember Christ's solemn words, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged." Read these pointed words from Campbell Morgan:

"Job's judges and Christ's critics are on a level, and they are on a level with every one of us who tries to pass his sentence upon his fellow men.

"If people ask you for your explanation of the mysterious circumstances of a brother man, tell them it is a mystery of God, for the moment you suggest that there is something wrong somewhere you may be getting into a region of blasphemy. Perhaps that man has been broken on the wheel of the potter for remaking. 'If the potter break it upon the wheel, he shall remake it; and God's fairest, highest place of service in the land that lies beyond will be filled by the men and women who have been broken upon the wheel on earth. Do not let us forget that, and if we can not understand what God is doing with that woman whose heart is crushed and broken with overwhelming sorrow, let us be reverently silent, lest we help the men who drive the nails, and break the Lord's own heart."

No man was ever so criticised as was Jesus Christ. "He casts out devils through Beelzebub," "He eateth with sinners," "A gluttonous man," "He eats with unwashed hands." Even on the cross it followed him. "He saved others, himself he cannot save."

Have you this horrid habit? Drop it at once. Ask God and the Church to forgive you, and forever put it away. Neither be a receptacle for the evil reports of others. —The Earnest Christian.

CHOOSE YE

A wealthy old gentleman residing in London, on one of his birthdays invited his servants into the house to receive presents. "What will you have?" said he, addressing the groom, "this Bible or a five-pound note?" "I would take the Bible, sir, but I can not read; so I think the money will do me more good," replied the hostler. "And you?" he asked the gardener. "My poor wife is so ill that I sadly need the money," responded the gardener, with a bow. "Mary, you can read," said the old man, turning to his cook, "will you have this Bible?" "I can read, sir, but I never get time to look in a book; and the money will buy me a fine dress." Next was the chambermaid; but she had one Bible and did not want another. Last came the errand boy. "My lad," said his kind benefactor, "will you take these five pounds and replace your shabby old clothes with a new suit?" "Thank you, sir, but my dear mother used to read to me that the law of the Lord was better than thousands of gold and silver. I will have the good Book, if you please." "God bless you, my boy! and may your wise choice prove riches, honor and long life unto you!" As the lad received the Bible, and unclasped its covers, a bright gold piece rolled to the floor. Quickly turning its pages, he found them thickly interleaved with bank notes; while the four servants, discovering the mistake of their worldly covetousness, hastily departed in chagrin.—Selected.

The Japanese educational system tends to cramming, is secularizing, and teaches cold morality.

The great missionary movement is God's, and we are only part of it.

A missionary said, "I had to go to Korea to learn how to pray."

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE HOME BASE

The relation between the forces of the Church that are in the front of the work and the great body of Christians supporting these aggressive forces is certainly vital. The part that the latter plays in the success of the former is far too often minimized and even sometimes over looked. Most of the administration must be done by those from the home Church. The nature of the present situation demands that the money must be raised, and the large per cent. of the Christian people who are yet indifferent concerning missions must be solicited, but all this must be done by those in the home field or home community.

The present order of carrying on missions so much demands that the societies do all this, that their attitude and interest in a large measure determines the final success or failure of the missionary movement. Whenever the time arrives when the money will flow in from Christian people, and the right kind of recruits will present themselves voluntarily, only then can the home administration be relieved of some of its most important duties.

We certainly should expect a change in the situation. When that time comes the importance of the home base will be less significant, but the signs of its appearance are somewhat slow. There are yet many honest and some indifferent Christians that need to be convinced that missions really must have a place in their plans and conduct.

Those at the head of this movement must necessarily be men recognized as competent to manage large affairs. We must expect that this business will constantly increase. There must be men of intelligence among them; men who are able to look at life and its problems from the angle of the other man, from the angle of beyond the sea, and be able to profit not only from the history that is filling the pages of our own time, but also able to appreciate the experiences and progress of past ages and thus profit by other men's experiences.

This working force at home will necessarily be criticised more severely than any other directly connected with the work because there are always those who do not have time to think out the problems for themselves and yet are much interested in the work.

INDIVIDUAL SUPPORT OF MISSION WORKERS

J. A. Ressler.

Individual support of mission workers has two hands with several fingers on each hand. On the one hand is the individual supporting the worker and on the other hand is the individual worker being supported.

A few persons have taken up the thought with energy sufficient to make their influence felt all round the world during the whole of the twenty-four hours of the day. Thus they may be supporting a worker or two in the home country, one in the South Sea Islands, one in India or China, and one in Africa. As the sun sets upon the land in which the one worker has his daily task of witnessing for the Master it rises on the land of another worker, and so the means supplied by a favored servant of God in the home land keeps up a constant stream of testimony for the risen Lord.

Some persons give of that with which the Lord has prospered them to a general treasury and trust to the wisdom of others and the direction of the Holy Spirit to see that the means get to the place where most needed. This is all right in a sense and perhaps it is the ideal way where workers at home and abroad are as nearly ideal as possible.

But there are others who feel that when the Lord blessed them with means He also blessed them with responsibility and that He expects them to follow up the means until they are properly applied. And who can say that there is not a very large element of solid sense in this view?

Such a worker sends his contribution for the Lord's work either to the field himself or through some mission board, and asks that a report be given him as to how his money has been spent. In this way he can in a measure at least, keep trace of the money he has given, and, if it has not been used to the best advantage, he has the privilege of saying so in a way that will command respect and attention.

Again, there may be persons who do not feel themselves able to undertake sufficient work by proxy on the field to command an individual report, and assume responsibility for the expenditure of a sum each year large enough to require that they direct its use, but are willing to join with a number of others who would gladly share in such a work. It may be that a congregation or a Sunday school would be thus able to take up the task of supplying a sum for the work of the Lord sufficiently large to justify them in asking for and receiving an individual report as to how their money has been expended. The blessing from such a plan would not be single but manifold. It would bring the supporter into closer touch with the work he is supporting and thus enable him or the congregation or school to pray with more definiteness and conviction for the work. Other things equal, the success of mission work depends on the amount and sincerity of the prayer that is offered to the Lord of the harvest by believing servants. It will mean a more regular and definite support of the work and great relief to the workers in the forefront of the active conflict on the field.

On the other part, the "individual" idea has also most happily and successfully been applied. The supporter in the home land may be an individual person, an individual group of persons, an individual Sunday school, or an individual church, but in any case the supporter is responsible for an individual on the field. There the individual may also be one of several kinds. He may be a missionary, a colporter, a Christian teacher, a Bible woman, or it may be a village Christian school, a bed in a hospital, or a scholarship in an advanced Christian school.

An advance step in the line of individual support as viewed from the standpoint of the field is the plan of supporting, not an individual person, but an individual place. Thus, the supporter in the home land would not support Mary Brown in India, but the missionary in charge of the Girls' Orphanage at Balodgahan, C. P., India. If the person in charge of this orphanage happened to be Mary Brown, she would be entitled to receive the amount supplied by the supporter. If Mary Brown went on leave and Rebecca Smith took charge of the orphanage, then Rebecca would get the amount sent by the supporter while the general funds of the mission must supply the needs of Mary.

If the individual in the home land wished to support a colporter it would be better to have the support designated as going to "The colporter working in connection with the mission station at Sankra," than to have it go to "Mohan, Christian." Mohan may prove unfaithful and have to be assigned to other work. Theoretically, at least, he would be entitled to his support as long as it came from the home land for it is sent for Mohan and not for any other person. But if the colporter is being supported it will make no difference whether it is Mohan, Darbari, Chainsingh, or some other person who happens to be working at that place, the place receives the support and not the person except as he fills the place.

But with all our planning and supporting let it be understood that no plan is to deprive the worker of his sense of responsibility to God for all his support and his dependence on Him. Any plan which in any way interferes with the communion and fellowship of the worker with his God is a bad plan, no matter what intermediate human agencies are employed.

All workers cannot work that way, but where the conscience is keen enough, and the sense of communion with God close enough, it is a means of large advantage to the Christian worker if he can live as did George Mueller, without stated income, looking to God alone for guidance at every step, and for means to follow the path marked out by the guiding hand.

Scottdale, Pa.

FINANCIAL SUPPORT OF THE MISSIONARY ENTERPRISE

H. Frank Reist.

For some of the following thoughts we are indebted to the report of Commission VI that investigated the Home Base of Missions, and reported to the World Missionary Conference, held in Edinburgh, Scotland, in 1910. The work of this Commission has been comprehensive and exhaustive and the conclusions are reliable and authoritative, being the conclusions of missionary experts.

The Church does not yet fully realize the vital relation between material means and the progress of her missionary enterprises. The effect of liberal giving, upon the work supported thereby, upon the giver, and upon the spirituality of the Church as a whole is a field of research that promises startling revelations. We believe that much of the indifference, the decline of interest in spiritual things, and the drift toward worldliness in business, etc. is attributed in no small degree to the fact that we have not learned to give liberally—to give as taught in the Bible. Of the "all things" we are commanded to teach, giving is one that we as a Church have failed to teach. True we have been taught to give, but not the Bible teaches us to give—systematically and proportionately. We are confident that if every churchmember would give as commanded in the New Testament, that there would be a spiritual awakening in the Church, and an enlarging of our work both at home and abroad, that would astonish the most sanguine. We need to be taught the awful sin of covetousness as taught by the apostles and the duty and privilege of rendering unto the Lord His just dues, if we wish to make the spiritual progress desired and discharge successfully the mission entrusted unto us by the Master. Unless we realize our responsibility to evangelize the world and unless we enter "upon the fulfilment of the same with all our corporate strength, we will never attain full power upon earth as the living body of our Lord."

Different mission boards have different plans for supporting the work. One of them is the

Apportionment Plan

This plan contemplates—

1. "A decision on the part of the denomination as to what its immediate responsibility is for the support of its foreign missionary work."
2. The apportionment of that responsibility among the different conference districts.
3. The subdivision of this apportionment among the individual churches, so that each church will know its assigned share of the amount to be raised for the support of missions for any particular year.

This plan has some desirable as well as some objectionable features. It permits the workers in the field to plan their work for a whole year more definitely since they will know in advance the minimum amount of financial support to expect. Those missionaries who work "from hand to mouth," not knowing in advance the support to expect, are greatly hampered in doing the most effective work. They are never quite sure whether they can carry a certain line of work to success unless they are assured the financial support in advance. It has the advantage that each congregation will have a share in supporting the work. "In some of the denominations in the United States from one-tenth to one-third of the local churches have no share in the foreign missionary work of the denomination. In considering this statement we must not lose sight of the fact that in America there are many congregations recently planted in the newer sections of the country which are still themselves receiving financial assistance in the conduct of their work. Even those aided churches, should for their own sakes, have a substantial share in the larger work." The Apportionment Plan is at the present time being widely adopted by some of the denominations in America and is meeting with marked success. "This plan puts the responsibility for its missionary work upon the Church as a whole, while at the same time it assures the Missionary Societies a certain fixed amounts for their future work."

Every Member a Supporter.

Efforts are being made to secure from every churchmember a contribution for mission work. Very few congregations have reached this ideal. Not until every member gives to the extent of his ability will the mission enterprise reach the height of its success. "It is probably well within the truth to say that nine-tenth of the funds raised in the United States for foreign missions are contributed by one-tenth of the members of the Protestant bodies, the remaining nine-tenth of the members giving the other one-tenth." This statement is accepted as true by several of the leading denominations. "Taking twenty of the leading denominations of the United States whose returns are the most complete, we find that the living members of these denominations together gave last year, for the support of their own work, and for the propagation of the Gospel in the United States, an average of $11.40 per member, and that the same constituency gave for foreign missionary work an average of a fraction over $.72 per member." These facts demand some practical plan to bring the claims of foreign missionary work to the personal attention of each individual.

Special Gifts and Individual Support

There are always those people who will give liberally when asked to contribute to some special work, such as the erection of a new church, hospital, school, for sending a missionary into a new field, etc. Many people like to see their means, given to missions, used in a definite way. They like to see visible results. Rather than contribute to the general fund they will give freely to some definite object. These kind of gifts are needed.

Another plan that is growing in favor is to have local churches, and organizations within the Church support a missionary or native worker. Thus a Sunday school can make itself responsible to contribute a certain amount annually for the support of a worker. A Young People's Bible Meeting in like manner can subscribe a fixed annual amount for the support of some worker either missionary or native. One American Society that has under appointment 990 foreign missionaries has 927 of these supported by congregations, groups of churches, Sunday schools, young people's societies, seminaries, individuals, etc.

It is gratifying to note that this plan is growing in favor in our own Church Some of the missionaries are supported by congregations, some of the native workers by individuals.

It is a satisfaction to have the consciousness that by the giving of means entrusted to you, some one is enabled to give his or her time in the spread of the Gospel in heathen lands. It makes the mission work more real and increases the interest in the work and is an incentive to pray for the work because of your representative on the field. The consciousness that you will have a share in the blessing resulting from the labors of the missionary or native worker is one of joy and at the same time helps to increase your feeling of responsibility for that work and consequently will engage some of your time given to prayer. Individual support will bring untold blessings to the work and to the individual giving the support and indirectly to the congregation in which he or she is a member, because of the increased interest in the work. May the Church, and especially the individual member, realize more keenly their privilege and responsibility in the matter of giving liberally to this work, and rise to greater heights yet unattained, teaching and practicing the "all things" commanded in Holy Writ.

"In southwestern Oregon is a county of about fifteen hundred square miles in which live at least 2,500 people, mostly American, and no denomination, according to the report made last year, is doing any work whatever in the whole country. They are absolutely without Church privileges."

"Paraguay has been for weeks in the throes of civil war. There are twenty-two missionaries working in the republic."

WHAT SHALL WE DO FOR SOUTH AMERICA?

J. W. SHANK

(Report before the Mennonite Board of Missions and Charities, in session near Metamora, Ill., May 20-22, 1912.)

What I give in the following pages shall, as nearly as possible, be free from sensational pictures of South American life, because I believe we need facts rather than sentiments to help us to the best decisions. Therefore, if the picture as I give it seems hard rather than touching, I hope you will bear in mind that it is given without any coloring for the sake of effect.

In my general reports about each separate country, I have tried to present all phases of South American life with considerable detail. The conditions of the people morally, religiously and physically; the nature of the countries, their industries, resources, progress and climate; and the present condition of missionary enterprise as it appeared to me: but here I will only refer to the conclusions which those details have caused me to form. It would be impossible to give the details and conclusions together because this paper would become too lengthy. In order to come immediately to the question at issue—"What shall we do for South America?"—I will first discuss a few of the problems.

Problem I.—The Governments

While this problem is not nearly so serious as it once was, it is yet one that needs careful consideration. In India the local authorities are held in check by the British government to which they are subject—and it means a great deal to have a strong Christian nation as England at the back of a political system; but in every country of South America there is a government that has no national fame for justice and strength. None of these governments have proven themselves entirely substantial. They are called Republican governments, but each one is, in fact, an aristocratic government where a few moneyed men engineer things to suit their own purses—and this engineering is done with the most deliberate fraud and theft. Laws which an American would resent with disgust are thrust upon the people without any regard to their wishes—for example, a law that imposes a fine upon a person who, without a "first aid" certificate, gives assistance to one who is injured. Then there are laws which compel the poor man rather than the rich man to pay the taxes for government revenues. Every country has laws compelling military service of able-bodied citizens—very uncomfortable laws for Mennonites. Aside from these difficulties there is always a lot of "red tape" which makes it hard to go through any legal performance—in which cases one needs every grain of patience he can muster. There are exorbitant import duties which cause high prices, and heavy taxes on manufacturing machinery which kill home industry. (This is true mostly in Argentine and Uruguay.) And there is a lot of robbery of the mails and of freight in which cases it is almost impossible to get redress from the Government.

But in the face of these difficulties there are a few things that are encouraging. Every year a few improvements are made in the line of better legislation. In all countries a fairly liberal attitude is taken toward Protestantism and its work, and in some cases direct encouragement is given. The constitutional principles of each country are good, and when once political intrigue becomes unpopular enough for the good principles to be carried out, the conditions should be much better. I would not consider any of these conditions as unsurmountable difficulties to us. They are merely unpleasant features with which missionaries and mission boards must struggle, and I think it essential that we know of these conditions in making our decisions.

Problem II.—The Financial Condition

There was nothing for which I was so completely unprepared as for the discovery that living is exceedingly dear in all parts of South America. I knew it was dearer than in Europe or Asia, but thought it could not be dearer than in the United States. In every country I visited living costs at least one-third more than the average cost in the United States, and in some places two-thirds more. Not only are prices high in the large cities but also in the small villages. The only way to get a cheap living in any of these countries is to produce the articles needed for the home, and apparently the best way to do this is to farm. In every country, land that is suitably located for agriculture is higher in price than it should be, city lots are exceedingly high, and the cost of improvements very high. Considering the amount of land not under cultivation, one would think it should be much cheaper. I could suggest a few reasons why living and property is so high, but as I have discussed those things in my general reports, I will refrain now. Suffice to say that the primal cause from which a number of minor causes spring is **greed for money.**

Then the question arises, Will this great cost of living debar us from mission work in South America? especially since we have not a large fund in our mission treasury from which to draw? I think it should not debar us, though it may for a time, unless special efforts are put forth. It seems to me there is a partial way out of the difficulty and that is through the purchase of land. The main obstacle is that it will take considerable capital to begin with, but I believe if we once begin and manage wisely, that financial embarrassment will not bother us. My reason for coming to this conclusion is that our people usually know how to farm, and the average South American does not know; and I believe we could apply some of the principles used by the thrifty farmers of the United States to profit in South America. How and where I would couple this plan with missionary effort, I will discuss at the close of this paper.

Problem III.—Irreligion

Irreligion means a great deal—in fact it means more things to me now than it did before I saw South America. In the sense in which I use it, it means atheism, bigotry, self-sufficiency, greed, vice, crime and a large number of other things inseparable from these. But it does not mean Catholicism or idolatry—these are forms of false religion—but still they are religion. In speaking with a district superintendent of the Methodist missions in Argentine, he said to me: "I would rather face anything than indifference to religion—Catholicism and idolatry are nothing in comparison to this difficulty. I have struggled and prayed and have even felt like tearing my hair with the weight of this problem pressing upon me." The spirit of this irreligion is in the air and no person who has a conscience can help but feel the depression of it. I felt it very much but, I suppose, not as much as those who have struggled against it for years. One has a feeling that money and pleasure are the only ideals in South America—that the seriousness of religion is beyond their power of conception. The grasping hand disgusts one every time he must buy anything; the self-sufficient air of the people is revolting because it is so extremely evident; the looseness of character and the indulgence in vice is so open that one is constantly reminded of it.

What can we do in the face of such a situation, you say? I must say that this is a difficulty before which I tremble because it is so hopeless. Nevertheless, my observations have led me to a more hopeful conclusion and this is where I got it. We know that Jesus made little effort to convert the "scribes, Pharisees, hypocrites." He gave them the Gospel, it is true; but because of their indifferent attitude He gave the most scathing condemnations that one can receive, and at the same time He made it known that pearls should not be cast before swine. But what else did Jesus do? He preached the Gospel to the poor. He showed the publicans and sinners that there was hope for them. He blessed the children and helped the suffering.

Then, following the parallel, what can we do in the face of the irreligion of South America? We can follow the example of Jesus. Need I say more? We can go among the children and win them before they grow indifferent. We can tell the poor that life is more than money and the meat which perisheth. We can tell the fallen that Jesus wants to help them.

Problem IV.—Catholicism and Idolatry

I couple these together because they are inseparable, especially in South America. Wherever there is Catholicism, there is idolatry. Of the real Jesus and His teachings the Catholic adherents know nothing. What they worship are mere wax and marble figures dressed in gaudy attire, golden and silver crowns, fine laces and jewels.

They say mass in the cathedrals and keep the feast days by immoral revelries—and this to them is religion. This situation becomes a problem when we know that it has caused ignorance, fanaticism and superstitions which cling to the people very tenaciously. It is hard for Protestantism to make right what Romanism has for centuries made wrong. It is easier to teach Christ to idolatrous people than to Catholic—the former are usually sincere in their beliefs while the beliefs of the latter are based on insincerity. The Catholics are most happy among the ignorant and illiterate, because among them they can practice every conceivable deception and still hold the confidence of the people. And they do not fail to make use of this power of deception to work against Protestantism. Some of the most disgraceful mobs have been instigated by the priests against missionaries. Such atrocities are usually confined to the interior villages of the various countries. In most countries of South America the governments will not allow open violence to Protestantism, and for that reason the priests try to do damage to missionaries by slandering them. This method, however, seldom does any serious damage because a true Gospel finally proves itself to be true.

It is really not necessary for missionaries to challenge or oppose the Catholics, because the superiority of Protestantism is so self-evident that it must be recognized. In its presence Catholicism must either make complete reform or die because of its falsity.

This is a real problem in South America, but the quiet, peaceful religion of Jesus can win in the presence of it. Nothing is more deadly to error than truth itself—and it is a message of truth that we have for South America.

Problem V.—South America Does not Want Missionaries

I hope this statement does not shock you too much, considering the fact that the appeal has always been put the other way; but I promised to present facts and not fancies in this paper. In no sense is it true that South America is calling for missionaries, but the need is there and God is calling because of it. The Catholics do not want missionaries because in their ignorance they know not that there is something better than Catholicism. The heathen do not want missionaries, because they never heard of such a thing. The atheists and indifferent ones do not want missionaries, because all the religion they have ever known is hollow sham and they scorn to consider it. The masses of the people have no care even to listen to missionaries, but in places where Catholic fanaticism is not strong or where the spirit of irreligion has not developed, the people will listen and are receptive—especially is this true among the Indians and the poor of the cities and villages.

But when I say the masses do not want religion, I mean religion as they know it. If they really knew what true religion is they would want it. They do want character, many of them, but expect to get it unaccompanied by religion. Dr. Craver of Buenos Aires gave an account of an incident which will make this point clear. A city in Brazil wished to start a college where their young men and women could get a better education. They procured a Christian man for starting it, a man who had experience in a Christian college of another city. When he presented his plan, the Bible was included in the course of studies, much to the chagrin of those who had called him to the position. "We did not aim to have the Bible taught here," they said.

"Why, then, did you ask me to come here?" he answered.

"Because," came the honest reply, "we knew that your schools produce character, and that is what we want."

"And do you know why our schools produce character?" asked the professor. "It is because we have the Bible as the basis of our teaching. If I cannot bring my Bible into this school I cannot come as a president." Fortunately they saw the point and the Bible came.

The only way for this problem to be solved properly is for Protestantism to prove its worthiness, and that must be done by working in South America even where missionaries are not wanted.

How Can We Work in South America?

A Methodist bishop, in speaking of South America said: "We must not try to fish with pin hooks in these waters." To me these words seem very much to the point. The problems I have mentioned are great enough to require serious planning to meet them.

The first thought I wish to impress is that we should not begin under financial embarrassment. I find that by far the most successful work done in these countries is where the missions own their own property and have a show of permanency. In fact, it does not pay to rent either in city or country, because rents are always beyond reason.

Secondly, we should if possible make our work largely self-supporting. It should be the ideal in all mission work, I think, to approach self-support eventually; but, since living is so high in South America, it would be a great burden to a mission board to give entire support and for that reason I think we should begin with the aim of self-support after the first two or three years. To carry out this aim I believe an agricultural project is by far the best. And for agricultural work, I think opportunities for intensive farming are best—dairying, poultry raising, fruit raising, and trucking for the markets. In all countries I visited, markets for farm produce are good and especially for the kind of products mentioned above. Farming on the extensive scale, raising wheat, corn, flax, etc., pays well, but there are more difficulties and uncertainties connected with it. It would take more land for that and necessarily cheaper land which is farther removed from the markets and people, and the problem of labor for such a farm would be very great.

Intensive farming would require less land but naturally higher priced. It would require more direct access to the markets and would hence be nearer to the people. In South America the people dread the loneliness of the country and for that reason avoid getting far from the cities and villages.

Now I have a suggestion for making a farm practical to mission work. Schools, especially for the lower grades, are greatly needed in Peru, Bolivia and Chile. We could establish a boarding school on the farm where, in addition to general teaching, the pupils could be given considerable industrial teaching. There is a great need for this kind of instruction in all of these countries. Children grow up with no knowledge of how to make honest livings. In a boarding school we could give religious teaching and home influence, things which children seldom get in their homes. We could develop evangelistic work in the community near us, depending upon the farm as a partial support of this.

For this sort of a plan a farm manager would be needed—a man who would also have missionary qualifications. The farm, I think, should be looked after by him as an investment to be made to pay financially. He should not be burdened with the responsibility of the other work. Other missionaries should be given the responsibility of the religious and educational work. I think two families should be sent to open the work and that other workers should come after the first year.

Our aim should be to work among the poor rather than the wealthy in our school because the poor are most neglected. My reason for suggesting the establishment of a school is this: The schools in most parts of South America are poor as to methods, accommodations and equipment, and the teachers are seldom people of moral character. The greatest difficulty is that there are not enough schools for all pupils. Argentine and Uruguay have fairly good schools and have more nearly a sufficient number than do the countries of the western coast.

A few remarks should be made regarding the most suitable field for opening work. Here again I must refer to my longer reports for the details. In every country there are needy fields. Peru and Bolivia are least occupied by missionaries and hence are most needy, but they are the most expensive fields and have less favorable opportunities for self supporting missions. Argentine and Uruguay are also very expensive fields, but there are opportunities for self-support in certain sections. I think, however that opportunities for self-support are less favorable than in Chile. Farming is more uncertain because of irregularities in seasons and because of pests which destroy crops.

I favor Chile because it has best opportunities for intensive farming, because it has unoccupied sections that would be favorable to us, because it has great need of schools (which line of work, I believe is a good stepping stone to other lines of mission work), because it has a very favorable climate, and because its people are more nearly of one nationality, making the missionary problem less complex. In general, the country and people appeal to me much more than Argentine or Uruguay.

A man of experience in Chile made another suggestion to me which I believe is worth considering. He said there are thousands of orphans in the cities and that a missionary society would be doing a noble thing to start an orphans' home, and he thinks our farm project would be just the thing for it. The thought impressed me rather favorably because almost nothing of that kind is being done by any other missionary society.

For a farm project of such a nature as I have suggested, we ought to have not less than $25,000 to begin with. Several people suggested that if we would start an orphanage or have a school where some industrial work would be given the government might give some valuable assistance in the getting of suitable land. That would be well if no hard conditions were imposed upon us. From what I have seen I would not consider it advisable to start a work anywhere in South America without the assurance of such a sum as I have suggested above.

We might do as some societies are doing in certain sections—start with small means, rent unsuitable property, and drag along for ten or fifteen years without much result. Again I would remind you of the words of the Methodist bishop: "We must not try to fish with pin hooks in these waters."

And now after all has been said, I hope we will consider not only the difficulties and the favorable things but the great need of South America. I cannot suggest what ought to be done for this country, because I do not know the problems that face the Mission Board from other quarters. I have tried to present the picture as it appealed to me, and I hope my observations and conclusions will help the Board to decide aright. May the love of God and His infinite wisdom be the guide in these matters, is my prayer.

Goshen, Ind.

NOTES

To End Foot-binding

Mr. W. H. Geller, an English Congregational missionary in Central China, was moved to write to General Li, China's vice-president, suggesting that, as the men were abandoning the queue, so the women of China should give up their practice of foot-binding, and adding various other pertinent reflections on the practice in question. Within a week the following edict was issued by the government:

"The weakness of our country is largely due to the bad custom of foot-binding. This custom should be abolished under the Republican government. It is not only a curse to every family but also an injury to persons. All women who have not had their feet bound must keep them natural and those who have had them tied must unbind them. Thus their appearance will be improved and, as a whole, our race will be strengthened. The following regulations for suppressing the ugly custom are to be complied with. Girls below ten years of age are to keep their feet natural without any binding. Those below twenty years are to unbind their feet within three months should they have been bound. Among women of above twenty years, bound feet may be tolerated if their feet cannot be unbound, but their husbands and parents must not hinder them from unbinding. Their fathers and brothers will be punished for any violation of these instructions.—Sel.

Two Free Lances

Mr. Reuter, a German pastor who has been visiting Japan, was for many years engaged in church work yet had never, as he said, known what it was to have a changed heart. This experience came to him in a Salvation Army meeting and since that time his one interest has been to tell people of Christ's love and of the power of salvation. He has gone from land to land preaching the Gospel and has already done this in twenty tongues. Mr. Loomis who met him in Japan says that his gift of acquiring languages seems almost miraculous. In twenty-three days after reaching Japan he applied at the Bible House for appointment as a colporteur and it was found that already he spoke enough Japanese to be understood. In less than two months he sold thirty-two Bibles, 116 Testaments and 44,600 portions, going from house to house telling people that God loves them, visiting drinkshops and the Buddhist temples, receiving everywhere a ready hearing and respectful treatment. He has now been called home but hopes to return to Japan to continue the work.

Mr. Rotte, a missionary of the Gossner Mission in North India, relates that he was in his study recently when a visitor called who desired to preach with him in his district for a brief time. Invited in, the stranger related that he had been born of Christian parents, educated in one of the Indian Universities, and employed for some years in government service. When his wife died he determined to give the rest of his years to evangelistic labor. So, clad in the orange-colored robes of a Hindu teacher, he has traveled through the whole of Nepal—a province in which no white missionary has been, up to the present, allowed to do mission work—preaching the Gospel. Mr. Rotte describes him as not only a spiritual preacher but also a humble Christian whom all were glad to hear.—Sel.

A Work of Faith

When George Mueller of Bristol was in Japan in 1887 he was asked by friends in Yokohama to sit for his photograph. This he refused to do, saying, "Let one of you Japanese Christians found an orphanage; that will be my photograph!"

The story of Mr. Mueller's orphanages and of the answers to prayer which have followed their whole course, stirred a young Japanese medical student, Mr. Ishii, to undertake an enterprise on the same foundation of faith in God's providence. He had been a Roman Catholic but now joined the Protestant Church in Okayama. For many years he has carried on his orphanages without visible backing. Apart from a monthly announcement in the Japanese Christian press, stating the number of children in care and the amount of money received and expended, he makes no appeal for help. He receives every needy child applying, though of course guarding carefully against imposture, and daily lays the needs of his institution before God in prayer. At many times, especially after flood and earthquake, he has been sore pressed but never has food failed him and his great family of little ones.—Sel.

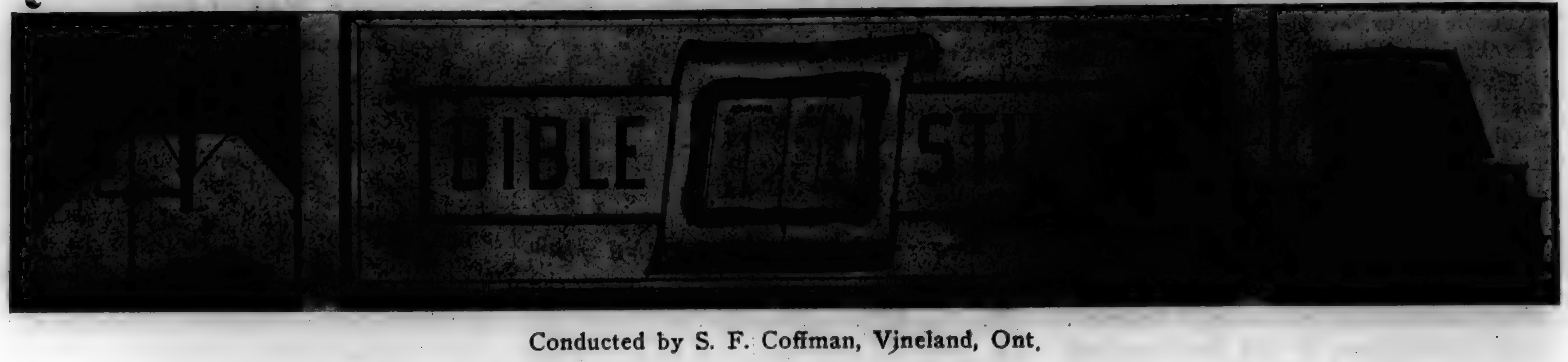
A Buddhist Lama Near the Kingdom

Bishop La Trobe, of the Moravians, tells of a Buddhist hermit near Kalaste (Khalchi), in Kashmir, in Northern India, whose influence reaches far and wide in Lower Ladak and in Zanskar. His name is Tsepel and people come long distances to him for teaching and counsel. He helps them kindly, partly, perhaps, because he believes in the transmigration of souls and thus expects to accumulate a store of merit useful for the next life into which he expects to be born in some earthly shape. Tespel often recommends to his Tibetan visitors the religion of the Sahibs (Europeans). He says: "Attend to the teaching of the Padre Sahibs; perhaps in time I myself will become a Christian. I have long been convinced that it is foolish to pray to Lhas (spirits) and gods (idols), and to fear the demons and offer sacrifices to them. One should worship and serve one God alone, and direct one's thoughts in meditation to Him." Surely, that lama is not far from the Kingdom of God.

A Burmese Testimony

A Burmese Buddhist, who has become a Christian, gives the following testimony:

I studied the sacred writings of the Buddhists to see what was the beginning of things—the middle and the end of things. I found nothing reliable about the beginning, very little about the middle, and nothing about the end. Then I read the Christian's Book, and behold, I found all clear and reasonable about the beginning, everything true about the middle, the present time, and everything clearly revealed about the end of things. When I read this my whole life was changed and I now believe in the God and Savior of whom this Book speaks.



Conducted by S. F. Coffman, Vjneland, Ont.

THE EPISTLE TO THE ROMANS

Of all the Epistles of which the Apostle Paul is the acknowledged author, that to the Romans is the most interesting. While it may not deal with all of the facts regarding the Christian faith, it is most complete in the exposition of the plan of Salvation as based on the fact of the believer's justification and righteousness by faith. The Apostle treats the subject very thoroughly from a number of standpoints. It is the one great theme of his letter, and reveals this subject to be the one important subject of all of his preaching. The Jews and the Gentiles alike were the subjects of his service for the Master, and the same gospel was preached to all men.

While the main subject of the Epistle is worthy of our most careful and earnest consideration, there are a number of other interesting subjects in the letter which attracts the attention of the readers. The circumstances of the writing of the epistle are a matter of some interest. We know that the Apostle had not visited the Church at Rome at any time previous to the writing of this letter. All other epistles were written to the various Churches after a time of service among them. The object of the writing was to confirm them in their faith or to correct some error in their lives or to establish the churches in some peculiar doctrine concerning which their faith was in danger of being undermined by false teachers. The most of these conditions, if not all, were absent in this case.

We may question the manner of the establishment of the Church at Rome. No mention is made, as in the Epistle to the Corinthians, of some other Apostle or teacher having "Planted" or "Watered" the Church in Rome. The Apostle Paul does not consider the Church there as the fruit of his own labors either directly or indirectly, although there were in the Church at Rome those who were the fruits of his labors in the gospel. He assumes the city of Rome as legitimate ground for the continuance of his labors in the Gospel, and in his going to Rome, does not violate his resolution to abstain from building on another man's foundation. (Rom. 15:20.) According to this evidence, the preaching of Peter or any other Apostle in the city of Rome previous to the time of Paul may well be questioned. According to Godet the precedent of a Church being established without the special ministry of some of the Apostles is to be found in the Church at Antioch. Only after the Church had been established there through the ministry of the believers who had been dispersed from Jerusalem by the persecution of the Church were the Apostles called to confirm the work of the Spirit who had, through the believers, gathered both Jews and Gentiles into the Faith. Conditions in Rome were most favorable to the establishing of a Church by those who had heard the Gospel and continued preaching and teaching its truths as they left their former homes and located in the metropolis of the then known world.

It is certain that Paul had a considerable acquaintance with the Roman Church. In his greetings to the Church he mentions many names of helpers, and those who ministered to him and to the laborers in the cause of the Church in other places of his ministry. This fact alone might have warranted the writing of the epistle in order to confirm the brethren and to encourage the workers in the Church there. The Apostle Peter took occasion to write to the Churches in Asia and Asia Minor, to both Jewish and Gentile believers, recognizing the fact that they were dwellers among the Gentiles. But he addressed them as "Strangers." If Peter could write to those who he called strangers, it would be in order for Paul to write to many who were intimate friends. While his special greetings were to his friends, he did not fail to recognize the whole Church which was in Rome.

In nearly all of the letters of Paul we are able to discover some special object the Apostle had in his writing. Some letters even suggest that certain questions had been brought before him for decision. Conditions reported to him from some of the Churches demanded that he instruct those special Churches or individuals regarding the truth of the Gospel or the true conduct of believers. The conditions at Rome were somewhat better than at some other places. The faith of the Church there was "spoken of throughout the whole world." The conditions were good. Again, while there were many unfavorable conditions in the city and in the habits of the populace and of the whole empire, the Church does not seem to have been contaminated with any of those sins. No list of sins is mentioned in the Scriptures worse than those enumerated in the first and third chapters of the letter. Those were national sins and individual transgressions and not the sins of the members of the body of Christ. The Church was not rebuked for any special sins but was warned against them.

The one trouble which some suppose to have existed there was the presence of false teachers; persons who taught the same errors which the Churches of Galatia had to contend with. There are two elements in the Roman letter which we find also in the letter to the Galatians,—Paul's statement of his apostleship, and justification by faith without the works of the law. A close examination of the manner in which Paul treated these two subjects in the Roman letter will reveal a great difference from the letter to the Galatians. In the former epistle he makes a simple statement of the facts made necessary in order to support his arguments on them, methods of justification, while in the letter they become the subject of his arguments. False teachers had perverted some of the Galatians; the truth of the Gospel as related to the Law was stated to the Romans in order to fortify them against the possible delusions of the Judaizers.

The troubles and persecutions which Paul had had in his work in the eastern provinces had been fully known by the Church at Rome. There is in the letter more than an intimation that he had trouble with the Jews and the Jewish teachings. There is a reminder of the fact that he had been in conflict with them. Aquilla and Priscilla had been his companions both in Corinth and in Ephesus. The attitude of the Jews toward Paul and his teachings would be known to them and to others also. While the arguments of the Apostle might be construed as a defense of himself and the doctrine they would not need to imply that the Jews in Rome were already opposing the work of the Church at that place. Paul was in grave danger in going to Jerusalem,—(Rom. 15:30, 31;) but the door of opportunity and the field of fruitfulness was yet open for him in Rome. (Rom. 15: 15-24: 1:9-15.)

Rome was the capital city of the Gentile world as Jerusalem was the centre of the Jewish world. Paul wrote of his opportunity of winning Gentiles to the faith. (1: 13.) There were many Jews in Rome to whom the Apostle testified and from whom he received no opposition. (Acts 28.) The Jews there had not even been notified by their brethren from other places of the teaching and work of the Apostle which they considered contrary to the law. Having testified to them at the beginning of his sojourn in Rome, he turned to the Gentiles and made them the special object of his ministry. The Church of Rome must have been peculiarly Gentile. This may in part account for his peculiar "boldness" in writing to the Romans, (15:15, 16,) and his fears in going to Jerusalem,—even fears concerning his being received by the brethren,—where the majority of the Church was Jewish. (15:30, 31.) Many Jews had gone to Rome and from that place had made their pilgrimages to Jerusalem to the feasts. Such were present on the day of Pentecost. There is no doubt but that some believed and belonged to the band of worshipers who received the letter of the Apostle and later received Paul with joy.

It may be observed that during the ministry of Paul among the districts of Asia Minor there had been a persecution of the Jews by Claudius in the city of Rome. According to Luke, this persecution was only against the Jews. (Acts 18:2.) At a later period this ban was removed and the Jews returned and continued unmolested even when in the days of Nero the Christians were persecuted, but the synagogues of the Jews were unmolested. This fact may account for the comparative freedom from open opposition by the Jews which the Christians enjoyed in Rome, at the time of Paul's ministry there. If insurrection or disorder were the cause of their banishment in the first place, a similar condition might be brought about by a repetition of their misconduct. We may conclude that the Church in Rome was enjoying a season of comparative quiet and prospered in its work. Paul's fellow-helpers, Aquilla and Priscilla, were enabled to return to Rome and there continue their labors for the Master, and, may we not believe, were expecting the coming of the Apostle to the Gentiles.

The moral and spiritual conditions found in the city have often been mentioned. The idolatry was of the highest order as well as the lowest in its moral degradation. Men forsook the knowledge of God for the sake of following their own vain imaginations and to give themselves over to the lowest vices and sensuality. Their consciences were disregarded and the swift judgments of God were invited upon themselves by their neglect of giving attention to His goodness and His mercies. Against this indifference to God and love for pleasure and the darkness of the superstitions of idolatry the early Church at Rome had to make its progress. The Jews in Rome were enlightened as to the knowledge of God and the Law, but the Gentiles were also instructed by their consciences, while both found themselves transgressors against the truth which God had revealed to them. Both were the objects of God's mercy and their salvation by their obedience to the truth was the work of the Church at that place.

Whatever reason we may ascribe to Paul for his writing to the Romans, there is this important truth to be remembered, He had a commission from the Lord to carry the Gospel to the Gentiles. The whole Gentile world was his field. He was appealed to go by this commission from the Christ who loved him and whom he loved with all his heart. He might well write to the brethren in Rome and explain to them why he had remained away from that place so long. Why should he tarry for long periods at a time in Corinth and Ephesus and not go on a journey to Rome at an earlier period. It was due the brethren at Rome to have an explanation concerning his ommission to them and that part of the field. In his explanation we find the full glow of his zeal for the fulfilment of his commission from Christ, an intended justice to the Church and city of Rome and the perfect attitude of a faithful minister to the Gentiles by his expectations to go beyond the place where the Gospel had already been established by some faithful servants of the Lord, to regions beyond, where the news of salvation had not yet been carried.

In the first chapter, Paul especially mentioned the fact that he expected to meet with the Church in Rome and desired to have fruit among them and also build them up in the faith, and also, to have his own faith strengthened by the fellowship of those believers. This passage no doubt, indicates the general purpose of the epistle and the whole tenor of the letter agrees with this purpose,—it is a message of edification,— an exposition of the truth of the Gospel such as is found in no other letter.

This epistle may also be the first instance of the message of the Gospel being sent out preceding the testimony of the author. In all of the other epistles, Paul had written or did write to those whom he had previously admonished. This epistle was an explanation of the Gospel which he preached, and was expected to accomplish to a large extent what would have been accomplished by a personal visit to the brethren and to the district. It was a marvelous prophecy of the manner of the conversion of the great Gentile world in the years to come. It revealed the faith of the Apostle in the independent testimony of the Word. It was the beginning of the great work in the Gospel which has since been carried on to such a great extent and with such wonderful results by the indispensible agency of the press. What the epistle of Paul was expected to accomplish in Rome has been repeated over and over since that day and the knowledge of the Word has thus reached to the uttermost parts of the world. Paul's was an inspired opportunity attested to by the age—long results of the ministry of the written and printed Word. The record of the fundamental principles of the Gospel have been recorded and have proven a means of salvation for countless souls. This benefit to the Gospel work was just as great, if not greater, than the epistles written for the correction of errors or the reproval of those who had gone into error.

The Gospel of Christ was essentially Jewish. It came to Israel and proceeded from Israel. While the Epistle to the Hebrews gives us the Jewish interpretation of it, the Roman Epistle gives us a special Gentile application of all of its principles. Romans does not sever it from all of its Jewish connections, (for it cannot be severed from them,) but it gives a profound and minute analysis of the Jewish religion, setting forth the eternal principles of Divine righteousness binding upon all nations and essential to salvation for all men. Jews and Gentile alike come under the power of this Divine law and may be partakers of the same Righteousness, and secure the salvation which results from the "Obedience to the faith among all nations, for His name."

SYSTEMATIC BIBLE STUDY

I

A. H. LEAMAN.

The world seeks to get at the quickest way of doing things. Never had we quicker ways to travel. Machines are invented to do the work of hundreds of men. Food is digested before it is eaten. Ships are out of sight carrying loved ones, before our tears are dried. The doctor's knife is inserted before the fever points to the trouble. News reaches us from abroad in a single hour. Man eats supper in Chicago and eats dinner in New York. And so it is in many other things in life. With this mad rush in the world the spirit of hurry is creeping into the Church. Our sermons are delivered in about half of the time they used to be. Often times we omit the first, second, and sometimes the third stanzas of a hymn because we do not have time to sing it. Our family worship is somewhat shortened (not because we planned it so) because of many duties awaiting us to be done during the day. And with our many duties, both temporal and spiritual, the hour for Bible study is crowded out. We ofttimes ease our conscience by saying, "I will merge my Bible Study hour with the study of my Sunday school lesson. I will lengthen my reading lesson at our morning worship and will leaf through my Bible while the minister preaches, and think I can get enough that I can solve the problems of life fairly well."

Now I do not wish to return to the methods of earlier days used by the Christian Church in their worship. I am not in favor of having sermons preached consuming hours to deliver, while the greater part of the congregation sleep the greater part of the time.

I am not in favor of making our worship at the family altar an hour in order to explode all the religious theories of the day found in the daily newspapers. Our sermons should be delivered within a reasonable time and should be packed with truth. Our family worship should consist of a lesson from the Bible, a few comments, and, as circumstances demand, a bit of instructions to the young Christians and a word of warning to the wise. Prayer and song should follow this.

But, in addition to all this, I do contend for an hour of Bible study. As parents we need it. The children come to us with grave problems for solution in their own life and we must solve them in the Light of His blessed Word. I believe children will learn to love the Bible in proportion as we help them solve their problems in the light of the Scriptures. Young men and women need to have a study hour to help them solve their social problems, educational problems, problems of the business world, yea, at every turn of the road in life, they need it as a guide to the path of duty.

In the first place to have a successful hour there must be an Hour for Study. "When thou prayest," implies a time. Some have chosen the noon hour; some have chosen the early hour of the morning; some have chosen the twilight hour; some have chosen the late hour in the evening. No special time can be set for all. Each must find his own hour suitable to his own work. But let all else vanish away when the dawning of this hour appears.

In the second place to have a successful hour for the study there must be a place. "Enter into thy inner chamber," R. V., implies a place. Some have found a place in the woods. Some have found a place in the garret; some have found a place in the barn. I knew a dear man of God who had a place in the barn where he received much needed strength for the ministry. Sufficient to say God blessed his ministry to the upbuilding of Christian character and the salvation of the lost.

In the third place, to have a successful Study Hour, there must be privacy. "And having shut thy door," implies privacy. The law of nature within us calls for company. If we want to go to any place we want some one to go with us. If we want to say anything we want a hearer.

If we have anything, we want to share it. But when it comes to our Study Hour we must be alone. It is an art to be learned to be alone. God said to Moses in Ex. 34:2, 3. (Read.) "Secret prayer is the secret of prayer."

In the fourth place to have a successful Study Hour, we must realize God's presence. "And thy father which seeth in secret," implies presence in prayer. God must be present to illuminate the blessed page with his Spirit.

"By looking to Jesus,
Like him thou shalt be;
Thy friends in thy conduct,
His likeness shall see."

The fifth condition to make it successful is, assurance of the things revealed. "And shall reward thee openly," implies answer. God is faithful to his promises and will ever supply our need.

In another article we shall show what to take up during the Study Hour.

Chicago, Ill.

The Bible Class

Recently we have noted that there have been steps taken to organize and conduct a regular course of Bible study in some of the Conference districts, to accommodate the Christian workers, and the ministers of those districts. The study is arranged to continue for a number of weeks and the courses suggested are such that will supply the needs of the working forces of the Church in various departments.

This is a step in the right direction. The aim of the Church should be to supply the best instruction possible and supply as many people as possible with the knowledge of the Word. Again, the great hindrance to many is the cost of securing such instruction and therefore, the expenses should be as low as possible. This, being one of the important factors in such study, should have ample consideration. It is one of the things which has hindered many young men and women from taking advantage of the opportunities offered by the schools in different sections of the country. And, we believe that, the nearer these Bible study classes can be brought to the various churches and the homes of the people the better and the greater the results.

While all the Christian world has access to the Bible and every believer in this land has in his possession a copy of the Word, the advantage of having a directing mind and the presence of those who are "Apt to teach," is of great importance, and where it is possible to have such assistance it should be secured for the benefit of the entire Church. It is not the desire of the Church to have a few able teachers of the Word, but, that every member, if possible, may be a strong and efficient worker and skilled in the use of the sword of the Spirit. It is also the desire of the Church that all should have a practical knowledge of the Word for the defense of the faith, and such an appreciation of the truth as shall make it the desire of all to live according to the Divine will of God and to His glory. It is certain that the love of the Truth and a deep interest in it has always been the foundation of a devoted and active Christian life. The lack of interest in the Word is ever an evidence of a low state of Christian experience. There has been nothing that has so encouraged the Church in the study of the Word as the series of instruction that have been given in the courses of the last few years. These years have been marked with the increased activity of the entire body in the work of the Lord in mission and charitable efforts. The awakening interest for more knowledge of the Truth that is everywhere evident, if judiciously supplied and wisely directed, cannot but result in a deeper devotion and a greater activity and a growth and development of the Church in character and service as the years go by.

BIBLE SCHOOL AT CANTON, OHIO

To those interested in the welfare of the Church:—To such who wish to avail themselvs of a golden opportunity to study the Bible, and various church activities, under a competent corps of teachers, and at very moderate cost, we are glad to announce the following courses of study to be given at a Special Bible School Dec. 31-1912 to Feb 7, 1913 inclusive, at the Mennonite Church in Canton, O.

Courses of Study: Bible, Sunday School, Missions, Music and Special.

Classes will be arranged to accommodate the needs of those who attend, Choristers, Sunday school superintendents and teachers, ministers, and workers in the Y. P. Meetings in this part of the Vineyard, will find it worth an effort to attend this term of school and better prepare themselves to work for the Master.

Executive Committee.
A. J. Steiner.
J. S. Gerig.
S. H. Miller.
I. W. Royer.
P. R. Lantz.

P. S. We expect to have the Bulletins ready to send out in a few weeks. They will be sent at your request. For further information write to P. R. Lantz.

1935 E. 8th St.
Canton, O.

The Workers' Column

THE MEASURE OF OUR LABORS:—
TEXT:—RUTH 2:19.

1. Men labor for gain.
   a. For financial profit.
   b. For pleasure.
   c. For moral or spiritual benefit.

THEME:—RUTH'S HARVEST

I. There Are Fields to Glean.

1. The field of pleasure.
2. The field of riches.
3. The field of social advancement and honor.
4. The field of the Lord.

II. The Failures May be Accounted for in—

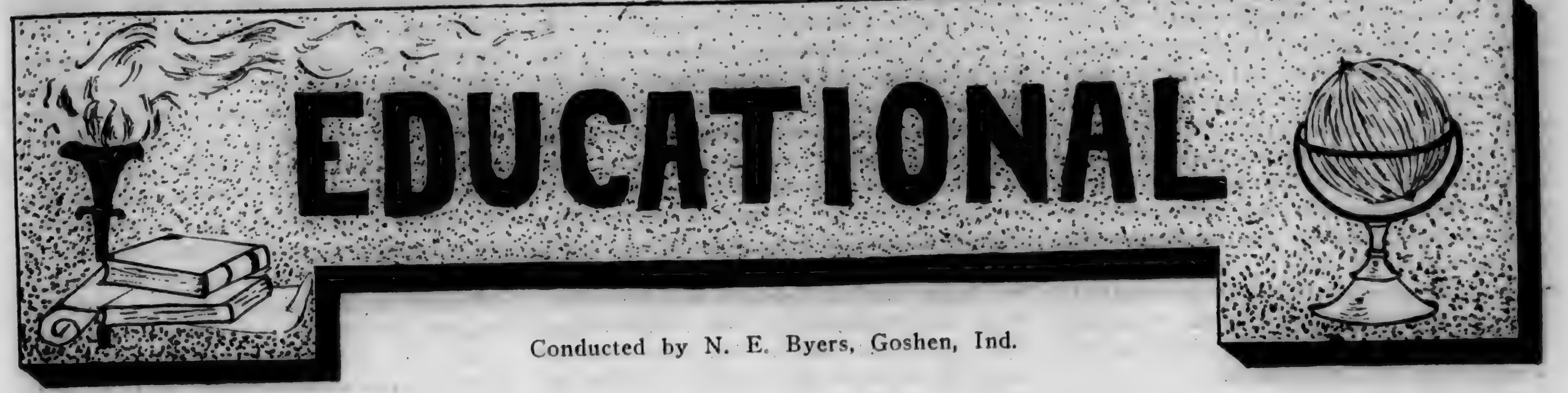
1. Disinterestedness,—having no desire to serve.
2. Wrong motives,—pleasure instead of profit.
3. Misdirected efforts.—laboring under unpromising conditions.

III. How to be Successful.—

1. Laboring in the harvest,—using opportunities.—V. 2.
2. Going where there is a harvest.—V. 3.
3. Rendering acceptable service.— (The Lord desires laborers).—V. 13.
4. Avoiding sin,—serving in safe places. —Vs. 8, 9.
5. Laboring under the grace of God.—Vs. 12, 15.

IV.—Our Gain the Measure of Success.—

1. Labors will be measured.—An Ephah.
   a. Man's estimation.
   b. God's judgment day.
2. Results will be expected.
3. The results of Christian service a marvel to the world.—Naomi's surprise.
4. A service of faith, trust, obedience and reverence, will result in an eternal union with Christ, and a restoration of our inheritance.—Ruth 4:10.
5. A lost inheritance in the life to come, the result of a lack of service.



EDUCATIONAL

Conducted by N. E. Byers, Goshen, Ind.

LAND OF REFORMERS

The tourist who in Switzerland visits places of interest associated with John Huss at Constance, with Zwingli at Zurich, with Calvin and Rousseau at Geneva, with Pestalozzi at Stans, with Burgdorf Yoerdun, and Erasmus at Basle is sure to get the impression that Switzerland is the Land of Reformers. Other nations may have more and greater generals, statesmen, scholars, poets and artists, but here surely have lived many of the most noted reformers in the realms of religion and education. The free and simple life on the terraced mountain sides and around the beautiful lakes seems to have been conductive to the development of a strong love for freedom.

This spirit as typified in the traditional William Tell early demanded civil freedom, and with the benefit of intercourse with the great nations of the world without being tyrannized over by any one of them, they naturally craved also the life of freedom for the spirit. They wanted a religion where a man possessed his own soul by the grace of God and an education that called forth the true personality of each individual. In part they took up reforms started by others, and in part this land served as a place of refuge for those persecuted elsewhere, and yet in all these ways they have yet promoted perhaps more than any other nation the great forward movement which should result in giving each person his own God given life and the opportunity to live it at its best. Older and greater nations are much lauded for their contributions to the world's civilization and yet we must not forget that in the great essential spiritual progress this little folk among the Alpine hills has perhaps led them all.

TWO SIGNIFICANT PEACE FORCES

C. E. REED.

When the student has rambled for many days through different fields of thought upon this immense topic of Universal Peace and its numerous relations, and has traveled about in ascending paths on the mountain of its truth until arriving upon some projecting headland of an eternal principle; it is well for him to rest from his toil upon it and look back upon the progress this great movement has made, determining if possible its future course.

If we, then, go back to the beginning of time, the dawn of history, and walk down the darkening and brightening galleries of the centuries we may behold the records of the past frescoed in everlasting bronze upon their walls. On the one hand the beautiful and inspiring works of the native arts, the living biographies of the good and great, the annals of the true interpreters of truth, the undying heroism of the martyr and the exalted principles of our Saviour Teacher, the great exemplar of individual peace, without which there can be no universal peace. On the other hand we behold the patriotism, staunch and true, that saved its country from an invading foe; the love of empire for empires sake at the cost of great bloodshed and destruction; the murderous massacres of untrue, selfish religious, fervor; the daring piracy of the barbarian invader, and here and there a memorial shaft erected to the honor of the great general who reveled in war, and also to the great commander who made it only his last resort and necessity to gain freedom from tyranny. This is only a partial record from the archives of history.

Coming to the close of the 19th century, the year of 1898, we may read from its pages a notable event which was the immediate genesis of that first great conference of nations making for peace.

It was the circular letter of Count Mouravieff, issued to the diplomatic representatives of the court of St. Petersburg, which contained the rescript of the Russian Emperor who proposed to all the governments represented a meeting of a conference that would occupy itself with the grave problem of the maintenance of general peace and of a possible reduction of the excessive armaments which weigh upon all the nations. A conference that would converge in one powerful focus the efforts of all states to make the great idea of universal peace triumph over the elements of trouble and discord. This great ruler had the conviction that his lofty aim was in conformity with the most essential interests and legitimate views of the powers, and that international discussion was the most effective means of insuring to all people the benefits of a real and durable peace, and of putting an end to the progressive development of present armaments. His proposal was cordially received by nearly all the Powers.

After due deliberation the conference convened May the 18th, 1899, at The Hague. Twenty-five powers were represented by their most erudite statesman, eminent jurists and great soldiers. They were men who admired genius, who possessed a keen sense of honor, who reverenced virtue and represented patriotism; men who had been concerned in great negotiations; men who knew the worth of diplomacy in appeasing conflicts, softening rivalries and conciliating interests, men who had been influential in shaping the destiny of their own nation and who knew that the first supreme need of all peoples is the maintenance of peace. These grand men of high dignity of mutual esteem, of widely diverse ideas, of variously conflicting opinions, of great humanitarian interests, with more of uncertainty than of hope, yet inspired with the lofty sentiment of human brotherhood, entered into their common labors of giving a more solid basis to peace, to concord and to friendship among nations, in the hope of accomplishing tangible results for their respective governments. In this project they toiled together two and one-half months, continually keeping out the domain of the Utopian and the chimercial, and entering into the real and the possible sounding reality to its deepest depths for the purpose of laying firm foundations and building on concrete bases.

Working in this spirit was a sure guarantee of reaching something practical and of bringing the conference to a fruitful consummation.

What it wrought out for the future of mankind, the principles it established, the fact of itself being the realization of half of Tennyson's great dreams of a Parliament of man, a Federation of the world, makes it the crowning act, not only of the nineteenth century but of all the ages, since the Herald angels broke the silence of the Judean hills with their glad message of peace on earth good will among men. And which beyond all possible doubt or premeditated uncertainty met the preeminent favor of Almighty God! It failed in limiting armaments and military budgets because it encountered technical difficulties and a series of considerations connected with them which it did not regard itself competent to consider, but the conference unanimously agreed to the resolution that the limitation of military charges which actually weigh upon the world is greatly to be desired for the increase of the moral and material welfare of humanity. This was the work of the first commission.

The second commission succeeded in extending to maritime warfare the application of principles analagous to those of the Geneva convention and in giving a more definite form to the laws and customs of war on land. A great code of sixty rules and regulations was adopted, some of which had been urged for a quarter of a century and all of which are designed to prevent the evils of warfare from falling upon peaceful non-combatants and to alleviate the sufferings of the soldier in the field and as a prisoner of war. The Red Cross rules were applied for the first time to warfare on the sea. The use of expanding bullets and projectiles diffusing asphyxiating gases was prohibited. The bombardment of undefended ports, towns, or building by artillery in the air, on the land or on the sea was forbidden.

These were positive results achieved after conscientious labor, but that which opened a new age for mankind was the establishment of a permanent International Court of arbitration. In doing this the chairman of the conference says, they consolidated while safeguarding both, the two principles which are the foundation of International Law—the principles of the Sovereignty of individual states and that of a just international comity. These give precedence to that which unites over all which divides and affirms that in the new epoch upon which we are entering, the dominant factor should be good works rising from the necessity of concord and made fruitful by the cooperation of states seeking the realization of their legitimate interests in solid peace regulated by justice.

This, was the most beautiful and meritorious work of the first conference and prevents the undeniable fact that it represents one step however modest in the upward progress of the world. Its good offices proved so successful in settling many international differences among which were the notable Pious Fund Case, and the Venezuela controversy referred to it by President Roosevelt, that upon his initiative a second conference was called by the Czar of Russia in 1907.

This conference enlarged and strengthened the court of arbitration making it a tribunal, not of twenty-five powers, but of all the nations of the world. Its next step of still greater moment, was to vote, without a dissenting delegation, for the principle of an International Court of arbitral justice with judges always in service and holding regular sessions. Tho it did not agree upon a method of selecting the judges for this high court of nations, it laid its plans before the governments and reccommended to them the study of the question with a view of arriving at a solution satisfactory alike to the small and great powers. Then it codified into concrete International law a vast mass of International custom which had been more or less vague, disputable, and unapplied. More than this the most daring innovations which have ever been introduced into International law, far more daring than those which came from the hands of Hugo Grotius and the master builders of the science, were made authoritative by the official delegates of the nations at The Hague. Thus they have made war much more difficult and less likely to occur, by prohibiting the collection of contract debts from a debtor nation by force until arbitration has been tried or refused; by rendering the international mail service inviolable; by making fishing vessels and vessels charged with religious, scientific and philanthropic missions exempt from capture; by placing severe restrictions on the laying of submarine mines; by prescribing an unequivocal declaration of war promptly announced to the neutral powers before hostilities are commenced and by declaring the rights and duties of neutrals in land war and naval war, a difficult problem which the most eminent jurists of the world had been wrestling with unavailingly for an entire generation.

This great code of law makes us to stand in the presence of the stupendous fact that within our own time and under our very eyes an event has transpired which is comparable to the publication of the twelve tables in ancient Rome, or the compilation of the laws of our Teutonic forefathers. The subject of a general treaty of obligatory arbitration, to be concluded by all the nations jointly, was also treated in this second conference, and its success was only hindered by the unwillingness of one or two powers. But the conference reached its high water mark in its action in regard to periodic meetings which was approved without one dissenting voice. Even the date of the third conference was fixed and the governments urged to appoint a commission two years in advance to prepare the program. This program will doubtless include plans for selecting the judges for the Court of Arbitral Justice, for perfecting the joint obligatory arbitration treaty, and for extending the rights and duties of neutrals. This action, if approved by the several powers, as it undoubtedly will be, means for the future a regular meeting of a world conference. Its powers at first will be only advisory, but its conclusions will be largely adopted, making it substantially from the start a legislative world assembly. As evidence to substantiate this we may take into consideration the fact that within less than six years more than eighty treaties have been concluded by it, thus establishing its practical working power. Its influence will naturally grow and be extended.

This is the real position of this significant force for durable peace and justice. The future years, just before us are therefore full of promise. For when nations meet representatively at regular periods and men of the highest ability and experience discuss in an open and friendly way all of the common problems of the world, the days of war will be numbered, the great armaments which now burden and distract humanity will crumble to pieces, and the era of universal and perpetual peace will have begun. Is not this a far reaching advance registered by the Titans of thought? Have they not placed upon peace the price of the due consummation of time and peace within nations? Does this advance not require the development of Christian manhood and womanhood and the perfecting of man? These questions can only be answered in the affirmative, and they are being answered by a second great force in the peace movement, a force without which the whole grand scheme of universal brotherhood would fail, and utterly fail, for the war virtues and passions are so deeply implanted within the nations of the races by their national, emotional, traditions of the past, that they are prone to reversion to the war types. even tho arbitration has won its case by its numerous successes. This has been too vividly illustrated by the recent Turkish-Italian conflict and the Russo-Jap's war which was one of the bloodiest of modern times. Consequently something more than international adjudication is needed to divert the passions of men into peaceful channels of activity.

Interparliamentary law and international arbitration is giving the world the directing force for peace among the rulers and leaders of the different nations, but the greater influence which is making the contingency to the support of the former, making it possible and giving it solidarity is Christianity. Its old yet ever new story of peace and brotherhood persuades men everywhere to exercise love and goodwill toward all peoples of all lands despite their different interests, aims and tendencies. Tho it has brot great difference of opinion and much strife and contention into the world, it nevertheless has been a mighty factor making for solid and lasting peace,—for when conceived in its true light and meaning, out of the discord was born a greater concord. It had its origin centuries ago in the spotless life, in the perfectly balanced, unblemished character of the humble carpenter of Nazareth, in the God-man of Galilee, who came to be our Savior Teacher—transcendent above all and as such He taught the unlearned, but true disciples of His choice, the great principles of His truth. Thereby perpetuating his kingdom to posterity.

It found its noblest expression in the great, scholarly, tentmaker, the Apostle of Tarsus, who was the chief factor in spreading its potent peace-giving principle over Asia Minor and ancient Greece, and finally bringing it to the imperial city of Rome. Then it was kept alive during the dark ages by the blood of martyrs and furthered on in the lives of the Saints who brot it to England, the meeting ground of the races, and to our Teutonic forefathers along the Rhine where it became imbued with the powerful forces of the Reformation and Renaissance. In the midst of difficulties and out of the desire for reality, sincerity and freedom it came to America in the lives of the true hearted Pilgrim and Puritan fathers who have bequeathed it to us, our richest legacy, our divinest heritage—and it lives on and on in millions of heroic hearts who believe in God and home and native land.

This belief was the patriotism of our forefathers and we rejoice that it is not dead, but lives again finding its noblest expression in the patriotism of universal Peace, in those who are not limited in their interest to the confines of their own selfish sphere, but who feel the pulse beat and heart throb of the great working world. Among these the bravest of the brave are carrying the message of Christianity and its peace back to the heathen lands where it removes ignorance and superstition, and supplants knowledge and truth, obliterates strife and enmity and substitutes mercy and gentleness. Thus in all tribes and nations, and thru all the generations, Christianity is, and has been a powerful factor for real and durable peace.

The conferences at The Hague are making the jurisprudence of peace, Christianity the righteousness of peace. The two working together will give us righteous peace founded upon justice—that peace which is the universal prayer of the peoples, the beneficient desire of the nations, the ultimate will of Jehovah.

These then, are the two most significant peace forces, for the one is the great exponent of all other peace gatherings, and the other the fostering power of its basic principles and institutions. To follow their beacon lights, to know their future and reach their ultimate goal we need to believe in that higher patriotism expressed in the noble words of Lowell:

"New occasions teach new duties,
  Time makes ancient good uncouth.
They must upward still and onward
  Who would keep abreast of truth.
Lo! before us gleam her campfires!
  We ourselves must pilgrims be—
Launch our Mayflower, and steer,
  Boldly through the desperate winter's sea,
Nor attempt the futures portal
  With the pasts blood-rusted key.

Goshen, Ind.

CASH OR CULTURE?

ANNA B. HOSTETLER.

Webster says, Culture is enlightenment and discipline acquired by mental and moral training; civilization; refinement in manners and taste.

First, The world's progress is due to culture.

Second, Culture can be obtained without an outlay of cash, and,

Third, Life without culture would not be worth while.

Civilization comes through work and investigation. The American Indian lived for centuries on land rich in silver and gold, but it was culture that made it possible to utilize these metals. That was true in the past; it is equally true in the present. It is the men with brains, will power, ambition and culture that uplift humanity, not the men who depend on cash.

Socrates, who is said to be the greatest philosopher that ever lived, was poor and had no chance for education. It was his study of human nature, his firm belief in a destiny that shapes our lives, and his strong intellect that produced his wonderful philosophy and immortalized his name.

The strength of Benjamin Franklin lay in his culture. He had no cash with which to secure culture, yet he will ever be remembered as a great inventor, philosopher and statesman.

Despite difficulties and hardships endured by Abraham Lincoln in his youth, his poverty and discouragements, he became a strong man of true culture, without cash to secure it.

Garfield rose without cash from the position of canal boat driver to that of president of a college and president of the United States.

Let us trace the rise and decline of ancient Empires. Greece in her early history was not wealthy, but she produced the greatest sculptors, philosophers and men of culture that the world had ever seen. No nation has ever surpassed Greece in art, music, and literature. But what caused her decline? History says it was her mingling with the Asiatic tribes, the introduction of the luxuriant living of the nations of the East into the simple life of the Greeks. Through her commercial intercourse with the nations of the East she received cash and, ultimately, ruin.

A similar fate befell Rome. In her early history she produced orators, philosophers, and military leaders. The names of Caesar, Cicero, Plutarch, Pompey and Cato will ever occupy a prominent place among the names of the great men of the world. Rome contributed much to the culture of the world, but when her desire for cash, for ease and luxury took possession of her, she fell, and the once proud Empire passed into the hands of barbarians.

Spain is another example. Her history is a continual account of conquests goaded on by the desire for riches and possessions. She did become at one time the richest nation in the world, but did her riches produce any culture or help humanity? No! Spain produced very few great philosophers, statesmen or men of literary genius. She had cash, but she was weighed in the balance and found wanting, all for lack of true culture.

These examples of men and nations show plainly that the progress of the world is due to culture and not to cash.

I need not dwell long on the second point, that culture can be obtained without an outlay of cash. We all know of ambitious young men and women who have lived on simple fare and denied themselves of the ordinary comforts of life in order that they might finish their course in college. Many institutions offer opportunities to worthy students to earn their board, room rent and tuition. The poor boy can secure an education as well as the rich man's son if he has enough will power, ambition, and stamina. But a college education is not the only means of culture. Indeed sometimes it is not even a sign of culture. We recall an instance of an old man and his wife who stinted and saved to send their son through college, but when he graduated he came far from fulfilling his father's expectations. He was a snob and not a man. We sympathize with the father when he said to his wife, "We put in our gold and there came out this calf."

In this day of public schools, libraries, and art galleries, there is no excuse for lack of culture. It takes cash to build these, it is true, but it first takes culture to produce the necessity for the building of these institutions.

My third point is, that life without culture is not worth living.

In the mad rush for money men will not stop long enough to look for the higher things of life. Culture is a discipline, a moral and mental training that gives us the power to deny ourselves of such things as are beyond our means. A taste that cannot be gratified without cash is more or less depraved. The highest and best things of this life and the life to come can not be purchased with cash. Love, friendship, mother, home and heaven. How much of that can we buy with money?

Birmingham, Ala.

RUE'S AWAKENING

ALTA EBY.

If ever there was happiness in dissatisfaction it was in the home of Rue Marden and his mother. This home was but a two-roomed structure in the back alley of a large city and over-shadowing it was a large department store in the cellar of which Rue worked every day tearing apart the empty boxes and piling up the boards to await the woodman. Each day the mother sat and sewed by a little window facing the rear of the store. On the sill of this window stood a potted primrose which was the source of all their joy and dissatisfaction. This little flower had been blooming for almost two weeks and since in bloom each day it had more and more caused the mother and son to crave for something they had not, nor did they know what it was.

One evening both were sitting by the window in deep meditation looking at the primrose. "Mother I never saw anything so beautiful as our little primrose when in bloom. I just like to come home to see it and yet it sorte discourages me. The little delicate primroses are much prettier than my painted roses which took the prize at school. It must be great for you to be around it all day."

That she might drive back the tears the mother spoke. "Rue, dear, this little flower has made me feel sad for many days. I don't feel exactly happy when around it but the people in the big streets don't seem happy and neither do the people here in the alley. What more could there be in life than we have? We have been so happy here together even if God did take our dearest friend and support from us."

Mother, I wish I could be the woodman I would like to take care of a horse, and wouldn't you like to take care of a lot of flowers? The woodman who gave us our primrose said his wife had thirty-five such plants and she was going to sell them, mustn't she be happy! Mother, dear, I believe I will rise early in the morning and paint our primrose on the back of that large calendar o'er the table. I would like to have it in both rooms. Wouldn't you?"

Now many of the clerks in the rear of the store had often noticed this little window and its primrose, but none had taken such special notice as Madam Verdi the lady in charge of the dress-making department. As it happened on that very morning the Madam came early to her room and noticed Rue before the window painting the primrose. This scene impressed her as one of the little beauties in life which she was always wont to see. At once she resolved to go over to Rue's home.

"I wonder why that little primrose means so much to those two poor people. They take such great delight in caring for it and seem to admire it so much. I will simply ask to watch the boy paint and perhaps they will tell me the story of the flower." In this manner the Madam was talking to herself as she went down thru the empty store for it was yet too early for the clerks to be in. "How neat and clean this cellar is kept," she remarked as she passed thru it. She did not know Rue was its keeper. Neither Rue nor his mother noticed the Madam till they had opened the door to admit her. She had to introduce herself.

"Good morning, Mrs. Marden and her son, I believe. Well I am the Madam Verdi from the store. I noticed your son painting a flower and I wondered if I might watch him. I am a great lover of flowers and of paintings too." Silently the mother and Madam watched while Rue painted real life as he interpreted it.

"That is fine, indeed, Mr. Marden, I remember of seeing your prize painting of roses when it was over in the store. Would you have time to paint some blossoms for me Mr. Marden?"

Rue did not know how to reply. He scarcely knew himself as Mr. Marden. "I'm afraid I'm not enough an artist to paint for you and besides I work all day long over in the cellar of the large store."

"Oh, is that you that keeps that cellar in such fine order. I believe you could leave it for several afternoons, could you not? I would pay you thrice the wages you get there. I have a most beautiful hawthorne bush at home and I love those flowers above all others. I would like to have a painting of them to keep during the winter months when they are not in bloom."

"Of course Rue would have to ask leave of Mr. Watson to get off, and I wonder if he would leave him go," said Mrs. Marden.

"Oh, I shall ask Mr. Watson and I am sure he will leave you go. I will give you some flowers for your home and a rambler to climb over your house too. Could you come this afternoon?"

With Manager's leave Rue consented and immediately after dinner Rue and the Madam took a car out to the Madam's home in the suburbs of the city.

Her home was large and beautiful, but best of all to Rue was the large garden in the rear. With one glimpse Rue no more wondered why the primrose had so disturbed him and his mother. It was but a taste of the many flowers here in this garden. Rue simply stood and looked about him.

After pointing out the buds of which she desired a painting, with a few other remarks the Madam returned to the city.

Rue did not begin at once. Indeed the hawthorne buds could not hold his attention for he did not see in them as much beauty as in many other flowers about him.

"Oh I do wish mother could be here to see this. See that vine or rambler as the Madam called it with so many roses on it and all blooming at once. Look at that big yellow flower in the corner. He looks like a brave fellow. I never knew yellow and black went together so good. What a little vine on that rack and yet so full of pretty little flowers. Well what shapes and colors ain't there here. If only mother could come here. But I must set my easel and begin."

The hawthorne bush was in the midst of a large bed of all kinds of flowers and shrubs, high and low. At first setting the view was not pleasing to Rue and he was about to change his position when he noticed that he was treading upon some little blue flowers.

"Well look what I am doing? Why does she have those pretty little flowers planted where one is so liable to tramp on them. I wonder why they don't grow bigger. They look a whole lot like primroses. Ain't they modest tho! the way they hold their heads. Not much wonder the Madam is such a lover of flowers. Who could help loving these. Why there are big red roses just like I painted. I didn't know there really were such things. Say, God certainly is a wonderful Creator, and there's a lily, I believe too, that's more beautiful than Solomon in all his glory, so pure and white. That's how pure God wants us to be, sure it is. But my buds!" Here Rue again caught himself losing time. Now he turned to his task. He had especially noticed the hawthorne buds till be turned to paint them. He sketched the leaves first and then attempted a bud but he could not get one painted with satisfaction. They always seemed to contain something he couldn't put on his canvas. These buds filled him with more joy than all the other flowers and he longed to paint some others. Rue had spent too much time in looking around and when the gardener informed him that it was time to return to the city, he had only one bud painted but he had to go.

Rue had caught a wonderful vision, but he could not clearly interpret it to his mother for he did not exactly understand it himself yet.

"Mother, dear, you must go with me tomorrow. The Madam's garden is just grand. Of all the pretty flowers and so many. She has the most pretty dark blue flowers growing down close to the ground. The hawthorne buds were just lovely, so pure and white. Oh, I can't tell you how beautiful they are. I do wish I could be the Madam's gardener. I would much rather work with flowers than with boards and nails for the flowers talk to me and the boards and nails all look alike while the flowers are so different. There are so many kinds. I do wonder why God made so many flowers and made them so pretty?"

"The Madam certainly has been kind to us. Did you see the geraniums and roses she mentioned?"

"Yes, mother, she has a rose vine all over one side of her house. It is just full of roses and geraniums she has any amount of them, mostly dark red."

Thus in his rude way Rue tried to express what the flowers had meant in their beauty. This however, was but the beginning of Rue's experience with life but "There is not the least of flowers but seems to hold up its head and look pleasant in the secret sense of the goodness of its heavenly Maker."

Next day after dinner Rue and his mother went out to the Madam's garden. Rue to finish his buds, while his mother would watch him and see the other flowers. But alas! the buds did not any longer hold up their heads. They had opened and wilted under the forenoon sun. The Madam had expected this knowing the buds were far gone when Rue began, but it had not entered into the mind of Rue. In the midst of joy and what seemed to him real happiness his great hope was crippled.

"Look! mother, my buds are wilted. What will I do? What will the Madam say and my reward, oh, if I had only worked first and then looked around but I couldn't. Look at those little blue flowers mother, now aren't they modest? They made me think of you, and see those pink roses on the house. A vine like that would cover our house all over. See those pretty bells over there. They are so pure and white and there in the corner look at that big brave yellow fellow and look at the lilies. I do wish you could have seen the hawthorne blossoms. But see those big trees full of blossoms. In them are the most pretty colored birds, not like the alley birds. But my buds mother, What will I do? What shall I tell the Madam, what will she say?"—and the head of the youth dropped.

"I hardly know Rue but here comes the Madam down the walk." Madam Verdi had witnessed the whole scene." She felt confident of what happened both concerning Rue and his mother, and the buds.

With joy and sorrow mingled Rue awaited the Madam's reproof, but it came not. She even gave Rue no chance to explain.

"Well, Mr. Sun has taken all our buds but one hasn't he? I am glad we got that one on the canvas. I can cut it out and have it framed. Mrs. Marden I believe your son has caught the lesson of the flowers. He has fallen in love with them already. Have you not? I dearly love flowers and especially the hawthorne buds ever since I was a little girl when I learned their meaning in a song. Wouldn't you like to be my gardener Mr. Marden? Dazel is getting too old to work but he said he wouldn't leave me till I get another good man. I know you could do it. I saw how neat you kept your cellar."

"Indeed I would love to be your gardener but it does not seem fair that one person should have all this to himself. Do other children get to see your garden? I don't believe lots of people know there are such beautiful things in the world. These flowers seem to me more like God than most people do."

"Only a few boys and girls have seen my garden but I am sure it would be a great pleasure to me if it would bring them as much joy as it has you and your mother. I indeed have been selfish, haven't I? I never thot that some other people might love flowers if they only had them. Well if you will be my gardener, Mr. Marden, you may open up the garden sometimes in the afternoons for other children to come in and see. You could teach them about the flowers and perhaps paint some too. Wouldn't you like that?"

"I certainly would only I have so far home and mother couldn't come to see me very often."

"Do you own your little home?"

"Yes, father left us just enough money to buy it."

"Well I will buy it from you if you will sell it and I know of a little house about one block from the rear gate of the garden which I am sure you could get and you would like, for it has a little garden. I will give you some flowers to plant in it too."

Next week Rue and his mother moved near the Madam's home. For one week Rue studied the flowers and learned the work of gardeners. He took great delight in training the little vines, trimming large bushes and keeping the grass neatly cut around the garden paths. He did not attempt to train the violets to grow taller, but instead desired to have violet beds for all the large shrubs. He made one new path that the children might get closer to the sunflowers for he wanted each child to catch the lesson of those big flowers.

On Friday afternoon of the second week he opened up the garden for the first time. He had put out a sign on the alley gate two days before and the eager children flocked in from all sides when the gate was opened. Of course he had to give them a few words of warning on entrance. "Don't go out of the paths and please don't pluck any flowers. Before you go I will give you each one that you like." The children flocked around Rue and listened very eagerly while he told them the names of the little beauties. Rue had guessed it right. Many did not know there were such things as flowers. The violets and sunflowers seemed to be the chief centers of attraction.

Some of the children had learned little quotations at school about flowers. These Rue tried to interpret for them and he also taught them some lessons of purity, modesty, and kindness from the flowers of the Bible. The hearts of the children were made very glad.

The next week he opened the garden two afternoons, the next week three times and also painted a violet while the children watched. All the children near this garden came in. They came again and again. Rue made the flowers more than beautiful to them. He taught them the lessons of the flowers as he had caught them.

Rue realized that all people in God's great earth don't live in the same world but he wished they could. Rue and his mother were more thankful each day that the little primroses had disturbed them.

Such a man as Rue the world always wants and he was soon demanded in club-rooms, school-rooms, auditoriums and many were the homes he gladdened by giving them flowers to disturb them. He painted many flowers and his paintings were in great demand.

Flowers now became the theme of Rue's life. They taught him how to live. In the flowers he saw beauty. In the flowers he saw God. To him God was beauty and love. "If in this big world you can't see God," Rue would say, "Look to the flowers for your voiceless lips, O flowers, are living preachers, each cup a pulpit, each leaf a book."

O what a pity flowers can utter no sound, a singing rose, a whispering violet, a murmuring honeysuckle. What a rare and exquisite miracle would these be! For flowers are the sweetest things God ever made and forgot to put a soul into.

Lancaster, Pa.

MANNERS AND MORALS

In the Dining Room—The Guests

On all informal occasions the ladies enter the dining room first.

Remain standing at your chair until all guests have been assigned places.

If the first plate is passed to you it is undoubtedly intended for you but it looks less eager if you say, "Shall I pass this on?"

Always thank the server for food to which you have been helped.

If you do not wish a second helping refuse by some expression like, "No, thank you" or "No more thanking you."

Do not take food from dishes with your fork.

Never eat with your knife.

The fork is held in the right hand with the tines turned up, never hold it in the palm of your hand. In cutting meat the knife is held in the right hand. When not in use the knife is laid across the back edge of the plate. The knife and fork should never be allowed to rest on the edge of the plate. When the plate is passed for a second helping the knife and fork are allowed to remain on it.

Always sip from the side of a spoon without making a sucking noise. The spoon is held lightly with the thumb and first finger. The spoon with the coffee cup is used only to stir the coffee at all other times it is allowed to remain in the saucer. The coffee or tea are drunk from the cup.

Take bread and cake from the plate with your fingers, avoid touching the other pieces. If you wish to break a piece of cake, break it crosswise so as to avoid taking all of the top layer.

Cut your meat as you eat it, do not cut all at one time; use your fork to cut it whenever possible.

Break your bread and spread only a small piece at a time. Never use bread to mop your plate.

Do not tilt dishes to get the last drop from them.

Salted nuts are placed on the table cloth unless there are bread and butter plates.

When visiting and you have no appetite, eat a little or pretend to eat so that your hostess will not feel that her food is not to your liking.

If some one makes an error or has some accident seem not to notice it.

If you are taking but one meal in a home the napkin is placed beside your plate unfolded; if you are taking more than one meal you fold it.

In general you are always expected to follow the directing of your hostess. If the hostess fails to lead you are free to help yourself or ask to be helped. If you happen to be a guest at a table where the table manners are very vulgar try to be respectful to your host and hostess but do not try to imitate their vulgar habits in order to be respectful. Vulgarity always demands some rebuke and this is especially true in the dining room . It is the duty of every home maker to so educate herself that her guests will never find an occasion to rebuke her for her lack of knowledge of table etiquette.

Conducted by J. R. Shank, Carver, Mo.

STRENGTHENING THE WEAK PLACES.—Heb. 12:12-17

Topic for October 6

MOTTO

"Let us arise and build."

OUTLINE OF TOPIC

I. Weak Places.
1. Our own life.—Mark 14:38, Gal. 6:1.
2. Lives of Others.—Rom. 15:1, I Thes. 5:14.
3. Churches.—I Cor. 3:1-4; Heb. 5:11-14.
4. Neighborhoods.—Acts 17:1-16.

II. Causes of Weakness.
1. Unbelief.—Matt. 17:19-21.
2. Ignorance.—I Cor. 11:30; Acts 26:18.
3. Lack of Proper food.—Heb. 5:13-6:2.
4. Lack of Proper exercise.—I Tim. 4: 7, 8; II Pet. 1:5-10.
5. Poisoned doctrine.—Gal. 4:9; 5:7-9.

III. How to Strengthen.
1. Learn the cause of weakness.
2. Look to Jesus the deliverer.—Heb. 12:2.
3. Give heed to thyself and the doctrine. —I Tim. 4:16.
4. Learn lessons from your corrections. —Heb. 12:5-11.
5. Remove Hindrances.—Rom. 14:21; I Pet. 2:11.
6. Build up the weak places.—Eph. 4:11, 12; 6:10, 11.
7. Avoid all dangers.—II Cor. 6:17.
8. Pray Earnestly.—Eph. 3:14-19.

STUDY OF THE TEXT

Heb. 12:12-17

The text here is a conclusion from the verses in the fore part of the chapter. The image of the "race" (v. 1) is still retained. The hanging **"hands"** (v. 12) indicate an indolent or weakened state. Those hands must be lifted in active energy. They are the hands of strength that lay hold of Him who is our strength. Not only our hands but the hands of all who are thus down whom we may be instrumental in helping.

"And the feeble knees." "Feeble," here is the same word in the original Greek as that translated Palsy in Luke 5:18: Acts 8:7. The paralyzed knees need to be given power and activity. We need our whole being enlivened in the race.

"Straight paths." Our way must be right, every stumbling block removed that might hinder the **'lame"** from gaining full strength. Those that follow after us may stumble if we do not leave a plain path.

"Follow Peace * * * Holiness." Peace with men is the plain or "straight path" in reference to our responsibility to men. Holiness, in the sight of God regulates our peace with men and is the straight path in our responsibility to God.

"Looking diligently." Firstly, we are concerned for ourselves and our fellow travelers and, secondly, for those that come after. The failure of the grace of God, and the root of bitterness which defiles, are the things that we want to help if possible. All strengthening of the weak places that overlook these things is an awful failure.

PERSONAL THOUGHT

Jesus came to a world without strength that He might give strength. I need Him and my fellowman needs Him. Am I living with such an attitude toward Him that I can he helped and be made a help to those who travel with me now and who follow after I am gone?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"weak."**
2. Commit Psa. 91.

For Young People.—
1. Weak Places in our characters that can be made strong.
2. Leaving a Clear Path Behind Us.
3. How may we Strengthen the Church.

For Older People.—
1. Helping the Weak Churches.
2. Things that Strengthen.
3. The Model Way,

STRENGTHENING THE WEAK PLACES

John W. Weaver.

In order that a building may best serve its purpose it must continually be kept in repair, the signs of weakness must be attended to. So likewise in our own lives we should carefully guard against any weak places in our building—true Christian character.

Very much may be, and is, often lost by not choosing our **associates** carefully. (I Cor. 15:33; Psa. 1:1.) Strengthen that place by associating with good people.

Very many of us have a weak place in our **conversation.** Foolish talking, jesting, slang, vulgar, vile, and filthy talk is not edifying, but **very, very** destructive to the main structure and needs attention. (Eph. 5:4; 4:29.) Our conversation should be strengthened by more prayer, thinking and meditation, which should season it with salt. (Col. 4:6.)

Sometimes our **eyes** are weak. We may have considerable "eye trouble." We look at Dame Fashion's vain and foolish demands and admire fine, gay, vain and unbecoming dress, and are led away into worldliness. (I Jno. 2:15-17.) Or perchance we read harmful, poisonous literature and become so awfully weakened that we are almost unable to think any good thing. Strengthen the eyes by "Beholding what manner of love." (I Jno. 3:1-3; Jno. 1:29; Phil. 4:8.) Look around and behold God's wondrous care in the lilies of the field! Look upon the wonders of creation and thus be drawn closer to Him and become stronger. Look to Calvary, accept the remedy and thou shalt be made strong indeed.

Sometimes our **feet** show signs of weakness, and take us to places of worldly amusements—shows, fairs, theatres, picnics, base ball games, etc. Our feet should be shod with the Gospel of Peace. Correct the trouble or strengthen the weak place by heeding Eph. 6:10-18; Psa. 119:9; Rom. 8:13; Gal. 5:16. But all these weaknesses may be healed by getting the heart right since the desires of the heart control the life, thus setting a watch over our desires.

Again, there are some weak, rich, despondent, discouraged, poor, etc., who may be strengthened by a loving word, a kind act, a pleasant smile, a hearty hand-shake, a little material help, etc. These things were neglected in Sodom. (Ezek. 16:49.)

In many parts of the country are weak congregations where some faithful soldiers are fighting valiantly in the great army of the Lord. A visit, a kind encouraging letter, and such other help as may be given will help them very much. Let the young people make a special effort to get into correspondence with such of their number who are at home in the weak congregations. This will prove very helpful and strengthening in time to come.

Union Grove, Pa.

SEED THOUGHTS

These three things we must strive to strengthen in a weak Christian—his faith, his love, and his will. The simple fact of inactivity is proof that a Christian does not believe with an intensity of faith. His love for Christ and the things of the kingdom cannot be strong, and his purpose is not fixed upon a high ideal of spiritual attainment.—H. A. Johnston.

Who is weak, and I am not weak? Who is offended and I burn not? If I must need glory I will glory of the things which concern mine infirmities.—Paul.

And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory, in my infirmities, that the power of Christ may rest upon me.—Paul.

OBEDIENCE IN YOUTH.—I Sam. 3.

Topic for October 13.

MOTTO

"Remember now thy creator in the days of thy youth."

OUTLINE OF TOPIC

I. Lessons in the Home.

1. Parental teaching and discipline.—Eph. 6:4; Prov. 22:6.
2. The Lord's command.—Col. 3:20; Eph. 6:1.
3. The Heavenly Promise.—Eph. 6:2, 3.

II. Lessons in God's Call.

1. The Holy Scripture.—II Tim. 3:14, 15.
2. The Voice speaking to conscience.—I Pet. 1:22, 23; Heb. 3:1-15.
3. The Call to Christian Service.—Rom. 12:1; I Tim. 4:14; II Tim. 1:6-14.

III. Blessings Through Youthful Obedience.

1. Escape from evil.—Prov. 3:21-26.
2. Rich experiences of peace and joy.—Prov. 3:1-4.
3. Protection for usefulness.—I Sam. 3: 19-21.
4. The Harvest of a noble life.—Psa. 128.

STUDY OF THE TEXT

I Sam. 3.

We note the following points in the chapter:

1. The child Samuel ministering unto the Lord under the direction of Eli.—V. 1.
2. The Lord calling him and entrusting a responsible message to him.—Vs. 2-14.
3. The faithfulness of Samuel in every position of service.—V. 19.
4. The Lord was with him and made his life a power for good.—Vs. 20, 21.

PERSONAL THOUGHT

Youth is no barrier to our usefulness. God honors the obedient and faithful, wherever found by entrusting them with the precious things of His affairs. Let not my heart think lightly of life because I am but a youth. God can use me and will require an account of my stewardship.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"youth."**
2. Important things for children to do.

For Young People.—

1. Obedience to Parents.
2. Obedience to God's Law.
3. The Best Investments of Youth.

For Older People.—

1. Fruits of Youthful obedience.
2. Examples of Youthful Obedience.

OBEDIENCE IN YOUTH

Icie Shank.

One of the most important of the Christian graces is obedience. Without it our life is a failure for it is only when we are willing to obey that we can grow and become more like our ideal, Christ.

Then since obedience is so necessary to true success in life it is very important that we form the habit of obedience during the early years of life. I think of three important reasons why obedience should be taught in youth.

First, because it is the first command in God's word that includes a promise to the one who obeys. This command which was given to Moses on Mt. Sinai is; "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." When we consider the meaning of the word honor we find it an impossibility to honor our parents if we do not obey them. And in Eph. 6:1 we have the exact words given. "Children **obey** your parents in the Lord for this is right." If God thought it necessary to put it in the form of a command how very important that we should obey.

Second, because it sets a good example for others to follow. When we touch upon the subject of influence we have before us a field so vast and unfathomable that only eternity will reveal the effects. But we know that each of us has an influence for good or evil over our companions and if we will only live true to God and obey Him we can do much good. "Actions speak louder than words," is an oft-repeated proverb which contains much truth. So if we wish others to be obedient we must set the example ourselves.

Last but not least—we should learn to be obedient in youth because it forms habits of usefulness for later years. "As the twig is bent so is the tree inclined," and so the habits we form during our youth will fashion our after life. If we could only realize that,

"Our todays and yesterdays
Are the blocks with which we build"

we would not have so many incomplete lives in the world. Thus we see it is much easier to learn obedience in youth than to wait until other habits are formed.

In conclusion let me urge that every one teach obedience in youth by both precept and example.

Versailles, Mo.

SEED THOUGHTS

I would not waste my youth in idle dalliance; I would plant rich seeds, to blossom in my manhood, and bear fruit when I am old. —Hillhouse.

Let thy child's first lesson be obedience, and the second may be what thou wilt.—Fuller.

Thirty years of our Lord's life are hidden in these words: "He was subject unto them."—Bossnet.

THE POWER OF THE GOSPEL

Rom. 1:16; Eph. 3:1-12

Topic for October 20

MOTTO

"All power is given unto me in heaven and in earth."

OUTLINE OF TOPIC

I. The Gospel Defined.—

1. The glad tidings of the kingdom of God.—Matt. 4:23; Acts 13:32, 33; Rom. 10:15.
2. That which embraces the whole doctrines and teachings of the Christian faith.—Jno. 17:7; Phil. 2:16; I Tim. 4:6.

II. Elements of the Gospel.—

1. The cross of Christ.—I Cor. 1:8.
2. Forgiveness of sin.—Acts 10:36.
3. Life.—Jno. 4:14; II Tim. 1:10.
4. The righteousness of God.—Heb. 5:13; Rom. 1:17.
5. The word of grace.—Acts 20:24.
6. The Holy Ghost.—I Thes. 1:5.
7. Christ the Head of all things.—Eph. 1:19-23.

III. What the Gospel Accomplishes.—

1. Redeems from the curse.—Eph. 1:7.
2. Quickens the dead in sin.—Eph. 2:4-6.
3. Delivers from the bondage of sin.—Heb. 2:14, 15; Jno. 8:31-36; Rom. 7:24-25; 8:2.
4. Gives victory over death.—I Cor. 15: 54-57.
5. Prepares us for glory.—II Cor. 5:1-5.

STUDY OF THE TEXT

Eph. 3:1-12

V. 2. "Dispensation."—A benevolent service of stewardship—an arrangement or plan. It is the plan of salvation and the provision made for its preaching, in this verse.

V. 7. "Effectual working of his power."—The power back of the Gospel message is unlimited and will accomplish all that is promised.

Rom. 1:16

"Not ashamed."—There is no reason to be ashamed of something that carries such a tremendous backing as the gospel of Christ.

PERSONAL THOUGHT

Do we associate power with the thought of the Gospel? Has there been any personal experience with any of the manifestations of power, to enlighten, transform, and strengthen for earth's conflicts? If not why not?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Gospel."**
2. Power from above for children.

For Young People.—

1. What the Gospel Has Done for the World.
2. Ashamed of What?
3. What Do we expect from the Gospel?

For Older People.—

1. The way to come under the Shelter of Power.
2. The Fearfulness of Falling Into the Hands of the Living God.

THE POWER OF THE GOSPEL

H. D. Charles.

In Rom. 1:16 Paul writes, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Notice also I Cor. 1:18 and I Thes. 1:5.

God is all knowing, all seeing, all powerful, yea, He is all and in all. From the above scriptures the power of God as relating to salvation is the Gospel. The Gospel then is the force through which God exercises His saving power. The power of the Gospel then is the power of God. We cannot separate the one from the other.

The power of the Gospel is limited only by our unbelief. If we confess our sins and believe the Gospel, accept its teachings and live in obedience to the same, we have the saving power of God in all its fulness at our command. But if we do not accept the Gospel, it will become foolishness unto us and eventually bring us into everlasting condemnation. Therefore by our acceptation it comes unto us not in word only, but in power, and in the Holy Ghost and in much assurance.

We are now in a position and a relationship with God through the power of the Gospel which we find in II Pet. 1:2-7. Grace and peace shall then be multiplied unto us through the knowledge of God and of Jesus our Lord. His divine power gives unto **all** things that pertains to life and godliness. All the exceeding great and precious promises in the Scriptures are ours and we are made partakers of the divine nature **because** we have escaped the corruption that is in the world through lust.

We are to be diligent in His service and also give diligence to our profession of faith and high calling of God. To our faith is to be added virtue; to virtue, knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness; to brotherly kindness charity.

There is another side to which we wish to call attention. In I Pet. 2:1-2 we are to lay aside all malice, and all guile, and hypocrisies, and envies and all evil speakings. As new born babes we are to desire the sincere milk of the word that we may grow thereby.

Again in II Cor. 6:17-18. Paul afterspeaking of the unequal yoke, writes, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

We notice by these glimpses into the Scripture that there is growth in the Christian life by addition, subtraction and division or separation. Multiplication of grace, peace, blessings, promises and rewards accompanies all these operations of the applied word or the Gospel. What then is the grand result or effect of these manifestations of the power of the Gospel? In II Pet. 2:8-9 we find the answer. "If these things be in you, and **abound**, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." This then is the power of the Gospel as manifested in the individual. It is the same in the home the congregation, the community and in the nation.

Lancaster, Pa.

SEED THOUGHTS

The shifting systems of false religions are continually changing their places; but the gospel of Christ is the same forever. While other false lights are extinguished, this true light ever shineth.—T. L. Cuyler.

O, marvelous power of the Divine seed, which overpowers the strong man armed, softens obdurate hearts, and changes into divine men those who were brutalized in sin, and removed to an infinite distance from God.—John Wycliffe.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an heritage among them which are sanctified by faith that is in me.—Jesus in His commission to Paul.

INDIVIDUAL SUPPORT OF MISSIONARIES.—III Jno. 5-8

Topic for October 27.

MOTTO

"Fellow helpers to the truth."

OUTLINE OF TOPICS

I. The Opportunity for Supporting Workers.—

1. When a worker goes out and cannot supply all his own needs.
    a. Because of time required in Gospel work.—I Tim. 5:18.
    b. Because of expenses of the journey.—Tit. 3:13.
    c. Because of privations in the field of labor.—II Cor. 6:4, 5.
2. When it is not expedient to take support from those among whom he labors.—
    a. Because of their lack of spiritual development.—I Cor. 9:12, 15.
    b. Because of the danger of giving occasion for attributing wrong motives.—II Cor. 11:7-12.

II. The Spirit of the One Receiving Support.—

1. Received as the gift of God.—Phil. 4:10.
2. With a concern for the blessing to the giver.—Phil. 4:17 (last clause).
3. Without covetousness.—Phil. 4:17 (first clause); II Cor. 12:14, 15; Acts 20:33, 34.

III. The Spirit of the One Giving Support.—

1. Fellowship in the Gospel.—Phil. 1:5, 7; Matt. 10:40-42.
2. Not in emulation.—II Cor. 9:5.
3. Cheerfully.—II Cor. 9:7.

IV. Examples.—

1. Onesiphorus.—II Tim. 1:16-18.
2. Phebe.—Rom. 16:2.
3. Mary.—Rom. 16:6.
4. The Church of Macedonia.—II Cor. 9:9.
5. The woman of Galilee.—Luke 8:1-3; Matt. 27:55.
6. Gaius.III Jno. 5, 6.

STUDY OF THE TEXT
III Jno. 5-8

In these verses the apostle especially commends Gaius for the hospitality he has shown toward Christian workers.

V. 6. "Bring forward on their journey."—Help them forward by giving them lodging and necessary provisions that they be not delayed because of time occupied in providing them.

V. 7. "For His names sake."—This was the fellowship that Gaius obtained in the use of his substance.

V. 7. "Taking nothing of the Gentiles."—Theirs was a mission of love and service.

PERSONAL THOUGHT

"Only in the name of a disciple." Does our love have that ardent zeal that our delight is to do the best service that will further His glory and kingdom.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Help."**
2. Commit Matt. 10:40-42.

For Young People.—

1. Opportunities for Fellowship in Missions.
2. Motives which God will Bless in Supporting others in Their Labors.
3. How to make Blessings out of the Help of Others.

For Older People.—

1. The Evils of a Hireling System of Christian Work.
2. Personal Responsibility.
3. Ways of Supporting Missions.

INDIVIDUAL SUPPORT OF MISSIONARIES

J. S. Shoemaker.

The missionary enterprise is the greatest carried an in this age. It brings greater and more lasting results than any other enterprise in the world. Its efforts should extend to the uttermost parts of the earth. It should be liberally supported by every Christian organization, and every individual Christian.

There are sufficient resources in the Church to evangelize the world in a comparatively short time, but by far the largest portion of them have not, up to this time been available. These resources will be forthcoming only to the degree that Christian people become interested in the cause of missions. Interest is created in studying the field and its conditions, by acquiring a knowledge of the needs of lost humanity, by calling the people's attention to special lines of mission and charitable work, and their specific needs.

The subject of missions should be frequently discussed and emphasized in our regular Church services, Young People's meetings, and Sunday schools, in order to inspire a real missionary spirit in every individual member. It is very important that the young people in our Sunday school and Young People's societies be so trained that they will in early youth acquire the habit of giving regularly and systematically to mission and charitable work. If this commendable habit is acquired in youth it will mean much to the mission cause in after years. Each individual Christian should be sufficiently interested in the regular mission work of the Church, to give systematically, with the highest and best motives, but there are undoubtedly some in every congregation who simply give because they think they ought to give to mission work because they have been asked to do so, not because the love of Christ and souls hath constrained them.

We are encouraged to know that many of our people have in the past been nobly supporting the mission work in general, and usually there is a hearty response when an appeal is made for funds to supply certain specific needs, or to carry on some special line of work. We feel confident that after all has been given that can be expected for the support of the regular work carried on by the General Board, there are many who would respond more promptly and give much more liberally if a personal appeal were made for some special object, provided the object is clearly set forth. Being conscious of these peculiar traits of human nature, and believing that the words of the Master should be observed, viz., "Be ye therefore wise as serpents and harmless as doves," I would encourage any, and every helpful method, which would tend to further the cause of missions both in home and foreign fields.

Numerous methods have been adopted by the various Missionary Societies to raise the necessary funds to extend the mission enterprise.

There seems to be an increasing desire on the part of local Churches, Sunday schools, and individuals to support some specific phase of work, such as educational, industrial, medical, orphanage, or evangelistic work. Some have been moved to send in funds regularly for the support of certain workers on the field, such as a Bible woman, colporteur, native evangelist, or a missionary. One naturally is constrained to give more liberally, and regularly, if he becomes especially interested in some specific work, or in the work of a certain individual.

The cost of supporting a native worker, at least in India, is but little in comparison to that of supporting a regular missionary. Bible women can be supported at from $2 to $3 per month. Native colporteurs and evangelists at from $3 to $5. The cost of supporting a missionary is from $20 to $25 per month counting all expenses, including food, clothing, hired help, cattle feed, etc.

All of the workers at a single station could be supported without difficulty by a district conference.

A fair sized congregation could easily support a missionary. Sunday schools Young People's Bible societies, and certain individuals could easily arrange to support a Bible women, colporteur, or native evangelist. If a number of congregations, Y. P. B. Meetings, Sunday schools, and individuals would prayerfully consider and adopt the method of individual support, it would go a long ways toward solving the financial problem of supporting the work in a way it should be.

In supporting a native worker it is best to support the position rather than a certain individual, by doing this it will save extra bookkeeping, and work in selecting and keeping track of the individual worker. Those who wish to support an individual missionary should arrange for the same either with the general treasurer or the secretary of the Board. For the best interests of the work all gifts should go through the regular channels, subject to the appropriation and control of the Executive Committee, hence all money sent in for the special support of specified workers, should by all means be sent to the general treasurer of the Board, that an accurate account may be kept by him, showing from whom received, for what purpose contributed, and final disposition of the offering. Funds contributed for the support of certain individual workers should be sent in regularly each month, any delay in sending in such funds would make it somewhat difficult for the treasurer to forward the monthly allowance, and balance his accounts at the end of each month.

The object of this article is to inspire an interest in "Individual Support of Missionaries." We sincerely hope that the few thoughts presented may at least cause the reader to give this matter prayerful consideration.

Freeport, Ill.

SEED THOUGHTS

"Serving God with our little, is the way to make it more; and we must never think that wasted with which God is honored, or men blest."

The command is "Go ye." Our opportunities to go measure the quality of our obedience. He or she whose heart is overflowing with love for the Master will gladly obey the command by going in person or by making it possible for another to go. Have you found no opportunity in any line?

THE ROUND TABLE

Preston, Ontario.

Below will be found a letter from Bro. Witmer and a constitution showing the plan of their Y. P. B. Meeting Organization, which are self-explanatory.

We wish to call attention (1) to the well defined duties of the different officers, (2) the perfect co-operative arrangement, and (3) the apparent simplicity of the organization. We consider these three points the essentials to a good organization. We would urge our readers to study the plan, not necessarily to copy its details, but to catch the principle and spirit of the plan. At once we know it would not fit in detail at Carver, Mo., yet in principle and spirit it is suggestive to us. The larger the body or bodies working together the more the needs of a definite and united plan of operation which keeps the forces together but which admits of sufficient flexibility that the originality and life of all its workers are maintained and developed. Study your field. Organize your forces in a way to develop all concerned. Make the plan a help to unity of work. Avoid a plan that requires more energy to operate its machinery than you have force to devote to the essential work of the Cause. Give the following plan a careful study.—J. R. S., Ed.

Dear Brother:—

I have read with interest the contributions to the Round Table of the Y. P. B. M. Department of the Christian Monitor, and believe it will be a step in the right direction.

Our work at the Hagey and Wanner churches is quite encouraging. We feel it has been a help to us in our lives and Christian service in many ways.

I am sending you a copy of a constitution which has been adopted by our people at this place which may be used for the Y. P. B. M. Department if you see fit.

We would be glad to receive any advice on and criticisms of the same. Or any questions will be cheerfully answered by the undersigned.

Wishing you the richest blessings of God on your work for the young people, I am

Yours brother in Christ,
Leslie D. Witmer,
Sec. Y. P. B. M.

CONSTITUTION AND DISCIPLINE of the Hagey-Wanner Young People's Bible Meeting Association

Article I.

This organization shall be called the Hagey-Wanner Young People's Bible Meeting Association.

Article II.

All members (in good standing) of the Mennonite Church in the Hagey and Wanner congregations shall be considered members of the Association.

Article III. Time and place of Meeting.

This association shall meet at the hour of seven forty-five P. M. on alternate Sunday evenings at the Hagey and Wanner churches as specified by program, etc.

Article IV. Officers, etc.

Sec. 1. The officers of this association shall consist of a Leader and an Assistant Leader from each of the congregations representing this association, and a Secretary-Treasurer.

Sec. 2. The Leader and Assistant Leader shall be appointed for a term of six months.

Sec. 3. The Secretary shall hold office until a change is deemed necessary.

Sec. 4. The Leaders and Assistant Leaders together with one sister from each congregation shall constitute a program committee.

Article V. Duties of Officers, etc.

Sec. 1. The Leaders shall preside over the meetings in session and shall perform such and all other duties pertaining to their office.

Sec. 2. The Assistant Leaders shall in the absence of the Leader, act as Leader and shall aid the Leader upon his request in any way possible to help and improve the meetings.

Sec. 3. (a) The Secretary shall keep an accurate record of the proceedings of each (business) meeting and shall read the minutes of the same before the next (business) meeting which shall be subject to the approval of that meeting.

b. He shall have charge of this constitution and shall record all amendments of the same.

c. He shall act as Treasurer.

d. He shall attend all committee meetings, and shall prepare manuscripts for programs and other printing matter.

e. He shall attend to the business correspondence of this association.

Article VI. Business Meetings.

Sec. 1. Meetings for the election of officers shall be held after a regular meeting of this association alternating at the Hagey and Wanner churches at a time appointed by the committee sometime previous to the expiration of office of said committee.

Sec. 2. The Leader of that district (or some one appointed by him) shall be chairman of such meeting.

Sec. 3. The chairman shall require the minutes of the previous meeting to be read and adopted.

Sec. 4. Officers shall be elected upon the motion of any two members and by the choice of the majority present at such meeting.

Sec. 5. Leaders should not be elected for a second consecutive term.

(Concluded on page 702)

OUR SUNDAY SCHOOL

THE MODERN SUNDAY SCHOOL

II

J. E. HARTZLER.

The Pastor and the Sunday School—What Should He Know About It?

Everybody will admit that there is a difference in problems and work between the city and the country Sunday school. Yet the difference is not so great but that the same educational and pastoral principles will apply to both. The country school may be conducted with less effort and tenacity than the city school. But there are some pastoral principles which must be applied to both; and it is of these principles of which I speak in this paper.

I use the word "pastor" for the reason that in its meaning it will cover the field better than any other word. It is all very true that the minister's permanent function is preaching; that his aim is the production of perfect manhood in Christ, and that the subject matter of his preaching is the Gospel of the Man of Galilee, but this is not the end of his duty toward the souls of his community. It should be thoroughly understood that he has a permanent and responsible place in the Sunday school; that he is just as much pastor of the Sunday school as of the Church; and that he is equally responsible for the work done there as he is for what is being preached from the pulpit. Not until this fact is recognized will we have the most harmonious working between Church and School.

THE PASTOR'S RELATION TO THE SUNDAY SCHOOL

1. **He should be the pastor of the school.** He, by virtue of his office in the Church, becomes the spiritual head of the Sunday school. "As the head of the Church he should feel his responsibility for the wise conduct of the Sunday school, and for the nature, character, and measure of its instructions. His persistent endeavor should be to have the Sunday school well officered, and to have its teachers carefully selected and faithfully and efficiently trained. He should be personally familiar with the workings of his Sunday school, frequently, if not generally, present at its sessions, and unfailingly ready in council, suggestion and sympathy with those who are in immediate charge of its every department of activity." (Trumbull) The Sunday school is an institution not outside of the Church, but within, and where the minister assumes no responsibility in the school there is always found a lack of harmony between Church and School. A "pastor" is an overseer; and it is his duty to assume the pastorate of the School for the simple reason that there is no phase of Church work where he can count for more.

2. **He Should be the Leading Personage and Control in the School.** In every movement of note there is an individual, some strong and influential person who is the main control in shaping and leading that movement. If the Sunday school would move victoriously along toward her ideal goal she must have a leading personage and there is no one in the Church who should be more fitted for this position than the pastor of the Church. The superintendent may in a way fill this position but he too is only a man under authority and a helper to the ministry. If the School is to maintain a perfect balance and accomplish her divine purpose she must be led and influenced by the heads of the Church who are progressive in their methods and in full sympathy with the truth at any cost.

3. **He must be in Vital Connection with the School.** I would not say that a minister should be made responsible for the teaching of a class unless he has the time and desires that work. I believe that in most cases it would be better not to require him to teach. But if he should teach he should by all means not be found with the old brethren or sisters but with the young men or women about the ages of fifteen to eighteen. It is at this age when young men and women need the inspiration and help of a strong, successful and spiritual man. One of the most successful ways in which he can connect himself with the school is to be present and to take active part in the management of the school. A pastor need not do a great deal in an active way to be the leading control; his success in this lies largely in getting others to the work. The Sunday school is the nerve between the community and the Church and the minister who serves this connection will soon have a dead Church.

4. **He should be the Religious and Educational Advisor.** The Sunday school is not necessarily a place of worship; it is a school. It should be conducted in the spirit of worship, but it is not primarily the place of worship. When people congregate for worship you have a Church. Neither is the Sunday school a special place for prayer. When prayer is the leading element you have a prayer meeting. Worship and prayer are all very good and needful but the Sunday school is a place where we teach and are taught and a place where people should develop intellectually first of all. Since this is the case it becomes all the more evident that the pastor should take the place of advisor in matters of religious education. What can a minister expect to do in the pulpit in preaching the Gospel when it is not properly taught in the School?

5. **He must be the Children's Friend.** The Church, with a Sunday school, the children of which love and respect the pastor, has little fear for the future. But let the pastor be one who is unknown in the school, one out of touch and sympathy with the children, and the future of that Church can easily and hurriedly be told. The Sunday school that produces nothing for the Church is not fulfilling her mission. The smile of the pastor among the primaries and intermediates of a school is never forgotten by the pupils and will go farther to win them to the Church than many of his orthodox or scholarly sermons.

6. **He Should be Leader of the Teacher's Meeting.** There may be times when this is not possible for him; but as a rule this is his place. The teacher's meeting should be a real teacher's meeting; one in which the coming lesson is not only studied, but where methods of presenting the lesson are given to the teachers. A general survey of the lesson to be presented should be taken and a summary of the leading points agreed upon and thoroughly discussed with the aim of uniform teaching on the coming Sunday. Of all the men in the Church the pastor should be best fitted for this work; if he is not it remains a question whether he is the proper man to serve as pastor. Of all the places in which the minister can effectively control the affairs and teachings in his Church and Sunday school a well organized and enthusiastic teacher's meeting is the best.

WHAT SHOULD HE KNOW

1. **Anything that he can gather along religious, social or educational lines will be of help to the pastor.** A pastor can not read too much or too broadly. This notion of depending on the Holy Ghost to do things for us which we can do ourselves and are expected to do will not do any longer. Personally I should be afraid to blame everything on the Holy Ghost which some men do. To fail to give ones self to careful study and then blunder along thru a lesson or sermon and then excuse yourself on the grounds that such was all the Lord gave you to say is mockery and showing the Lord up to the world in a false light. The great trouble with most preachers and teachers is not that they read too much but that they read and study too little. The great movements of today along the lines of religious education is something with which every pastor should acquaint himself.

2. **He should know the leading religious educational problems.** The questions of Church building, teaching, attention, interest, discipline, etc., are leading questions today and no pastor unacquainted with these can expect to be of the greatest service to his people. Many of these problems have not as yet been solved but great edu-

cators are working on them and every pastor ought to know with what success they have met. Some good magazine dealing with these problems should come to the table of every pastor. A study of these problems in detail will be one of greatest discipline for the pastor himself. The old adage, "Know something about everything, and everything about something," is still good for today.

3. **He should know child characteristics and child religion from a pedagogical standpoint.** To know a child in the home and again in the school are two quite different things. To know him as a pupil in the school is the thing of which I now speak. To know the pupil thru the mind and experience of a teacher is the thing needful for the pastor. We dare not judge a child religiously from the standpoint of an adult. What may be wrong religiously for an adult may be perfectly allowable in a child. The religious life of every person from childhood to age passes thru what we may call the savage, the barbarian and the civilized stages. Or in other words, the natural, the law, and the grace periods. In these different stages the religious life is vastly different. The child worships, but its worship is not that of an adult. The child is just as likely to worship and pray to its parents as to God. They are apt to pray for anything; and yet it is prayer. To illustrate: A child was praying at one time and said: "Oh, God you've so many nice things up there. I want some of them. The men down here are so mean. They drink day and night, fight and scratch and Anna raises ned. The cats drink and scratch and they won't get to heaven for Jesus sake. Amen." As absurd as this may seem to an adult, yet it is child praying. This prayer was as real to this child as that of any grown person. This is but one characteristic of child religion and with these the pastor must fully acquaint himself.

4. **He should know the pupils and their parents.** The necessity of careful child study today as a requisite for a successful pastorate is beyond question in the minds of men and women who have given the least thought to the question of religious education. The child must be carefully studied as the mason studies every stone which he places in the wall. To study the child it becomes necessary to study the parent. The actions and conduct of many children can easily be accounted for when the parents are fully known. Human nature is the most interesting and profitable of all studies to the preacher. Human nature is such a queer thing and there seems to be so much of it. Says the Rev. Dr. Abbott E. Kittredge: "I feel that I must know the children if I would do them good spiritually, and they must know me and have confidence in me. I love to take their hands, look into their happy faces, and say a kind word, which may be a seed in good soil. I should feel guilty if I neglected my Sunday school, and my own experience is like that of all pastors who love the children, that their hearts respond quickly to the Gospel invitation, and that the grand vineyard for the sowing and the reaping is the Sunday school."

5. **He must know his teachers and what they teach.** A pastor should know his teachers as a farmer knows his hired man, and more so. There should be the closest friendship and confidence between pastor and teacher. The pastor should be able to advise with and instruct his teachers in the many different and difficult problems which arise in their work. There are many times when teachers would gladly advise with some one concerning matters in their Sunday school work and it ought to be that the pastor is the first one to whom they may go for such advice. The pastor may not be able to solve all problems or even help a great deal but the harmonious working together of teacher and pastor is the thing needed, and for this to be accomplished the pastor must know his teacher, what and how they teach. The work of the teacher is to teach; that of the pastor is to a great extent to persuade man to do and live what they know. In order that men may be most successfully taught and led to most faithfully live what they are taught, there must be a mutual understanding and working together between pastor and teacher.

6. **He must know that the future of our Church depends upon our Sunday school.** On this point I quote Dr. Goodell: "He who builds the Church of Christ must save the children. If we save the children we save the world. The world is most easily and effectively saved in childhood * * * Life and death are in the training of children. The generation which takes the most children with it for Christ will do most to build the kingdom, and to thin the ranks of the opposition * * * Shepherds increase their flocks by carefully nursing the lambs; so pastors enlarge their folds by caring for the young. The question is being earnestly asked, 'How can we bring the men to Christ?' Bring in the boys, then you will have the men * * Seek the children early, seek them faithfully. The pastor's best work will be in giving direction to their life at the start. The pointing of the gun determines the entire course of the ball, there is no escape from these truths."

But these are but a few of the basic principles upon which every pastor must work. The very name "pastor" suggests the idea of overseer; one who looks after the religious interests of his people. No amount of time is too precious to give to this important work and no minister should think of this work as burdensome. It is a pleasure as well as a duty and it is a work which will count in the kingdom above.

Elkhart, Ind.

"Word comes from the district of Chaochenge, Shansi, China, that something like 500 families have put away their idols, and that many of them have expressed a desire to enter the church."

"If the money represented in the present debt of the United States had been spent in spreading the Gospel the world would be well nigh evangelized."

SUPERINTENDENT'S ALPHABET

Attend regularly.
Be enthusiastic.
Come on time all the time.
Dare to introduce innovations.
Enter heartily into all worth-while plans.
Forget past failures, except as they warn against future mistakes.
Give the glad hand to all.
Have something new and attractive each Sunday.
Invite the parents to visit the school.
Jump at conclusions slowly.
Keep things moving all the time.
Listen to the suggestions of teachers and officers.
Make good use of all the helps that come your way.
Note signs of retrogression and progress, and act accordingly.
Open your heart to the Holy Spirit.
Praise whenever and wherever possible.
Quarrel with on one.
Round up absent or lazy teachers.
Smile and "boost."
Take time to think, plan and pray.
Use best and most up-to-date methods.
Venture into untried paths.
Widen your vision by reading of methods used by other schools.
" 'Xpect" and look for the best in everybody.
Zeal! Make it your watchword.

—Sel.

SLIPPING AWAY

They are slipping away, these sweet, soft years,
  Like a leaf on the current cast;
With never a break in the rapid flow,
We watch them as one by one they go,
  Into the beautiful past.

As silent and swift as a weaver's thread,
  Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
  And ripple the glassy stream.

As light as the breath of the thistle down,
  As fond as a lover's dream,
As pure as the flush in the sea shell's throat,
As sweet as the wood-bird's wooing note,
  So tender and sweet they seem.

One after another we see them pass,
  Down the dim-lighted stair,
We hear the sound of their steady tread,
Into the steps of the centuries, long since dead,
  As beautiful and fair.

There are only a few years left to love,
  Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
  By the dusty ways of life?

There are only a few swift years,
  Oh, let no envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
  But never and angry word.

—Selected by Alice H. Nissley.

"It is estimated that three fourth of the men and boys and half of all the people of Oklahoma are outside any religious body."

PREVENTION OF TYPHOID FEVER

J. S. Slabaugh, M. D.

Typhoid fever is an infectious disease usually brought on by unsanitary conditions It is an intestinal disease and hence the point of infection is thru the mouth. It is a disease of filth and may be carried by "food, flies, and fingers." Our rural districts are more subject to typhoid than cities. Many cases are contracted during the late summer and early fall by people who live in camps. Among soldiers living in camp it is quite common. Statistics show that during the Spanish-American war and during the Boer war in South Africa more soldiers died from typhoid than from bullets.

The disease is more common in America than in European countries. This is no doubt due to a lack of sanitation. Open wells, bad conditions of dairy houses and cellars are often the direct cause. Into cities drawing their water supply from rivers even tho carefully filtered, the disease has found its way often starting fifty or more miles up stream. Even in this day of enlightenment one city pours its refuse without disinfecting it into a stream and the next city below draws its water supply from this. Many farmers and even cities today are supplying themselves with deep well water. This move will do much towards eradicating typhoid fever.

Flies have received a great deal of attention by the press in the last year or two. However, this is always a live subject. During the Spanish-American war when so many soldiers were contracting the disease, lime was sprinkled over the camp pollution, in a very short time the white lines on the food told how quickly flies would travel from place to place carrying filth. Their feet seem especially adapted for carrying germs and small particles from the substance on which they light. Under no circumstance should a fly be allowed to escape alive from the room of a typhoid patient.

Various articles of food may be the media thru which the typhoid germ is carried. A number of cases have been directly traced to milk. This danger is not so great in cities today on account of the pasteurization of the milk.

Where the disease has once found its way into a home every precaution should be taken to prevent other members from getting it. First of all look for the cause. If there is suspicion of it being in the water, boil all water before using it. If any other cause can be assigned, remove it at once. No article of food, dish, spoon, tumbler nor anything else should be taken from the room and again used without first disinfecting it. Children will sometimes eat cookies or other foods or drink water from a glass which has been in the room for a time, this should not be allowed. The hands of the patient and attendant should be washed frequently. If the attendant must wait on other members of the family she should remove her outer clothing and carefully wash hands and face on leaving the sick room. It is needless to say that all discharges from the patient must be thoroly disinfected before throwing them out. This may be done with a five per cent. solution of carbolic acid.

A person beginning with malaise, loss of appetite and headache especially if in the back of the head should consult a physician at once with a view to breaking up the oncoming fever.

Nappanee, Ind.

A LITTLE STORY FOR IMPETUOUS FATHERS

As a young lad I was often reminded of the commandment to obey my parents, both at home and at Sunday school, as well as from the church pulpit, and boylike I frequently resented what the commandment called for in my own case, for although my father—who held the reins of domestic government—was entirely devoted to the welfare of his family, he was impetuous, headstrong, and sometimes a little domineering. There were dreadful moments when my fierce resentment of his despotic authority leaned dangerously near to hatred.

One unforgettable morning, when my father relentlessly overthrew my reckless but long-cherished plans in a fit of what seemed to me sheer personal rage, I was driven to the wall, so to speak, for I was competely at his mercy. His displeasure took the form of stern ridicule as he stood before me with heated face and angry eyes commanding me to do an utterly humiliating thing. Again I heard that oft-repeated command, "Children, obey your parents." I was hurt to the quick, angry, defiant, and as bitter as a boy of twelve could possibly be. At the very highest tension of the scene, our good gray hired man passed on some industrious errand and paused for one solemn moment to quote gravely, "Parents, provoke not your children to anger lest they be discouraged."

The light in my father's eyes leaped into brighter flame, it seemed to me, as if he resented his servant's interference; then the flame went out and the angry redness faded from his face as he removed his hat and said in tones that I shall never forget, "My son, I beg your forgiveness."

All the pent up rage and injustice went from my hot heart in an instant. I wondered breathlessly how I could ever have cherished a moment's irritation against my good, lovable father. I was ashamed, sorry, speechless as I laid my trembling hand in the one that guided me so faithfully and tenderly to the borderland of manhood.

A great many crowded years have gone by since that hour, and my father and the good gray monitor of peace have long slept in their quiet graves, but that moment still lives in my heart. I knew then that there would never again be a shadow between my father and me, and there never was, for although our wills clashed many times, the friction was always on the outside; within there was an unshakable confidence that all was well between us.

I have heard a great deal about "breaking a child's will and forcing obedience," but very little concerning the parental command, "Provoke not your children to anger." Men that I have known intimately—good men, as the phrase goes—have hopelessly estranged their children—especially their sons—by a reckless abuse of authority. Hot-tempered, undisciplined in spirit, they have abused their positions by giving way to the moment's irritability, by flinging a rough taunt at the boy whose misguided but painstaking effort needed parental attention and patience. Crude as the childish judgment seems to the adult mind, it is infallible in one instance—in the discernment of injustice and deceit. The bitter sense of personal injury resulting from unjustly enforced authority slowly turns to poison which permeates and blights the finest traits of childhood unless some marvelous grace of sweetness intervenes to check the deadly process.

Parents who complain of filial ingratitude, indifference, or neglect should examine all that went before the bitter change from early affection to adult coldness. What if they have lavished money and time and glitter on the child who turned from them in his final choice between home and the world's bright lure? All those things are as tinkling cymbals without the grace of sacrifice. Self-effacement, restraint, patience, and the love that suffers annoyance and worry and endless trivial demands of childhood without complaint—these are the imperishable riches that wise parents lay up for themselves. Although maturity and outside influence may cause the indifferent child to honor his parents outwardly, the poison of his defrauded youth will never be quite obliterated. The children of unfaithful parents will not rise up and call them blessed—not though the world's benefits were showered upon them.

As we grow older and look deeply into the things of the soul, we realize more and more the unwavering justice of God's laws. How equally has been put within the reach of every one, lowly and great, the power to attain true happiness by perfect obedience to the spiritual laws that have been revealed to us! Though I am poor and obscure, it is given me to bestow upon my children, a kingly heritage which time and change and the world's dark blight can not mar. This treasure, which kings can not buy, must be paid for in the coin of sincerity, kindness, patience, and, above all, sacrifice—the sacrifice of my love of authority, indolent moods, sharp words, and selfish instincts. As we sow in love, so shall we reap even in the hearts of our children, and example is more potent than precept. "Fathers, provoke not your children to anger lest they be discouraged."—Inglenook.

THE EXPENSIVE DEEP CULTIVATION

The loss to farmers from deep cultivation after the crops have made growth enough to fill the soil with roots is known to be great by all who have studied the subject. The cutting of roots and the waste of moisture by deep plowing on lands where shallow cultivation would save both roots and moisture are undoubtedly the cause of many poor crops. Some farmers still cling to the old belief that cultivation should be deep, but comparatively few realize how expensive the old-time methods may be.

This makes a story recently told by a well-known Southern farmer of more than passing interest. Going by the farm of a neighbor one June day, he found this neighbor laying-by his corn. He had decided that he would finish it with a "dandy good plowing," and had put long diamond-pointed shovels on his cultivator and came out at the end of the row each time with a bunch of roots dragging after him. The man who told the story stopped to remonstrate with him and tried to explain that the corn would need all those roots if it was to make a good crop. He told the deep-plowing farmer that if a rain came shortly all might be well, but if dry weather followed this plowing would surely do more harm than good. The man with the plow would not be convinced, however, and went on his way, but for some reason failed to finish the field. Then came a long, dry spell, and when gathering time came the part of the field that had the "dandy good plowing" made about ten bushels of corn an acre against twenty-five for the unplowed part. Forty bushels an acre might have been obtained from all, the narrator thought, if the corn had been cultivated to a depth of two or three inches and a good dust mulch left on the ground. Many good farmers are losing a large part of their crops each year by injudicious root-pruning and careless waste of needed moisture. —Sel.

"There are twice as many persons engaged in delivering mail free to farm houses in the United States as there are missionaries delivering the free Gospel of Christ to the whole non-Christian world."

WHAT TOADS ARE WORTH

Science offers a new solution for the bug problem. It is to employ, in its professional capacity, so to speak, the toad—the ordinary hop toad of the field and garden—as an insect destroyer, declares a writer to the Technical World magazine.

In this business the humble toad is unequaled by any other living animal. He is the greatest bug exterminator in the world. It is entirely practicable to utilize his services on an extensive scale, employing him systematically as an ally, to keep in check the insects which levy an annual tax of over eight hundred million dollars upon our agricultural resources.

There is no reason why the farmers of the country should not hatch and rear their own supply of toads, for local service. With a pond, or even a small pool insured against drying up during late spring, the creatures will breed of their own accord in any desired numbers up to the limit of the food supply available in the shape of insects. But one thing absolutely essential is that they shall be protected against their natural enemies, and by no means the least destructive of their enemies are small boys who, through mere thoughtlessness, kill toads whenever they get a chance.

It is estimated that an average toad is worth to the farmer five dollars a year for the cut worms alone which it destroys. But this is only one item. The amount a toad will eat is astonishing. A large specimen has been known to devour one hundred rose beetles at a single meal. One toad needed seventy-seven myriapods—the common household centipede—to satisfy his appetite; another, fifty-five army worms; and yet another, sixty-five gypsy moth caterpillars. Still another toad was seen to eat thirty-five large, full-grown celery worms in three hours, while another accepted eighty-six flies, fed to him, in less than ten minutes.

It is a common thing, when the occupants of an ants' nest are swarming, and the insects are emerging in large numbers, to see an enterprising toad sit at the entrance of the burrow and snap up every ant that comes out. The slaughter he accomplishes under such circumstances is frightful. But, of course, most ants are not reckoned as insects injurious to man; and the toad unquestionably destroys some species which are beneficial to the farmer. Upon the whole, he is immensely useful, devouring countless numbers of the very worst bug foes of the crops.—Sel.

THE CENSUS ON FARMING

The summary of the census on farm land and farm property gives us the first broad view of the progress and changes of the last ten years. There are now 6,361,502 farms in the United States, an increase of 10.9 per cent since 1900, when there were 5,737,372. The area in farms increased only 4.8 per cent, but the improved land increased 15.4 per cent. Our average farm now contains 138.1 acres, a decrease from 146.2 in 1900. On the other hand, however, each farm contains more improved land—75.2 acres against 72.2 ten years ago. With this increase in number of farms has come a corresponding increase in rural population amounting to approximately five million, or 11.2 per cent, making a total of 49,348,883 for the rural population in 1910. The value of all this property reaches the stupendous total of $40,991,449,090, which is an increase of 100.5 per cent in ten years. This is the remarkable fact brought out by the census of 1910. The increase in land values has been no less than 118 per cent, and in buildings 77.8 per cent. Implements and livestock have increased less rapidly—68.7 and 60.1 per cent respectively. The great increase, therefore, has been in the value of the land and buildings, which is in contrast to the great increase that occurred in machinery during the decade previous to 1900.—Sel.

A SUCCESSFUL MOTHER'S FIRST STEP

A very successful mother of several children was asked not long ago what was her first step in the training of each child. Her answer was illuminating: "My first step was to teach my child that there are very definite limits to his privileges, and that to exceed them will be fatal to his happiness That arrested his attention at once, and commanded respect for me. I always explained to him why I asked him to do anything. If I refused I gave a reason—always. I never allowed the slightest request of mine to go disregarded. I never ordered: I never commanded: I always asked, requested; and got the same result, of course. The first noticeable result was that, as little as he was, my child always looked at me when I spoke to him. That may seem like a small matter, but it is not. It is the beginning of a respect for Mother that is so desirable and so very rare today. It is also the greatest aid in securing obedience. To address one's instruction to the back of a child's head is an injustice to the child. One cannot be sure whether he understands or not. If he does not, to punish is unjust. If he does, to fail to punish amounts to a lesson in disobedience and disrespect. I always spoke his name in a distinct and positive way: I never raised my voice. I put firmness in it. I was always fair: listened to his little side of a matter, or, before he could explain, tried to project myself into his point of view. He knew I was fair, and so he was never afraid of me. I never expected him to remember from one day to the next: I was content with the lesson of the moment that he must heed and obey. The next day the same instruction was repeated, and after a few repetitions that particular point sank in. So with each point. That was my first step with each child, the girls as well as the boys; and in the case of all six I do not believe I could count a hundred cases of disobedience. And in every other case that this plan has been tried it has succeeded."—Ladies Home Journal.

Current Events

On August 20 General William Booth, founder and commander-in-chief of the Salvation Army passed away in England. He had been in declining health since last spring when an operation for cataract was performed on his left eye. He was 83 years old.

In 1861 Booth startled England by his unique methods of work and religious creed. He was ridiculed by the public, but heedless of criticism and persecution he proceeded with the organization of his work. The success of his work is attested to by the organization that at the present time encircles the globe. His organization is found in 53 countries and colonies having over 18,000 commissioned officers, who command over 700 corps of Salvation soldiery. In 1880 the War Cry, a weekly publication was established which has a total weekly circulation exceeding 1,200,000. The Army maintains about 700 social relief institutions. About 7,000 fallen women annually pass through the 116 rescue homes, and according to the Army's reports, about 85 per cent. of these are permanently restored to lives of virtue. There are 132 slum settlements in the slum districts of the great cities. The number of annual conversions in connection with the spiritual work is reported as averaging from 200,000 to 250,000 during the past ten years, making a total of over 2,000,000, of whom no less than 200,000 were converted from lives of drunkenness.

The foregoing figures gives us some idea as to the nature and scope of the work done by the Army. In addition to directing the work General Booth made a number of world tours and wrote twenty-one volumes besides innumerable papers and sketches for various journals of the organization.

His son, Bramwell Booth, was appointed by his father to be his successor.

Ontario, Canada, has a few well established fox farms. A number of years ago an enterprising fur dealer saw the possibilities of profit in raising fur bearing animals. At great expense he managed to secure two silver gray foxes. They began to increase and the last year he cleared $10,000. For a single fox he obtains as high as $2,000, and for a pair of foxes to be used for breeding purposes he is paid from $4,000 to $5,000. Very few foxes are being killed for their fur, for, now since the enterprise has turned out a success, many others are anxious to go into the business. The remarkable value of the fur of the silver gray fox lies in the fact that it cannot be imitated. "The color is black, save at the tip of the tail, while around the hips is found the silver gray band that gives the fur its value. At the root and the tip the hairs are black but gray through the middle. Thus is produced a beautiful sheen which even experts are unable to imitate."

After spending five years in the Arctic regions, Prof. Steffansson, of the American Museum of Natural History, has returned to the United States. He reports the discovery of a lost tribe of 1000 white people, who are believed to be direct Norse descendants of the following of Lion Erickson, who came to Greenland from Ireland about the year 1000 and a few years later discovered the north coast of North America. These people are entirely different than the Eskimos, not only in the shape of the skull, but in general features, color of the eyes, texture of the hair and in complexion. These people are very primitive in their manner of life. None of them had ever seen a sulphur match or a rifle. In addition to these Steffansson discovered twelve other tribes of people. Ten of these tribes had never seen nor heard of white men. During his five years' sojourn in the North he traveled over 10,000 miles on foot. Four years ago he left his winter quarters with sufficient flour and other cereals to sustain himself and Eskimo associates for two weeks and enough salt and tea for a month. On this scant supply he lived for four years on the bleak, inhospitable shore of the Polar sea, caribou, seal and beaver meat furnishing his only meat and clothes. He has planned to devote twenty years to Arctic exploration, having still fifteen years of work before him. Men will endure untold hardships to gratify their desire of knowledge, but how few are willing to endure suffering for the spiritual uplift of humanity!

The young Chinese republic has a hard road to travel. Early in August government officials summarily executed two generals who were members of Dr. Sun Yet-sen's party. The Chinese National Assembly after a stormy session demanded a further explanation of the evidence on which the two men were executed. This request is to be answered by the President within three days, and if unsatisfactory the President was to appear in person and explain and if the explanation was still unsatisfactory the Assembly would proceed to impeach the President. The Government claims to possess proof of the guilt of the two generals and of the complicity of several high officials in a secret society to overthrow the present government. Later developments seem to indicate that no serious consequences will result from the execution of these men. Russia and Japan are closely watching each other's movements in China. Neither nation is anxious to pick a quarrel but both are determined to be uppermost in China. Russia is determined to recover in some manner an ice-free outlet on the Oriental seaboard, and Japan is equally as determined to prevent her doing so.

The electric fan is supplanting the "punkah" in India among the wealthier class of people, and those dependent upon operating the "punkah" for subsistence are threatened with losing their job. One electrical supply house has installed over a thousand electric fans within a year.

Guadalajara, Mexico, a city of 150,000 inhabitants, has been warned by the Mexica government that it will be destroyed by a volcano. Seven scientists who spent the latter part of July and the first week of August in the city issued a report following the 340 earthquakes that have shaken the city in the past three months, that the city is built on the crater of a slumbering volcano. "Increasing temperature, sulphurous fumes escaping from fissures torn in the city streets by the earthquakes, and the bursting out of several hot springs led to the investigation, which showed that 300 feet beneath the surface of the earth there is a seething crater whose last eruption was about 1,800 years ago." It is believed by scientists that the eruption will take place within a year.

Reports received from Paris allege that Italy and Turkey have almost concluded terms for peace. It is said the terms include the tacit acceptance by Turkey that Italian occupation of Tripoli is an accomplished fact, Turkey being permitted to retain a Mediterranean port. Provision is also made for the recognition of the spiritual suzerainty of the Sultan of Tripolitania, for the payment of monetary grants to the Arab chiefs by Italy, which will also pay to Turkey annually a certain amount of the national debt. Turkey is also to receive some portion of Italian territory in the Red Sea as compensation for the loss of Tripoli. No agreement has been reached concerning the proposed loan to Turkey, concerning which Italy is now communicating with European financiers.

The rebellion in Mexico is still in progress. Early in September conditions were so serious as to threaten intervention on the part of the United States. The army and navy are held in readiness and plans for a campaign in Mexico have been mapped out so as to be ready to act on a moments notice. The United States government has granted the Mexican government the privilege of transporting some troops across our territory. The rebels are being driven westward. Confirmed reports have been received at Washington to the effect that some of the rebel leaders have been captured, among them the father and brother of Gen. Orozco, the chief leader of the rebellion.

The postoffice appropriation bill authorized the Postmaster General to increase the salaries of rural mail carriers on standard routes from $1000 to $1,100 a year. This effects directly 30,000 men, with propotionate increases to carriers on shorter routes. The order will become effective September 30. This increase provides adequate compensation for additional burdens to be imposed by the parcels post system, effective January 1. The Postmaster General also has directed that rural mail carriers on the completion of twelve months' service be granted fifteen days' leave with pay. This will require the additional expenditure of $80,000 a year in the pay of subcarriers.

Mrs. Cora Stewart, superintendent of schools in Rowan county, Ky., is said to be the originator of the moonlight schools which are being established in many parts of the South. Most of them are in the mountains of Tennessee and Kentucky. Fifty schools have been in session every moonlight night since September, 1911. The smallest of these reports an average attendance of 50. Though many of the pupils are in their 20s, the majority are between 50 and 70, and one woman, the oldest so far to enter, is 86 years old. In this age of the world every person has the privilege of securing an education, even those who were deprived of this privilege years ago, can, if they will, secure enough education to enable them to read.

When Congress adjourned on August 26, it left for future investigation charges against four United States Senators. They are Penrose of Pennsylvania, Du Pont of Delaware, and Chilton and Watson of W. Virginia. Penrose faces charges of being a tool of the Standard Oil Company, having accepted $25,000 from the company and having submitted an industrial support to the company before submitting it to Congress. The other three senators are charged with having purchased their seat through bribery. A deplorable condition to have such men represent us and be our law makers against whom such allegations have been made that challenge not only the attention of the body in which they sit, but of the entire country.

"A new hemp-breaking machine promises to bring renewed prosperity to certain districts of the South. In slavery days hemp-raising was a great industry; Kentucky, for instance, devoted 30,000 to 40,000 acres to the crop, while latterly scarcely a tenth of this acreage has been employed in this way, for breaking hemp by manual labor is extremely hard work, and the laborers grew scarce. Now the machine is said to have produced excellent results, and a large extension of hemp-raising is looked for."

Almost everybody knows which is the smallest and which is the largest state in the United States, but comparatively few know which is the highest and which is the lowest. According to the surveys and calculations of the United States Geological Survey, Delaware is the lowest with an average elevation above sea level of only 60 feet. Colorado is the highest with an average elevation of 6,800 feet above sea level. Wyoming averages only 100 feet less than Colorado. Florida and Louisiana each average 100 feet above sea level.

The Alaska administration bill adopted by the House provides for two branches of a legislative assembly and a railroad commission. It's approval by the Senate and the President's signature will provide "home rule" for Alaska.

Two more big earth slides occurred in the Panama Canal the latter part of August. The combined slides swept 1,200,000 cubic yards of debris into the canal. The second slide occurred in the deepest part of the famous Culebra cut, partly covered one steam shovel and endangered the lives of some of the workmen. A two story Y. M. C. A. building erected on Culebra heights, is sliding toward the canal, and the commission has ordered its use discontinued.

Mail advices received at Shanghai, China, from Wen Chow, report great loss of life as the result of a typhoon, combined with torrential rains and high tides, which occurred August 29. Chinese estimates give the death roll between 30,000 and 40,000. The town of Tsingtien, forty miles northwest of Wen-Chow, was overwhelmed and 10,000 of the inhabitants were drowned. A number of other villages and towns were destroyed.

According to reports a New York syndicate backed by millions of dollars has purchased 15,000 acres of land at the mouth of the Brazo river, Texas, for the purpose of building a new city and port, which they hope will rival Galveston and New Orleans. The new city will be about 100 miles west of Galveston. The syndicate desires to capture the Panama canal trade and at the same time develop large sulphur fields nearby.

"It is estimated that the smoke nuisance costs Cleveland $6,000,000, Cincinnati $8,000,000, and Chicago $50,000,000 annually, and the whole country over $500,000,000 a year, in damage done to merchandise, defacement of buildings, tarnishing of metals, injury to human and plant life, increased cost of housekeeping and losses to manufacturers due to imperfect combustion of coal."

On September 3 Ohio in a special election voted upon the forty-two proposed amendments to the constitution and adopted most of the important ones. The initiative and referendum were adopted by an overwhelming vote. Woman suffrage failed.

"Dr. Odin, the famous Paris physician, has announced that he has discovered the cancer microbe and a serum that will kill it. If true this will take rank as one of the greatest discoveries of the age. But it has not yet been proved true."

That the demand for agricultural training is increasing is indicated by the fact that during the last nineteen months the number of special institutions teaching agriculture in the United States has increased from 545 to 875, or over 60 per cent.

According to the report of the Internal Revenue Department the people of the United States smoked 11,221,624,084 cigarettes during the year ending July 1.

"A great bridge over San Francisco Bay is projected. It will be four miles in length. will be supported by ten steel cables twenty inches in diameter, and the floor will be 100 feet above water. It is estimated that the bridge will cost $20,000,000, and the necessary financial backing is said to have been secured.'

"A project to save time for transatlantic travelers and mail by building a railroad across Ireland is reported. A company with a capital of $6,500,000 has been formed for the purpose."

A noted scientist figures that at the present rate of increase our population in 200 years will be over a billion and the total population of the world will be 20,000,000,000.

"The safety of travel on English trains is shown by a recent Board of Trade report. On an average only one passenger was killed for every 24,700,000 journeys."

Volunteers for Service

This is the time of the year when we begin to plan and select some of our reading matter for the coming winter. In addition to some good books it is necessary to have some good current reading matter to keep in touch with the events and thoughts of the present. The Christian Monitor contains much of current interest and especially that which would appeal to any one interested in the moral and spiritual uplift of humanity.

We would like to enlist our readers in a campaign to increase the circulation of the Christian Monitor. The liberal offer we are now making should appeal to those not now readers who are interested in good current reading matter. Show your neighbors and friends a copy of the Christian Monitor, make known to them the following liberal offer, induce them to subscribe and send in their subscription for them. By so doing you will be rendering them a good service and have the satisfaction that results from doing a good deed. We will cheerfully mail sample copies upon request.

We repeat the offer made in the preceding issue:

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Miscellaneous

THE PERUVIAN RUBBER ATROCITIES

The civilized world stood aghast at the atrocities practiced in the rubber belt of Peru, which have been exposed a short time ago. It is alleged that conditions exist there that are inhuman and too horrible to be reported in print. The disclosure of the deplorable conditions was made by Sir Roger Casement, a British government officer who some years before startled the world with a report of the atrocities in the African Congo. As a result of this report the Peruvian government is making investigation, also the United States authorities.

The native Indians of the Putumayo, the rubber districts, are "usually described as a mild, inoffensive people, split up into a number of tribes whose languages differ as widely as English does from Chinese. They number only some 10,000. According to the well authenticated report of Sir Roger Casement, these natives have been subjected to tortures which baffle description, partly for a commercial motive—to compel them to bring in larger quantities of rubber—but partly, it would seem, out of the sheer lust of cruelty. It appears that thousands of natives have been maimed and murdered with impunity, since the district itself has never had proper police protection. The Putumayo, as it is known, already produce a large and increasing proportion of the rubber of South America. The Peruvian Amazon Company, which has no title to the territory, does not allow anyone to enter this territory where it has the sole privilege of buying and selling all sorts of merchandise and products. It does not permit the Indians who work for it to buy from other but the company store. In exchange for the privileges granted it, the company was supposed to police its own territory, and it was hoped by the Peruvian Government that the English patrols would act as a first line of defense in case the government of Columbia should renew its effort, made some years ago, to obtain this coveted and disputed territory.

"The publication of the Casement report, with the mass of official and diplomatic correspondence covering more than a year, indicates that the British Government's patience is at last at an end. The press in England has been calling for a presecution of the company and justice to the native. The Peruvian Minister at Washington, commenting upon the Casement report, has stated that the atrocities were committed not later than the year 1907 and insists that 'things are very different now since the Peruvian Government is in entire control of the Putumayo district.' On the other hand, the official statement of the British Foreign Office notes that rubber is still being exported from Peru at a rate only possible by a system of forced labor.

"That the English Rubber Company was solely responsible for the atrocities committed in the rubber forest in the Putumayo district of Peru and that the English counsel at Iquitos has been aiding the guilty parties in keeping from the Peruvian Government an exact knowledge of what was taking place, is the contention of Peru."

THE PYGMY HIPPOPOTAMI

The New York Zoological Society has in its possession a pair of Pygmy Hippopotami—animals so rare that only one living specimen has ever been seen in Europe, that was in 1873. Director Hornaday describes the animal as to size as follows:

"The Pygmy Hippopotami is, besides its only living relative, a midget, no more. * * Besides the enormous bulk of a full grown male hippo of the common species, it is like a six-month-old human infant of thirteen pounds weight beside a man of 180 pounds. The disparity in size fairly challenges the imagination. In bulk, one adult male Nile hippo weighing 6,000 pounds is equal to fourteen adult male Pygmy Hippos!"

Mr. Carl Hagenbeck, the famous animal trainer, dispatched Hans Schomburgk to Liberia to capture a few of the animals if possible. The account of the exdepition gives one an idea of the great difficulty attending the capture of a living specimen of these rare beasts of the African continent. Mr. Schomburgk writes:

"My greatest difficulty in hunting the Liberian Hippopotamus is that, unlike their big cousins, they do not frequent rivers. They make their home in the deep inhospitable forest, in the dense vegetation, on the banks of the small forest streams; but, not satisfied with the protection the forest affords them, they enlarge the hollows which the water has washed out under the banks, and in these tunnels, where they are invisible from the bank, they sleep during the heat of the day."

The plan used to capture them was to dig pits. "With the Pygmy Hippo, it is very hard to even find a place where there is the slightest chance of catching one, because this brute roams through the forest like an elephant or a pig, mostly goes singly, though sometimes in pairs, and rarely uses the same track twice. Meanwhile over a hundred pits had been made by my men, all carefully dug seven feet deep and covered so that not the sharpest eye could detect any sign of danger."

Great difficulty was encountered in securing transportation for the animals from the interior to the sea coast. Specially constructed baskets were provided, one for each beast. For each beast it required forty men to cut roads and carry. Strategy was required to make terms with the natives to carry the beasts to the sea coast. One king who had promised carriers to transport the first animal caught in his district refused point blank when asked for the men. The leader of the expedition arrested the king and threatened war unless the men were supplied. It had the desired effect.

Y. P. B. MEETING

(Continued from page 695)

Sec. 6. Any proposed change of this constitution shall be adopted after notice has been given to members (by announcement) of proposed change upon the motion of any two members and a choice of the majority of the members present at such meetings.

Article VII. Committee Meetings.

Sec. 1. Committee meetings shall be held as soon as possible after the appointment of said committee at a time and place agreed upon by themselves.

Sec. 2. A Chairman and Corresponding Secretary shall be appointed by and out of this committee.

Sec. 3. The Corresponding Secretary shall notify and correspond with members of other associations who have been chosen to take part in these meetings.

Sec. 4. This committee shall prepare programs with speakers appointed for all meetings during their term of office.

Sec. 5. Provisions should be made on program: (a) minister about every five weeks; (b) a roll call (at convenience of Leader) about every three weeks.

Article VIII. Suggestions for Leaders
Order of Conducting Meetings

Sec. 1. The Leader should endeavor to be punctual and open the meeting at the time appointed.

Sec. 2. About fifteen minutes should be spent in a song service before opening the regular meeting.

Sec. 3. Following the opening song a portion of appropriate Scripture should be read by the Leader or some one appointed by him, and the meeting opened with prayer, after which the topic may be discussed by those appointed, followed by a general discussion, followed by the Leader.

Sec. 4. The program should be interspersed with suitable songs and closed with prayer and benediction.

Sec. 5. The Leaders should endeavor at all times to make these meetings interesting by variations of the program which may suggest themselves, and should study the needs of the meetings with the object of improvement.

Article IX. Object.

1. To develop the spiritual life of those who attend, especially of the young people.
2. To discover and develop the latent talent in our young people by more direct Christian work.
3. To encourage more systematic study of the Word of God.
4. To aid in supplying a wholesome and religious environment for our young people, and aid in bringing the lost to Christ.
5. To develop a practical missionary spirit in our young people.
6. To honor God by rendering acceptable service to Him.

Adopted June 9, 1912.

"That boy of yours should know how to use tools. He will be more apt to make a success of farming if he is a good mechanic. Some kind of a shop, and common tools for doing plain repairing, are needed on every farm. Too much time and money are spent on many a farm getting repairing done that the farmer and his boys might do themselves on bad days, if they had the tools and the ability to handle them. It's mighty hard, sometimes, to teach boys to keep tools clean and in their proper places, but it can be done."

LEAVES FROM A SEA DIARY

(Continued from page 675)

Our steamer arrived a day and a half late and the company informs us that we must remain in London for about a week. That would be quite a treat under ordinary circumstances, but I would rather go on. Have I not already seen enough of foreign lands for one trip? I am here, however, and my time shall not be wasted.

March 30th

Again we have left land behind—this time to speed away to the westward. Three thousand souls, they tell us, are on board the "Amerika," bound for the land across the sea. To some of the passengers it is a homeward voyage, to others a voyage of wild adventure, and to still others a voyage of mystery and anxiety. It would be interesting to know the story of some of these people. Behind their strange eyes there seems to be lurking a mystery that could not be solved unless one knew them in the homes they have forsaken. What is it across the deep waters that is drawing these multitudes to leave their homes? Does America have so much to give that is superior? Will she be able to meet the expectations of these simple folk or will they awake some day to find that the picture had been painted too bright? Ah! Christians of America! Awake to the responsibility that is being thrust upon you. Thousands of unshepherded souls are flocking yearly to these shores. Shall we let it be said that we fail to give them the **one thing** they most need?

April 6th

With the first light of day many passengers are up on deck and can be seen in groups here and there engaged in animated conversation. Sometimes they lean over the rail gazing far out across the sea. Do they see something or is it all imagination? All morning some eyes may be found quietly, anxiously, scanning the horizon. The dinner hour arrives and all pass to the dining room. Look at the faces, Some are flushed with anticipation. Some are calm and stately. Some are strangely sad. Why does everything seem so strange? Dinner over and everyone goes immediately out on the deck. Three thousand pairs of eyes are looking out across the waves—and scores of arms are pointing to the Northward. "What is it?" says a childish voice from somewhere. "Land," comes the reply "Yonder are the shores of America." "Ah! it is—" the childish voice is lost in the hum of conversation. Meanwhile our good ship speeds on, nearer and nearer to her destination.

We have now passed the most southerly point of Long Island. Another half hour and we are opposite Sandy Hook and by three o'clock the lofty statue of Liberty is sending out her silent greetings of welcome. There are the sky-scrapers of New York City just as they were five months ago. Another half hour and we see the docks of Hoboken where hundreds of peoples stand waiting the arrival of the Amerika.

I see the waving of handerchiefs and banners. I hear the familiar calls of recognizing friends. I feel the stopping of the engines below and hear the calls of sailors as they draw the ropes for anchor. It is a moment of strange feelings that one cannot describe. I only know that something is finished and something else must begin. This is only one of life's changes.

The population of South America is 40,000,000.

MISINTERPRETING OTHERS

It is well to put the best possible construction on the acts of others. In doing this we do not burden ourselves with unpleasant thoughts and feelings toward them and this is a great gain for us. Many people make themselves perfectly miserable by putting the wrong interpretation on what others say and do, imagining that things are against them when such is not the case. Be charitable in your views of others, and do not believe that evil is intended until there is positive proof of it.—Selected.

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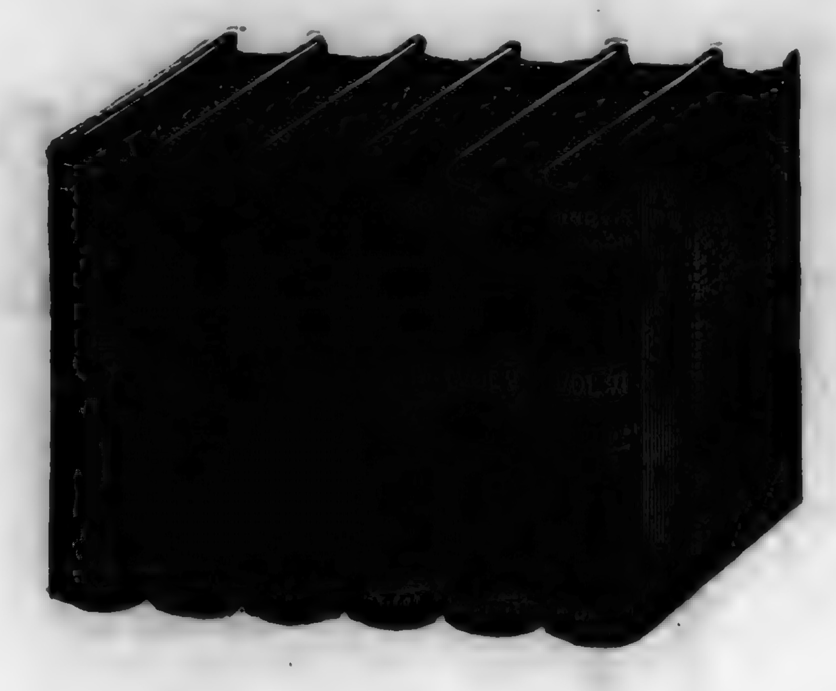

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CHRISTIAN MONITOR

NOVEMBER, 1912

Two Boys at Work in the Laboratory

(See page 721.)

SELECT READING

"I DID NOT REALIZE"

"I did not realize how much it would hurt; I suppose I ought to have been more careful." So much and rather grudgingly one member of a church admitted to his minister in the matter of a serious misunderstanding between two good men, beginning in the rude and reckless but not malicious ridicule of one of them.

The man who was held up to ridicule joined in the laugh with the others, but was cut to the heart, and later demanded an apology. The trouble grew, and the minister brought the original offender to a partial realization of his offense. But still he treated the matter somewhat lightly, as if the fault had been rather with the other man for being oversensitive.

The minister was thoughtful for a few minutes, and then said:

"I was at the hospital a few days ago, and they were telling me there of an old-fashioned doctor who came to the city with a patient he had brought for a serious operation. He came from far back "in the tall grass," and was a man of large experience but little professional training. He improved his opportunity while in the city, and saw all that he could in the hospital and medical school.

"The professor who was showing him round took him to the dissecting room, and he was much interested, for he had done little dissecting in the days of his training, and that little of a very crude sort. They came upon a human body skillfully dissected, showing, as I suppose, with unusual clearness the nerves, arteries, and other delicate members of the body, as well as the mere bones and muscles. The old doctor could hardly be pulled away from that place. He stood, as they tell me, for fifteen minutes in the most rapt and interested silence, studying every part of the 'subject' with the eager attention of a beginner, and it was the only thing he talked about afterwards.

"They told me what he said about it. His first word was: 'I never knew before how much there was in a man.' And then he remembered with self-reproach his own rude surgery. Said he: 'I've done what had to be done, and done it the best I knew. I've probed for bullets, lanced abscesses, and removed fleshly tumors. But I never realized before just what I was cutting through. It isn't just flesh; it's flesh and a whole lot more, and I never knew how much more till now.'"

"There's some kind of a moral to your story, of course?" asked his parishioner.

"Yes, and you infer it better than I can tell it. We can't afford to cut recklessly through the tissues of a human soul; there is more there that can be hurt than we imagine."

"I rather think you are right," said the layman. "I see myself in your blundering and repentant old doctor. I didn't mean to do it; I simply didn't realize what I was cutting through. I'll go and see our friend, and I think he will have no reason to complain hereafter. And I thank you for your little parable."—Youth's Companion.

THE COLLEGE AND THE FEUD

When the attention of the country was directed to the survival of the feud by the tragedy in a court-house in western Virginia last spring, The Outlook emphasized the fact that, as the feud is the product of peculiar social conditions, while the sheriff was needed, the school and college applied much more radical remedies; and it emphasized the work of Berea College as a prime force in the destruction of the feud. It is a significant fact that, when a feud breaks out, the number of students in that college from the section in which blood is shed receives almost immediate addition. Mountain mothers are anxious to get their sons out of the way; and Berea eradicates the feud spirit. The three million mountaineers who still live largely in the past differ from the descendants of the other colonists at the time of the American Revolution chiefly because they were cut off from communication with the rest of the world; and a college is a prime element in the re-establishment of the lost connections. Berea does a noble work at home, but is not content to teach the students who live about her campus. The College teaches over the whole territory through its extension work. Early in July the superintendent of that work started out with two wagons. He is an Englishman whose father was a member of Mr. Spurgeon's church, and he has been a peculiarly successful preacher to the mountaineers. He was accompanied by a mountain boy notable alike for his athletic vigor and his Christian spirit, and by a man well qualified to interest the people in singing. So Berea on wheels invaded the mountains, gathering the people together, giving popular talks, using the stereopticon, giving instruction in the rotation of crops, sanitation, the organization of public schools, and other subjects which may help the people in the elementary work of modern social organization. It is rough, elementary educational work which is done by these apostles of Berea College in their mountain wagons; but it is work as dignified and worthy as that of the most advanced university; and it is a fine illustration of the democratic faith which holds as its fundamental creed that there is nothing too good for any man who wants it and will use it.—The Outlook.

A JUDGE'S PATIENCE REWARDED

Judge Lindsey, of Denver, who won fame as the "children's judge," simply will not believe in bad children. And here is one of the best stories to prove that point:

It was that of a thirteen-year-old boy who was brought into the juvenile court on a charge of truancy. Tim was a bright-looking little chap, and the judge expected that his kindly admonition would bear immediate results, but he was disappointed, for at the end of the fortnight, when Tim was ordered to bring his teacher's report, in accordance with the system organized by Judge Lindsey, he presented a sad record of almost continual absence from school.

"You must do better than this," said the judge.

"Yes, sir," was the answer but at the next report there was no improvement. "Tim will stay out of school to work," wrote the teacher.

"Tim," said Judge Lindsey, looking across the table where he always sits with cozy informality among the boys brought into his court, "don't you know that if your mother was living she'd want you to go to school? Your aunt is good to you and gives you a home, and you don't have to work. Now's the time when you ought to be studying. You can work when you are a man."

"My father's a man, and he don't work!" blurted out Tim. "He went off and left mother an' me. I guess that's what killed her." The boy gulped down a sob, and the judge said kindly, "Your mother wished you to be a good man, and you must begin by obeying the law and going to school."

Tim's report still continued to show absences from school, and to one report the teacher added her opinion that it was hopeless to try to keep Tim at his studies. Still the judge was not discouraged, and he spoke again to the boy, urging him to mend his ways, and was answered only by an almost sullen stolidity of expression which did not seem to promise well. But at the end of the next two weeks Tim appeared with a happy face and a much improved report card.

He pulled a soiled and crumpled paper from his pocket and handed it to the judge. "I'm going to remember all the things you told me, and I'm goin' to school regular, now I got that done," he said with some pride. Judge Lindsey examined the paper, which proved to be a receipted bill and found that little by little Tim had paid $50 for a headstone at his mother's grave.

"My boy, is that what you've been doing all these months?"

"I wanted her to have a monument, judge." Tim furtively wiped away the moisture in his eyes. "She's done a lot for me that's all I could do for her now."—George Bleekman.

"The American Bible Society shipped seven tons of Bibles to South America, all of which were in languages other than English."

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THROUGH ARGENTINE

J. W. SHANK

It was almost sundown when I hurried from Instituto Ingles in Santiago, Chile, to the depot where I was to take the train for Argentine. It was always so hard to start out for a new country, because that always meant going into the unknown where I would not know a single person. The acquaintances formed in Chile could be numbered by the score, but again I must bid farewell to every familiar face.

Night came on rapidly as the train sped away to the northeast. Through the twilight I could catch a few last glimpses of the pretty Chilean farms and the shrub-covered hills. At ten o'clock the train reached Los Andes where we must wait in a hotel until the following morning for another train. A sturdy little half-breed helped carry my luggage to a hotel which proved to be one of very poor accommodations. It was crowded and it became necessary for another gentleman and myself to occupy a hall-way where two temporary beds had been prepared. We rested fairly well, however, considering the inconveniences.

On the following day the whole company of passengers were up with the sun, and waited uneasily for the train that was to bear us over the highest mountains in all South America.

Never had I seen anything in Nature more grand and inspiring. The beauty far surpassed anything in the mountains of Bolivia. There were the walls of granite so precipitous and so high that one almost cringed with fear as the train threaded along at their sides. There were the canyons that sank below us for thousands of feet where mighty mountain torrents thundered like the ocean on a rocky shore. There were peaks that were completely hidden by the snow and others where masses of melting snow sent torrents of water rushing headlong down their sides—water which foamed white like silver and made glittering paths to the depths below. Sometimes a quiet lake with a color of deepest blue lay between the giant mountain folds. Upward went our train until we saw our former track far below like a coiling serpent. Upward, still, until we could see far behind a majestic scene of deep chasms and hazy peaks! Upward, still higher, until with a sudden dash we were flung into the darkness, and passing through the heart of the Andes, we emerged on the other side and beheld for the first time the domains of "Repuplica Argentina."

Sometimes a Quiet Lake with Color of Deepest Blue Lay Between the Giant Mountain Folds

The tunnel through which we then passed is one of mighty significance in South America. It marks one of the greatest feats of engineering skill in the world, but its chief significance is due to the fact that it is the first railway that has pierced the heart of the Andes, thus connecting the Atlantic with the Pacific ocean. A journey, which only a few years ago required over a week's time, is now completed in a day.

This is a long introduction to the topic, "Through Argentine," but I think it is useful to my story. It at least describes the difficult approach to the western border of Argentine and helps us to understand why that part of the country has not developed so rapidly.

Again it was nearing sundown. The train having passed the high points of the mountains, was rushing down the slopes toward the low lands. From the back platform I could see the snowy mountains slipping farther and farther away. The setting sun flashed its last beams from peak to peak and deepened the bright colors of the great walls of stone. Looking forward through the windows, a different scene greeted my vision. It looked like an open sea stretching far away to the distant horizon. At the foot of the mountains the country was covered with shrubbery but farther away it was a prairie, mighty, measureless, endless.

By eight o'clock we reached Mendoza, the only city of any size in the western part of Argentine. The location is beautiful, on one side are the towering mountains, on the other the great prairie. Immediately surrounding the city are thousands of acres of vineyards, at this time hanging full of half-ripe fruit. This section of the country produces most of the wine used in the southern half of the continent—and that is of no small significance in a country where wine may be said almost to take the place of water.

The stop at Mendoza was very short. Another train was ready to carry us onward across the plains. The rest of the scenery along the way was rather monotonous yet interesting. In the night it was warm and dusty until a rain came that made traveling more pleasant. In the daytime there was not enough variety to rest the eye. The plains were continuously level without a ripple in the surface. Once we crossed a strip of country covered with low bushes, and a little farther on these gave way to low marshy lands where little shallow lakes extended for many miles. In these lakes were many water birds of peculiarly bright plumage, while around the edges tens of thousands of cattle were feeding. All over the plains of Argentine one may see cattle and sheep numbering into the millions.

Between the mountains and Buenos Aires, a distance of about 700 miles, there are only a few towns and villages. Near most of the towns there are agricultural communities where wheat, alfalfa and a few garden products are raised. Occasionally one sees a single farm home many miles away from any other home or any city. A glance at the little home and a sweeping glance across the measureless prairie gives the impression of loneliness in the extreme.

This is One of the Important Avenidas of Buenos Aires. It is Always full of Carriages and Automobiles

The first morning after leaving Mendoza found us in a peculiar situation. I was awakened by the crowing of a rooster and was much surprised to find that our train was standing still. Looking out on one side of the train I saw only a wild prairie covered with low shrubbery, and, on the other side, one little house and a flag-station. Our engine had been taken away and there we were with no idea as to what had occurred. No danger of the train leaving, of course! hence we could go out for sight seeing at our leisure.

And these were the sights; a two roomed house occupied by two men, one woman and a child, a calf tied to a post while its mother was being milked, several chickens and two goats—the rest, only a wide, wide prairie. The morning hours passed slowly with so little to interest. It was past ten o'clock when a black speck was discovered on the track far behind us. Nearer and nearer is came until finally the outlines of an engine could be seen. At length it came and soon we were rolling onward toward Buenos Aires.

The cause of this performance could not be definitely found out, but it had at least some connection with the engine driver's strike which was then going on in Argentine. The only inconveniences brought to us through this circumstance was a delay of twelve hours in our schedule and the necessity of waiting until two o'clock in the afternoon for our breakfast.

At sunrise on the following day we caught the first glimpses of the great city of Buenos Aires. It was a pretty sight. Clean, white buildings could be seen in the suburbs—not massed together so closely as are most South American cities but intervened with grass and trees. At the station, which might be compared with a railway station in Chicago, the clang of bells on transfer carriages and the "honk, honk," of automobiles greeted our ears. I stepped out of the cars once more into the great throbbing heart of a foreign city. In another moment I was whirling away through crowded streets—again in the midst of rushing, struggling humanity.

HAD NEGLECTED TO PERFORM DAILY

There is more excuse for the man who tries to perform that which he cannot than there is for the man who won't perform that which he can. Now, therefore, perform, those of you who have it in you, and, reading that phrase backward (perform therefore now), perform daily.

A new postoffice, so a story is told, had been established in a small village in the west. A native of the soil was appointed postmaster. After a while complaints were made that no mail had been sent out from the new office, so that an inspector was sent to inquire into the matter. He called upon the postmaster, and stating the cause of his visit, asked why no mail had been sent out. The postmaster pointed to a big and nearly empty mail bag hanging up in a corner and said: "Well, I ain't sent it out 'cause the bag ain't nigh full yet." The man had neglected to perform daily.

Each of our talents—those performing abilities that we have— may be likened to that mailbag holding little or much of what the world wants. Let us, then, not wait until our talent sacks become full, or perfect, before we send them out. We must perform daily.

If you are going to preach, do not withhold your sermons from the public until you can preach like a Talmage.

If you are going to make music, do not disappoint your friends until you can perform like a Paderewski.

If you are going to paint, do not hide your pictures until you can present work like a Whistler.

If you do, you would be violating the highest law in the universe just as much as that postmaster was violating the laws of Uncle Sam.

So, then, daily perform the doing of that which ye have.—Farm and Fireside.

A COMPELLING OFFER

The increase in the subscription list of the Christian Monitor is an evidence of a growing interest in this periodical. It is finding its way into new communities and into more homes in communities where it had already found a welcome. However, many are the homes into which it has not yet found its way, but where it should be a monthly visitor.

To reach the homes needing this periodical we make the following liberal offer which brings it within reach of practically every one not now a subscriber:

We will send the Christian Monitor the rest of this year and all of next, including a copy of the current issue while it lasts, for one-half the regular subscription price, or 50 cents. To secure the benfit of this offer all subscriptions must be mailed before January 1, 1913.

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THE SUICIDE OF GENERAL NOGI:—The suicide of General Nogi and his wife on the occasion of the funeral of the late Emperor of Japan, startled the world. This tragic event gave us a glimpse of the ethical teaching of Old Japan. The motive for such an act is foreign to Western thought and we find it very difficult to understand the motive prompting it. To understand it we must have some knowledge of the moral and ethical standards that obtained in Japan during the early life of Nogi. Someone familiar with Japanese life writes as follows:

"He (Gen. Nogi) was born in Choshiu in 1849, and began his military career, at the age of fourteen, as a samurai in the service of the Daimio of Choshiu, one of the most powerful nobles of feudal Japan. His early training on its physical side was that of a Spartan boy, and on its mental and moral side that of a Marcus Aurelius. His whole life showed that he was deeply impressed in his earliest youth with the temper and spirit of Old Japan, and his rules of conduct were based on the ethical code known as Bushido —'the way of the knights.' The very foundation of the code, as expounded by a recent Japanese historian, was 'loyalty to one's lord, or to any man or matter upon which one's heart is set.' The code also taught, and Nogi as a boy learned, the importance of fearlessness, modesty, simplicity, sensitiveness to considerations of personal honor, readiness to sacrifice everything in the performance of duty, and complete disregard of mere existence when existence is incompatible with inherited standards of faithfulness and moral obligation."

Incidents in his life show that his conduct was determined by the above code of ethics. It seemed to have been his rule of life.

The attitude of Japan toward suicide is quite different than that of the Western world. Japan has always looked upon suicide as sometimes justifiable and altogether honorable. "Loyalty was better than life; the faithful performance of duty was better than life; the sacrifice of one's own interests to the interests of one's lord was better than life." Suicide as a means of attracting attention to some evil and arouse public feeling against it has been practiced in Japan for centuries. After the war with China when Japan gave up Port Arthur to Russia, no less than forty Japanese army officers committed suicide as a protest against this act of Japan.

General Nogi greatly loved the Emperor, he was devoted and loyal to him. Any command of the Emperor would be instantly carried out by him regardless of his own personal interests. Being of an unassuming and retiring disposition; always looking upon his own achievements as insignificant and not worthy of mention; being childless, (having lost his two sons in the war with Russia), which would result in the extinction of the family line at his death, considered a great and serious calamity; and, being taught according to an old custom, that it was honorable and an expression of loyalty to commit suicide upon the death of one's lord so that his spirit need not make the journey to the other world alone, we can possibly get a partial understanding of the possible motive prompting this act.

Regardless of the fact that we like to see a manifestation of loyalty and devotion, we can never sanction the act of General Nogi and his wife however noble their motive may have seemed to them or however near akin they may be to motives we deem praiseworthy. Self destruction is never justifiable or honorable. While their act is unjustifiable, nevertheless in the light of these mitigative circumstances we cannot censure them so severely. Their act arouses our pity for, and directs our attention to, and censure against a system of teaching that will condone such an offense. Furthermore it is a sad commentary upon the followers of the Christ that in this day there is yet so great spiritual darkness.

General Nogi was a representative of Old Japan, we are told, and that New Japan is accepting new ideal. Japan is looked upon as being in the van of civilization. However this incident gives evidence that there is yet a large field of service for the Christian missionary, and that perhaps Japan, although considered civilized, is yet steeped in heathen darkness. Civilization does not necessarily mean Christianization.

It is a loud call to the Christian forces to put forth larger efforts for the spread of the Gospel; that men and women in heathen lands will see and accept higher and truer ideals of life than those of General Nogi and his wife, ideals that are in accord with the principles of the Master Teacher, the Savior of the world. May the Gospel of Christ speedily grip the life of Japan so that in the future no one, because of spiritual blindness to the truth, will be led to commit an act like that of General Nogi. And may the Church keenly feel her responsibility anew and faithfully discharge it that she may not be any longer chargeable for the existence of such conditions that make such a crime possible, because of neglect in carrying out the Great Commission.

CHRISTIAN LIFE

SUPPLYING OUR DAILY NEEDS

Effie Shupe.

The one all absorbing thought of the people today is to acquire those material things, which, to them, seem to be necessary for their greatest comfort and happiness. Each is battling with the world for the things considered needful. But, alas! how futile are their efforts unless God be pleased to grant the things they endeavor to secure.

To those who have learned to trust the Father of the universe there comes a message full of promise in the words of the Master Himself when He admonishes them to first seek the kingdom of God, and He will then supply the necessary things of life.

God's promises are sure and steadfast, and He has obligated Himself to provide for our temporal needs. Why, then, should we not accept these promises and trust Him knowing that the earth and the fulness thereof are His to bestow upon us as He sees fit? However we must remember that in the providing of these temporal needs we have a part to perform.

Many are allowed to come to limited circumstances so that they may recognize their dependence upon God, but through their efforts, and the instrumentality of others He will supply the needs of all who trust Him, just as He did the Judean brethren when "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea" (Acts 11:29). Again when the poor saints in Jerusalem were in need it "pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem" (Rom. 15:26.) Let us always have our hearts open to respond to these calls when God chooses us as instruments through which to relieve some suffering brother or friend.

Some may think that their needs are not supplied. But what are our needs? Not always our wants or desires. We may rest assured that God fully understands our needs, for Christ said, "Your Father knoweth what things ye have need of, before ye ask him." And David assures us that "no good thing will he withhold from them that walk uprightly" (Psa. 84:11). David could write from experience, for through six years' of wanderings to escape the wrath of Saul, God wondrously preserved and provided for him.

Thus far we have mentioned the temporal needs only, but we now come to the greatest need—the need of the whole world —a Savior. Without a Savior we could never have been reconciled to God and consequently have a right to claim the promises made to His faithful children. Through sin the people had wandered away from God. Sin was the barrier between them and God. The removal of this barrier could only be done by the sacrificing of the Son of God upon Calvary. There was poured out the blood of the Lamb for the whole world, and all mankind is invited to come and freely partake of the Bread and Water of Life.

Christ now supplies all our needs in this Christian pilgrimage. He is our comfort in trial and affliction; our refuge in temptation; our rock of defence; our strength and shield; our All in All. In every phase of our life He will assist us so long as we desire to do His will.

Our spiritual needs are not supplied sparingly nor grudgingly. God is more willing and anxious to give than we are to receive. The receiving of blessings means a corresponding yielding to Him and new responsibilities for us. This is perhaps the reason why we do not receive some of the larger blessings of God. Let us trust Him for all our needs, trust Him who is "able to do exceeding abundantly above all we ask or think."

"BUYING UP THE OPPORTUNITIES"

"Walk in wisdom toward them that are without, redeeming the time."

In two epistles the Holy Spirit by the mouth of St. Paul gives us the same admonition, and the question might be asked, is it not supplementary to the words of Eccl. 9:10? "Whatsoever thy hand findeth to do, do it with thy might." Now add the subject of this article and read, "Do it with thy might, buying up the opportunity." We find in the epistle quoted in the Authorized Version, "Redeeming the time," in the Revised Version, marginal reading, "Buying up the opportunities." Again in Eph. 5:16, in Authorized Version, we get the same words, "Redeeming the time—in Revised Version, "Buying up the opportunities." Now in looking at these different translations we find in the Revised Version a depth of meaning not found in the Authorized Version. Think of it, "Buying up the opportunities!"

Did it ever occur to you, reader, that about all the opportunity you have for religious work is that which you buy? Reduce time down to working moments and how little we have. How many spend the first twenty or twenty-five years of their life in getting ready for work, in acquiring an education. Providing we live the allotted three score and ten, one third is gone in preparation. Each day that remains is subdivided in many ways. Sleep demands eight hours of the twenty-four each day, eating will take two more. Other minor things demand an hour or two. Business comes in for eight or ten more, going to and from business consumes another; some time must be taken for rest, and so we find the twenty-four hours have slipped away with no time for meditation, self-examination and prayer. How then, the question may be asked, can I do good to others, when I have no time to do good to or for myself? And the Scripture quoted answers for itself, "Buying up the opportunities."

To buy means to make an outlay, to pay a price for a thing. If then we would do good we must pay a price for the opportunity. Our great Exemplar, certainly paid a price for the opportunity to do good. The coin He used was self-denial. "I come not to do mine own will, but the will of him that sent me." His lowly birth, His humble childhood, His unpretentious manhood, His sleepless nights given to prayer, His weary days going about doing good, the meekness shown towards His accusers, the wonderful submission toward those who abused Him, when He might have called legions of angels to His help; His death on the cross that He might purchase salvation for us; all this teaches us that there is a price to be paid for opportunities to do good. It also teaches us that if we would "follow His steps" in doing good, we must buy the opportunities.

Let us look at a few of the opportunities for doing good. A few old people are gathered together in a neighborhood anxious to hear the Word preached. The church is so far away they cannot attend, and unless some one comes to them they will be deprived of any service. Mr. A. is a local preacher, and he is invited to preach to them. Will he accept? On the one side is study, carfare to be paid, and perhaps ten or a dozen people to hear him when he gets there. On the other side is a pleasant home to remain in, with slippered feet, a bright fire, books and papers to read, carfare saved, and body rested for the next day's labor. The world and the indifferent Christian say, "I would not waste my time and opportunities by preaching unto ten or a dozen persons." The Spirit says, "Buying up the opportunity." And the person who buys up the opportunity at the price of self-denial, may do more good than one who has an audience of several hundred, with no sacrifice entailed, for it is a truth that the spirit in which we work contributes largely to our success.

Again, a consecration service is to be held. Brother B. and Sister C. and a host of others are to be there, all working in the Spirit, and, of course, it will be a grand meeting, and any one that goes will be amply repaid. We look forward with a great deal of expectancy to this meeting as a time of feasting for our souls. Just as we are ready to start a message comes from Mr. D., the colored man. He is sick and wants us to come and spend the evening with him. Shall we send word back that we will come tomorrow night, and not visit the meeting we so much desire to attend, or shall we buy the opportunity to do good at the price of self-denial? These little acts test our devotion to God and His cause, in a marked degree.

Perhaps we are in a car, or boat, and the Spirit moves us to speak to some one near us of the Divine life. We hesitate, it is considered a breach of etiquette to broach the subject of religion to a stranger. To be true the rules of etiquette will be to grieve the Spirit. Which shall we do? Buy the opportunity by denying self.

In the street, in business, in social life, in fact in a thousand ways, opportunities will be given us to sow seed for Jesus. And these opportunities are but for a moment and then gone, perhaps forever. So that we must learn to lay down the price immediately or the loss may be an eternal one, on both sides. A blessed thought comes, in regard to buying up the opportunities and that is, that He who furnishes the opportunity will also impart the grace which enables us to pay the price for every privilege to do good.—Sel.

SHORT SENTENCES

Charles W. McClintic.

Christians deify the Lord, while sinners defy Him.

* * * *

Sin alarms, then charms, and finally harms.

* * * *

Avoid whatever leaves behind nothing but an aching void.

* * * *

If we leave duty undone, we ourselves will be undone.

* * * *

When an imp gets possession of an individual, it makes him impious, imprudent and impure.

THE DEVIL DENIES HIMSELF

Frank Monroe Beverly.

Both in the crowded thoroughfares
And isolation's den
You'll have to meet opposing force,
Escape the snares of men;
For, ever in this wicked world
Some strive for name or pelf—
Just keep this truth within your mind,
The devil denies himself.

The man whose walks are fair by day,
But hidden are by night,
Is seeking for some worldly gain
That will not bear the light;
And when you see this two-fold-life—
It is for name or pelf—
Just keep this truth within your mind,
The devil denies himself.

When Jones talks loudly of his deeds,
Of goodly things he's done,
How for the world with willing hands
He works from sun to sun,
'Tis but to hide his crooked walks,
To gain a name or pelf—
Just keep this truth within your mind,
The devil denies himself.

The darkest deeds that men commit.
By words they seek to hide;
Whate'er of stigma they remove,
The fact remains they've lied;
They will not own their attributes,
For, name they'd gain or pelf—
Just keep this truth within your mind,
The devil denies himself.

The man who speaks by deeds alone,
Whose life is open, free,
The man who has no shame to hide—
I know that such there be—
Inspires our trust, gives strength to hope—
He seeks not shame or pelf—
But in the world at large, you know
The devil denies himself.

Freeling, Va.

THINGS WORTH PRAYING FOR

Pray for courage to face your own Christian work.

Pray for deliverance from the foolishness of cheap prayers.

Pray for willingness to help in answering of your own prayers.

Pray for more faith in prayer; the more you believe, the more you will pray.

Pray for discernment to recognize the moral perils that threaten even the most sheltered lives.

Pray for courage which will not wait to be satisfied by the evil, but will go out and assail evil.

Pray for the spirit of the new patriotism, which shall introduce the church to the slums and the complete Gospel to both.

Pray for those whom we ought to forgive. It is easiest to forgive people after you have been sufficiently concerned about them to take them to God in prayer.

Pray for a revival of church-going, of church-honoring, and of church loving, not for the sake of the church, but for the sake those who need the church's God.—Michigan Christian Advocate.

Fellowship with Christ thrusts us forth to service.

WHY I LOVE THE FOURTEENTH CHAPTER OF SAINT JOHN'S GOSPEL

1. It forms part of the record of the last moments of our Lord. His last words are, necessarily, memorable, impressive and pathetic.

2. It treats of some of the profoundest mysteries of the Deity in the simplest fashion, viz., the relation of Father and Son (v. 10), and of both to the Holy Spirit.

3. It also clearly shows the relation of Christ to the Church and of the Church to the world (v. 20).

4. The unparalleled comfort it imparts (v. 18). Trouble is universal, hence the wide embracing appeal of this chapter.

5. The assurance of immortality (vs, 2, 3).

6. The simplicity of the relationship of the future life—Father, house, home, rest, room, etc.

7. The promise of personal reunion with Christ (v. 28).

8. The positive declaration of Christ's divinity: "I am the way," etc. (v. 6)—"I am in the Father," etc. (v. 11-20).

9. The positive promise that the believer's prayer will be answered (v. 13).

10. The promise of the abiding presence of God (v. 23).

11. The assurance that the Spirit will guide us in our search after the truth (v. 17-26).

12. The promise of peace (v. 27).

"I have blotted out, as a thick cloud thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee." Isa. 44:22.—J. G. Hallimond in Bible Record.

FOR THE MASTER

Lord, from Thy store of bread give me a crumb;
May I so use it that it may become
Food for my soul, and to the needy, light:
Drink to the thirsty, and to the blind ones sight.
From Thine own hand, O Lord, give it to me;
Keep Thou so near that Thy sweet face I'll see,
Breathe into it a wondrous power of love,
For Thine own glory, Lord, here as above.

Master, my basket bring I unto Thee;
Emptied of self, in deep humility,
No laurel crown entreat I at Thy hand,
Just daily strength to follow Thy command;
Fill it, dear Lord, with little words and deeds;
(Not yet the "waving palms,") God's tiny seeds;
Hide in each one the germ of life divine;
Naught shall then "void return"—the Word is Thine.

Steep mountain sides and cliffs I cannot scale;
Even in sunny fields my footsteps fail.
Here in the valley, Lord, I sit and try
To bring refreshment to the passers by.
Lord, may the sweeping winds that round me blow,
Cause Thy dear cherished seeds to farther go;
Sown on the breeze, the fruit I cannot see;
O garner, Lord! I sow them all for Thee.

Sel. by Sister Bauman.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

RURAL MISSION SUPPORT

For several years and especially during the past year a great deal has been said in our church papers about the conditions in rural districts. The conditions have been discussed by those who know. There is perhaps no subject discussed in our papers that has been read so generally as this one. Some of the results have been seen in the way of Sunday schools organized and a little more concern manifested on the part of several conferences. But are the results as large as we should expect from the amount of interest that seemed to be taken in the subject?

We cannot expect very large results until we spend more money. Money does very little unless there is some personal application back of it. While the opposite is not true in the same proportion we must however not look for the largest results until we are willing to pay the price. Little effort does not deserve much compensation.

MEMORIES FRESHENED BY DIARY LEAVES

LINA Z. RESSLER

IV In Bombay

It is proverbial that things in India move slowly. Perhaps that is the reason that these "memories" have such an irregular way of appearing. Be that as it may, the first days in India have been fraught with many waitings and impatient wonderings to the new arrival on her shores.

The large, airy, stone-floored rooms seem very fresh and sweet. The beautiful palm trees wave lovingly in the breezes. True, the crows seem very saucy and impertinent, for they are quite comfortable on the window ledge or even inside the rooms when safely out of reach. We are told, however, that this is India, so we suppose we must make the best of it.

Breakfast is announced and we remember some impressions very vividly. There is a restful, family air about the home, and a delightful fellowship with other missionaries from different parts of the country. Miss Morris has charge of things and plays her part well. The brown-faced, white-coated, and turbaned servants are a little disconcerting to new arrivals, they, however, too are "India." How well I remember when curry and rice, the Indian staff of life, were passed at the table. The rice looked all right, only perhaps a trifle dry, but the curry! A strange looking greenish mixture with indescribable flavors and smells. I could feel interested eyes resting on me as I helped myself to the mixture as did the others. I remember Miss Morris broke the uncomfortableness a little by telling how she detested the stuff when she first came. New missionaries usually do not like it. But they say if one wishes to make a success of life in India, he must learn to like "curry bhat." I wish I had some now! Not the tame imitation we make in America, but the rich, savory kind our Indian brothers and sisters used to make for us during our brief stay with them. Ah, how these memories crowd and how our hearts glow as we tarry in Bombay just long enough to get ready to go to Dhamtari. Dear Dhamtari!

Bombay, the "eye of India." This is certainly a most wonderful city, wonderful in many ways. There is such a strange mixture of plan, architecture, population, and language that one is continually surprised, confused, disappointed, and delighted. There are great English hotels with all modern conveniences, English stores and restaurants, in close proximity with native Indian simplicity and crudeness. England has certainly done much for this part of her charge; and Bombay, with her 800,000 inhabitants, may well be considered a jewel in the English crown, this when we view from a standpoint of modern civilization and progress.

Some authority has said that there are 100 different languages spoken in Bombay. It is most interesting to get out among the people. Miss Guinness describes them thus: "A busy, bright folk—every varied sort and kind; dignified and dirty, richly clad and naked, servile and proud, conjurer and devotee; Parsee priests, venerable in long white flowing garments and Romanists in black gowns, and all manner of Bombay people in all manner of costumes, from the habits of the Mem-sahibs, cantering along the sandy beach, to the scant inches of apron worn by minute brown bairns, all pass across this oriental scene."

These people, these multitudes of people, so varied, so strange, so needy. What is missionary work? Certainly a singular undertaking. Some one has said, "It is either the most astoundingly impudent and foolish and hopeless thing in the world or else the sublimest service that human hands can touch." Almost as varied as the faces and the costumes of these people are their needs, and yet nearly all of them have really only one great need—a need of Christ, a Savior.

Scottdale, Pa.

A Street Scene in Bombay

FULFILLING THE GREAT COMMISSION

FANNIE H. HERSHEY.

"Having gone therefore, disciple every nation, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20, according to the Greek.)

In the translation of this text the translators put the first verb in the imperative mood making **go** a command, while the only imperative verb in the sentence is **disciple.** Jesus did not command them to go, knowing that they would be scattered, but He commanded that wherever or whenever they did go they should disciple the nations which includes teaching and baptizing.

The Greeks had the highest culture and a language which could best express the finer shades of meaning, thus a fit vehicle for bringing the message of God to the ears of all mankind. Before Christ came the Old Testament had been translated into Greek. It became the medium through which the Gospel was preached as it was understood by men and women everywhere, having been spread by Alexander the Great in his conquests.

The great Roman highways were a means of helping spread the Gospel as the messengers of the Lord traveled upon them.

The Jews have been doing some missionary work before Christ came, winning a number of people over to the worship of the one true God, but in Jesus the missionary movement reached the perfect state. He was the original and originator of missions.

His own origin was missionary. He frequently referred to Himself as the Sent, that is, the missionary. "The Great Commission" is the mission of Jesus expressed in words. Missions are the mission of Jesus expressed in lives.

After the death of Jesus there came first five or six years of city missions, then ten or twelve of home missions. It was about sixteen years before foreign missions were definitely undertaken.

All the record we have of the city mission work is found in five chapters of Acts (2:43-8:1). The home mission period is recorded in the same number of chapters in Acts (8-12), although occupying a greater length of time.

The foreign work was done in Samaria, and the next work done with a foreigner is that of Philip and the eunuch. Paul was the first great foreign missionary working in Asia Minor. There evidently were other earnest laborers in the field of whom we have no record. In the middle of the third century Gregory did active missionary work in northern Asia Minor in New Caesarea. It has been said that when he reached that pagan town there were but seventeen Christians in it and when he died thirty years later there were but seventeen pagans left.

Following this time the Church was consolidated. Before this there was no organization only a large number of individual believers who carried the Gospel wherever they went and thus won others. But as in the apostolic days the greatest work was done in the cities. The pioneering was done by every day Christians, tradesmen, travelers, workmen, whose lives even more than their teachings were the instruments chosen of God for the evangelization of the remoter sections of the world.

Persecution also had its share and always and everywhere the blood of the martyrs was the seed of the Church.

A number of the larger cities became strong-holds of Christian worship and Alexandria became noted for its missionary college from which leaders were sent into Africa, Europe and Asia.

Eastward from Jerusalem Christianity extended across Mesapotamia and the mountains into Persia, Media and countries east of them, even as far as India. It also gained a strong hold in Africa and extended north from Rome through Italy across the Rhine into Germany, England, France and Spain.

The next period (312-590) from the edict of toleration by Constantine to the time of Gregory the Great is the period of the establishment of Christianity as the religion of the empire, of the great church councils, and of the organization and consolidation of the Church. It was not a period of great missionary activity as most of the energy of the Church was used in assimilating the mass of heathenism that when the edict was given embraced Christianity without entering into its spirit. The missionary spirit however was not dead but it had need of all its energy.

The most serious problem the Church had to face during this period was the invasion of the hordes of East Goths, Vandals and Huns as they swarmed over the mountains into Italy and Spain and across the Mediterranean into Africa. Their work among these people was as truly missionary as our work among the Chinese who come to America. It resulted in some notable conversions.

From 590 to 1073 was the period usually referred to as the dark ages when there was the least progress, when the Church was weakest and most corrupt. Yet from the missionary standpoint, it was one of considerable advance. Work was done in all the countries of Europe and also in Greenland and Iceland.

The next great conquest of Christianity was over the Slavs. A Bulgarian prince who had been baptized through the influence of his sister called for teachers and two were sent to them who not only preached the Gospel but gave them a version of the Bible still known and loved. Later the Russian Valdimir influenced again by a princess sent to Constantinople for missionaries and later was baptized with his twelve sons at Kieff and the nation followed.

The conversion of Russia marked the close of aggressive mission work in Europe and from the tenth century on the main efforts of the Church were directed to Asia and in a smaller degree to Africa. Christianity flourished in the far East, the glad tidings entered the Mongolian empire and Kublai Khan, the emperor, was eager to learn more of Christianity and sent for teachers. Some friars started for China in response to the call but did not have courage to complete the journey.

During the next four and a half centuries (1073-1517) very little active missionary work was done as the Church was kept busy fighting against the inroads of the Mohammedans. The Church in Europe was resting on what it had accomplished and was trying to build up the Church at home, until they were also threatened by Mohammedanism.

However there was one genuine missionary whose efforts place him in the front ranks of those who labored for the extension of the kingdom. Raymond Lull was a converted Spanish noble and his life reads like a romance of modern missions. He tried to establish institutions in which priests might study the various languages and fit themselves for mission work. He first applied to his king, then the pope, to the council of Vienna, to England. Not being able to get any one interested he himself went to Tunis and challenged the Moslem doctors there, then visited Cyprus and Asiatic Turkey, he then returned to Africa and was thrown into prison but his life spared by the Moslems because of his life of honor and courage. Being released he returned to the contest and lost his life. His writings on missions, telling how to deal with the Moslems, etc., were not appreciated until in later years their value was discovered and he was awarded a place in missions between the apostles of northern Europe and the leaders who following the Reformation carried the Gospel to the known world.

Roman Catholic Missions

Up to the time of the Reformation Christian missionary efforts were undivided. The Reformation made a break and since then the missionary work of the two churches is carried on separately.

For almost two centuries from the time of Raymond Lull missionary efforts were at a stand still, Islam having overcome Christianity in the East and the rulers of Europe being too busily engrossed politically. But finally the Spanish and Portugese went out on exploring expeditions down the west coast of Africa and finally to America. And with the sailors went the priests.

The first expression of renewed missionary zeal after the Reformation was the founding of several new orders known as the Jesuits, Capuchins and Dominicans and later the Lazarites. The chief object of these orders was to spread the Church through the known world. Of these the Jesuits ranked first with Loyola as the founder and Francis Xavier as the leader. In 1542 Xavier was sent to India as a missionary where he had wonderful success. He also spent several years in Japan where he had marked success. His earnest desire to enter China did not materialize. He died in 1552. His work was carried on by his successors for about 50 years with considerable success. Being dissatisfied with the results among the poorer class of people some of the priests began working with the Brahmins. In order to win them they accommodated themselves to the heathen customs and caused such scandal as to at last lead to the suppression of the order by the pope.

Judging by the number of conversions the missionary efforts of the East were a great success, but the preaching was not followed by competent teaching and there were no translations of the Bible made so that the work died.

With the discovery of America the Catholic priests followed with their religion. In South America many of the natives merely changed their idols in embracing Catholicism. In North America the work was carried on along educational lines and was more successful although most of the early missionaries died martyr's deaths.

For two centuries after the Reformation there was little missionary work done and it was three centuries after the Reformation before any special effort was made along missionary lines. For awhile this was mostly home work but gradually extended to foreign fields. About fifty years before the arrival of the Pilgrim Fathers some French minister tried to establish a refuge in Brazil for persecuted Hugenots but the effort proved a failure.

The first Church which took active interest in foreign missions was the Moravian Church. It has been the most active missionary Church since, it contributes more per member to the work annually than any other church and has missions in almost every country.

The Methodist Church next became interested in missions. They opened their first mission in the West Indies and twenty-five years later went to Africa.

At the beginning of the last century Christianity was the avowed religion of Europe, part of Turkey and America, while the religion of the Greek, Armenian and Russian Church was formal and spiritless. The Catholic Church centered in Rome was involved in political questions and it had lost the missionary spirit. So that the Protestant Church was the only Church at the beginning of the century which still fostered the spirit of Christian missions.

At that time a large part of the globe was still unknown, the Asiatic world was practically closed to missionary efforts. **China** was unaffected by the Gospel and the interior was an unknown and unexplored field. **Japan** was severely opposed to the Christian religion, no one was allowed to leave the country, seaworthy ships were not allowed to be built for fear some might leave. Some who had gone to other countries and returned were killed because of the intense hatred the Japanese had for foreigners. **Africa** was an unknown country beyond its northern borders, its interior was unexplored, the civilized world being in ignorance of the teeming millions in the tropics. The interior of **Turkey** was also unknown, Constantinople was visited occasionally and Jerusalem, but the ancient history of that empire was better known than its present history. There was probably less known of the **Pacific Islands** than of these continents, traders had touched at some of them but many of them had never been visited by white men.

This then was the condition of the field in 1800. As far as human wisdom was concerned all Asia, Africa and the Pacific Islands were closed to the Gospel. The task was gigantic and almost over whelming and grounds of hope aside from the promises of God were entirely wanting.

The real missionary movement began in 1792 when the Baptist Missionary Society of England was organized by William Carey. This was followed by the London Missionary Society and others which were the pioneers in organized missionary efforts. These societies had no precedents to follow so every step taken was in the dark and against great odds. The missionaries going out in those days went in the face of obstacles in the way of travel, etc., of which the present missionary experiences little. Communications and transportation were slow and uncertain but the pioneers went gladly through all this making great sacrifice to know the people, the country, the language, etc.

(To be continued.)

FROM "THE LIFE OF CHANDRA LELA"

ESTHER E. LAPP.

I A Book Review

The wonderful life story of Chandra Lela is found in a charming book written by Mrs. Ada Lee, a Methodist missionary in Calcutta, India, who, with her husband, devote their time to Bengali people especially girls and widows. She is widely known as the mother of six poor children who perished in the great Darjeeling disaster in 1899. She very beautifully presents to us a character who was persistent in her efforts to find God, who failed to receive help from the Hindu religion and was ready to accept the true light when it once dawned upon her.

Chandra Lela was born in the home of a Hindu Brahmin priest. Being a girl she was not as welcome as if she were a boy. At the age of seven she was married to a son of another branch of the priesthood. The ceremonies were carried out with great pomp and splendor. The hopes of both families were centered in this new family. Their fond hopes, however, were soon blasted. Two years after the ceremony the husband died leaving this child-wife a despised widow. Her father took her to his own house and unlike most Hindu fathers who treat such unfortunates cruelly, he taught her to read and write until she became familiar with the sacred books. He also taught her Sanskrit, the ancient language of India.

At the age of thirteen she accompanied her father on a pilgrimage to Jagannath, a sacred shrine of East India. They had gone in hope of receiving a great blessing but the hardships of the journey were too great and the aged father died very suddenly. While breathing his last he called his daughter to him, handing her his keys and bidding her farewell said, "My child I must leave you. Here is a bunch of keys, when you reach home open the chests and boxes to which they belong and what you find is yours left by your husband." When she arrived home she found it as her father had said.

For the next year she studied her sacred books, earnestly seeking after the truth. In them she learned that if she visited all the sacred shrines in India she would be entirely delivered from her sins. When about sixteen she made up her mind to make the long pilgrimage necessary. She persuaded two trustworthy servants to accompany her. Having tied her silver and gold about her waist she crept out of the house while her step-mother slept. As there were no railways they traveled by foot or when weary they would hire a cart a short distance.

She bathed in every sacred river and made offerings at every temple on the way. The priests were also remembered. She was seeking peace in her soul. She knew nothing of the true God and in her ignorance sought that satisfying portion by the various means shown to her in her Shastras.

The first of the four great shrines which she visited was Khalighat—the bloody goddess, hideous indeed. Her tongue protrudes, a chain of skulls is about her neck and her face is black. She can only be satisfied by blood. At first tender Chandra Lela winced at these awful sights but believing she was doing her duty she did not draw back although then she doubted as to the efficacy of all these things. At this place this famous priestess also bathed in the sacred river Ganges and offered up her sacrifices of goats to the bloody goddess. In former years human sacrifices were offered but the Government has hindered this outrageous system and at the present time only animals are slain. On festival days the sights are appalling, excited crowds of thousands give sacrifices until the streets and gulleys about the shrine are filled with running blood.

After her worship at Khalighat was

completed she trudged toward Jagannath, which is located to the east of India. She had formerly visited this place in company with her father when he died there. The meaning of the word is "Jagah" world and "Nath" Lord, or "Lord of the world." The idol placed in this temple is the ugliest to be seen. An incomplete image, and in spite of its hideousness has become one of the famous gods of India. At certain times of the year the image is placed in a large dome shaped car made for the purpose and dragged through the streets of the city by people tugging away at long ropes fastened to the car. In former times their children were thrown under the car thinking that it appeased the wrath of the god. Not a few times did worshipers throw themselves beneath the huge wheels and were crushed to death. At the present time a police force is necessary to keep the people from rashness. At this place Chandra Lela remained several weeks worshiping the idol and making feasts for the priests.

From here she started for the south of Asia to a sacred place called Ramnath, situated on the island of Ceylon. The temple was built about the 17th century and is a grand structure containing many large pillars, corridors and open galleries. On the spot where the temple stands is supposed to have been the place where a battle was fought between two gods, Ram and Ravana. The former had for his army the monkeys belonging to the monkey god, Hanuman. The battle was fought because the latter had stolen a wife from the former and had taken her to his place in Ceylon. Ram sent Hanuman, the monkey god, with a message to his wife. When the messenger came to the palace of Ravana he assumed the form of a rat and stole to the queen's apartments and delivered the message. He received from her the promise of fidelity to her saddened husband. When Hanuman was leaving the palace he again resumed the form of a monkey, was caught and brought before the king as a spy. He was found guilty and the penalty of having a brand dipped in pitch, tied to his tail and lighted was imposed. With the burning brand attached to him he leaped from house to house setting fire to them all. Then he went into the fields and set fire to the waving fields of ripened grain. When his destructive work was completed he sat down and rubbed out the fire with his own hands. He then rubbed his face with his black hands and from that day to this that species of monkeys has a black face and hands. A well made up fable.

At this place Chandra Lela worshiped for more than a year. Devoutness characterized her work of worship here as at former places. She counted her beads which she always held in her hands and continually repeated sketches from her sacred Shastras. Even here she did not find the peace and delivery from sin her heart was so sincerely longing for.

Goshen, Ind.

(To be continued.)

MISSIONS A UNIFYING POWER

It is no longer a question in the mind of the ordinary observer as to what the spirit of missions will do in the way of uniting the Christian people. It might be easier to see the result than to recognize the principles underlying this steady progress. Professor Bosworth has attributed it to four things: "1. a common hope; 2. a common work; 3. a deliverance from a common peril; 4. loyalty to a common friend. The Christian Church has all of these common things to bind it together into a great united force for world conquest. It has a common hope for itself and for the world in Jesus Christ, the world's only Savior. It has a common work—viz., the task of carrying to every creature the message of God's love as revealed in Jesus Christ. It has deliverance from a common peril, and it has, in all its branches, loyalty to a common Divine Friend."

As the work of our own denomination continues we are becoming more conscious of the presence of other bodies of Christian workers that must have recognition if we ourselves would succeed. There seems to be some force great enough and compelling enough to bring our church leaders in contact with the leadership of other denominations. We may not even desire it, but the fact stands never the less.

NOTES

How Korean Students Give

The Korean students in Tokyo were lately given an opportunity to contribute toward a building for their student association. A number of large subscriptions had been secured beforehand, but before any of these could be announced a poor student, who earns his living by cooking for a number of other students attending an Industrial School at night, arose and said that he wanted to help. His subscription of yen 4.50 made a great impression as the students knew how very poor the man was and what a sacrifice it meant. Subscriptions then began to come in thick and fast so that the secretaries could with difficulty record them. The subscriber of the smallest amount, yen 1.50, was acknowledged as having "given more than they all," like the poor widow. He was at one time a lieutenant in the Korean army, a graduate of the Military School in Seoul. After resigning his commission he came to Tokyo, being supported at first by a friend. When this support was cut off, he began to sell milk, which occupation he still follows. At midnight he arises and buys milk for morning delivery, which he starts at 4 A. M. The afternoon he spends studying in his room, while in the evening he attends night-school. Thus he manages to earn from 10 to 12 yen per month, out of which he has to meet all his expenditures for food, clothing, school fees, etc. Knowing this, one does not wonder at the remark of the Korean secretary, when the subscription was announced, "This is the largest yet."

Of the 233 men present at the meeting, 167 subscribed, their subscriptions amounting to yen 1,365. The majority of these men are very poor, yet all gave most liberally.—Sel.

A Young Japanese Giving to the Lord

A letter was recently received in the treasurer's department enclosing $10. It came from the wife of a former missionary in Japan, who, having taken up work in the domestic field, encountered there a young Japanese. This man, in a foreign land, was drawn to the two people who were familiar with his country and his language. They helped him to learn English, and he was prepared for baptism. This was a little over a year ago. Since that time, though he is only receiving a dollar a day as cook and general man-of-all-work, he regularly lays aside his tithe, conscientiously counting it as belonging to the Lord and not to himself. The $10 sent to help the work in Japan is from the tithe fund of this young Japanese Christian. What an example for older Christians—not Japanese—to follow if they would.

The Jew-Hate in South Russia

A correspondent, writing from St. Petersburg, relates in the Daily Chronicle an incident in connection with the expulsion of Jews from South Russia. From one village a respectable Jewish merchant was expelled, in spite of the fact that all the peasants interceded on his behalf, declaring him to be a useful member of the community. When the wife appealed to the governor, beseeching him to revoke his order, the governor gave the following answer: "Please don't cry! Jewish tears only gladden my heart. It will not help." The woman implored him to rescind the order of expulsion on account of the illness of her children. To this supplication the governor replied: "What do your children concern me? You can bury them all. but don't disturb me. And now, out with you, or you will be removed by force."—Sel.

What a Testament did for a Soldier

A Bible colporteur in Argentina tells of a soldier into whose hands there came, by chance, a copy of the New Testament. Reading it he was converted, and became very active in leading others to Christ. One of these friends was later taken to a hospital and happened, during his convalescence, to be studying his Testament with great interest, when it was suddenly snatched from him by a clerically minded attendant and thrown out of the window. As it fell it struck a passing soldier on his shoulder. He stooped and picked it from the pavement, started reading it, became interested, took it to his home and ultimately became a useful Christian as a consequence. —Sel.

Selling Wives as Slaves

A missionary writes in The Christian: One morning I was just in from the dispensary for breakfast when a poor old woman came in, in great distress of mind, begging for help and protection. She is a widow, and the son of her late husband by another wife had threatened to sell her as a slave. He had caught and tied her up for that purpose, and had gone off to get a canoe in which to take her off to the Ngombe, to whom he proposed to sell her. After a frantic struggle she managed to free herself, and had been hiding in the bush for over a fortnight. Now, however, she heard that Lokuli, her stepson, was searching for her, and so she came, in absolute terror, for protection. I have never seen a more pitiful sight than that presented by that poor old woman. She clung to my dress in terror: "Mamma, you will let me stay with you? Don't send me away! I will be your slave if you will only let me remain with you." Since then more than one woman has come for help, seeking deliverance from being sold to fresh owners, and we have been powerless to help. One night two women came in. They had run away from their husband, he had so terrified them by his treatment.

The Prayer-life in Korea

In an article on mission-work in Korea, in the International Review of Missions, Dr. Heber Jones writes: "The Korean Church is distinguished for the power of its prayer-life. The individual Christian has not yet become weary of the privilege of prayer, and has a supreme faith in its value as a primary method of work in extending the Church. Family prayer is a feature in the Christian homes, and the native Church would be inclined to discipline a man who failed to maintain its privilege for the members of his household. It is not an unusual thing to find men giving themselves to prayer lasting througout the night. The official members in local churches spend much time in prayer over their problems. The attendance at the mid-week prayer services is remarkable, for it is not difficult to gather a Korean congregation together for prayer. It is the custom in many churches for the entire congregation, when under deep feeling, to break out spontaneously in audible prayer. These scenes are never attended with disorder, and indicate, not so much an ebulition of emotion, as a deep and solemn expression of the desire of the heart."—Sel.

Was Convinced by Christlike Deeds

In Pyeng Yang there was a disastrous flood recently that spoiled every home belonging to the members of the Methodist Church. But in spite of this there were 25 at prayer-meeting next night. Some had lost all their possessions, but not one had a complaint to utter. One man, a wealthy grain merchant, whose wife and daughter were among the most faithful Christians, had resisted for a long time. He had a concubine and persecuted his wife shamefully. The church member who tried to preach to him said he wouldn't listen at all. Three nights after the flood, he came to church, where they were having a leader's meeting, and stayed to the end. He said he had noticed how the Christians had come down to sympathize and help others, with no thought for themselves. He had seen no such manifestation of a loving heart among the unbelievers and he wanted to know more of the religion that gave it. He wanted to see if they really were happy and peaceful when others in the same outward conditions were distressed and upset. He said he wanted that kind of a mind and he was going to believe.—Sel.

"Seeing God's Country"

Mr. R. W. Smith, of the Qua Iboe Mission, when engaged at Enen, Africa, in examining some boys who were desirous of being baptized, called them in one at a time for conversation. At length, it became the turn of a very quaint fellow. Mr. Smith writes: "On my asking him if he wanted to become a Christian, meaning, of course, 'Have you given up all your heathen customs?',—like a flash he answered me: 'This is a foolish question to ask me, Master.' I was surprised, and inquired what he meant. 'Well,' he replied, 'you come here and tell us of our sin, and that if we do not believe in Christ we shall never see God's country.' I said, 'That is quite true.' He then shrugged his shoulders, as if to say, 'Well, where is your sense?' Then I saw what he meant. To him, the only sensible thing for a man or a woman to do when they heard of God's wonderful offer of salvation was—to accept it. The message had only one meaning for him. It was a glorious thing to go into 'God's country' some day, and who could be so foolish as to reject the offer?"—The Christian.

A New Catholic Church

Methodist, Baptist and other American communions working in Italy, and assisting local Protestants in France, report that there is coming into existence in both countries a Catholic Church that is not papal Especially strong is the sentiment toward such church in Italy. Methodists are finding there reluctance to join with American organizations, and decided preference for a church that is Italian, and yet that retain practically all forms and doctrines of the Catholic Church save the hierarchy, the Vatican and the Pope. Those who are leading in this movement both in Italy and France are the younger elements among the better families. Their complaint is that the old hierarchy is composed of men too far advanced in years, and too steeped in historic Catholicism to cope with modern conditions. Their trend is not toward liberalism in doctrine, nor is it away from Roman ritual. It is solely for a new governing body, made up of younger and what they call more progressive men.—Pacific Christian Advocate.

Good Tidings from Livingstonia

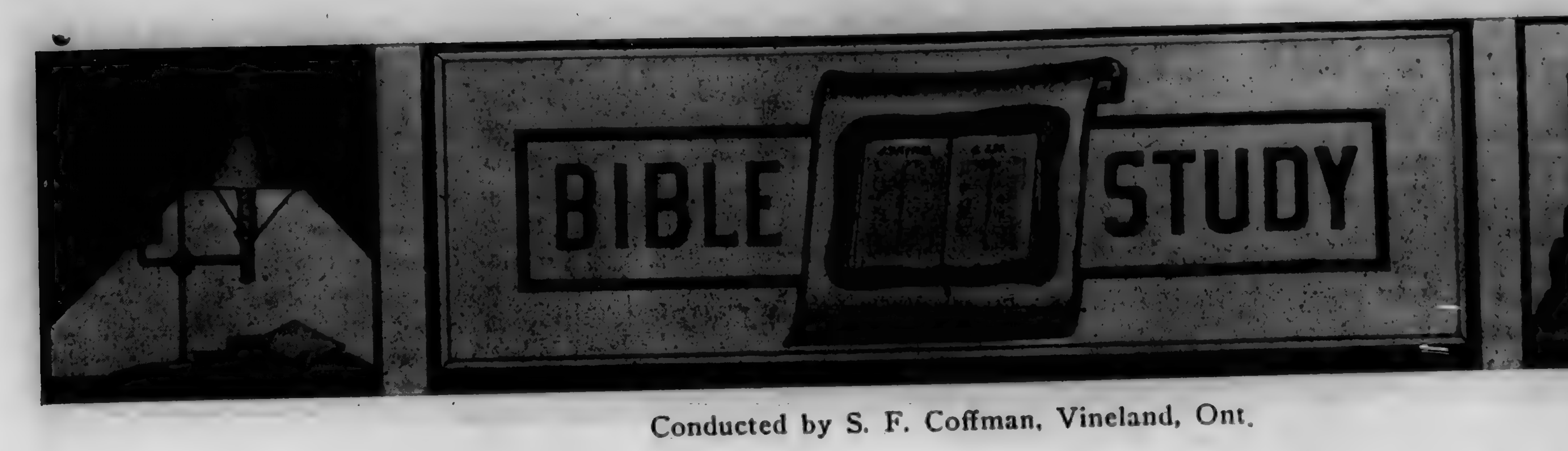
Cheering news reached Livingstonia, Africa, recently. Two brothers and a third young man, all Christians, had felt the spiritual burden of the needs of their fellowmen laid upon their hearts, and so they visited a number of villages, strengthening the faith of their fellow-Christians and seeking to lead others to Christ. They also tried to keep up a school in their village, teaching what they knew to the children. Their lack of school material came to be known at Livingstonia, and neighbors near the boundary came to carry any supplies they might get back to the border. This was readily provided, and carried three or four days' journey to the boundary stream, where it was gladly welcomed. The latest news is that to the hearers' classes 32 new members had been added, and quite a neat little school church has been erected by the villagers for the public worship of God and the instruction of their children.—Missionary Review.

Recent Wrongs to American Indians

A number of instances where the rights of Indians are being ignored by white men have come to light recently. The Pimas have been reduced to a distressing condition through the loss of water for irrigation. White settlers drew off the water from the Gila River, and the Indians were left without crops and hope, in misery. The Navahoes, who number 30,000 in Arizona and New Mexico, are threatened by the covetousness of white men who are looking with longing eyes upon some of their lands, especially the timbered lands, and are trying to get possession of them by trickery. The Chippewas, already extensively deprived of their lands, by colossal frauds and sadly reduced by the ravages of tuberculosis and trachoma, deserve the pity and the aid of good citizens. Truly the white man in America does not seem very just toward the aborigines of the country.—Sel.

The Latest Discovery

An untouched tribe was recently visited by missionaries in British East Africa, who found that the villages of the tribe were hidden away among the trees, in a part of the country densely wooded. They found the people were of a very seclusive tribe that kept almost entirely to themselves and to their own territory, not intermarrying with other peoples or looking for work. The frontiers of their country were enclosed by thorny hedges, entered by gates that were barricaded at night. The British Government has recently ordered these barricades down, and because of this the missionaries who were medical ones were permitted to safely make their visits. The people received them with dances and overtures, being greatly interested as they gave medicines to the sick, and at evening time entertained the wild tribe with lantern talks.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

II A Study of the Epistle

1. The Author.—There is no question as to the author of this Epistle. He addresses himself to the people of Rome by the Roman name which he had given to him or which he assumed when on his first missionary journey, and by which he was always known among all the churches. With his characteristic humility, he announces himself to the Roman Church as the "Servant of Christ." The nature of his address to them might easily be determined by this simple declaration. Whatever business he has with them will be in the name and service of his Master. His message will be one concerning the Master and His business. The great theme of this letter is concerning Christ, and the few personal references in it are all made in connection with His service and His message. Thus the personal references differ from those made in some of the other epistles in which he relates personal experiences and defends personal claims.

There are three things here mentioned concerning the author: His relation to Christ—a servant; his calling—apostleship; his mission—the Gospel of God. His calling is a special office assigned to him by the Lord. It is that of a "Chosen vessel" to carry the Gospel to the Gentiles. Apostleship was not the privilege of all believers, it was a special service granted to those in whom rested the authority of the Word as eye witnesses of the Lord. The special revelations which the apostle received were the evidences of and preparation for his special "calling." We note also the fact that Paul refers to his mission concerning the "Gospel of God." He joins his service with both the Father and the Son. As a servant of Christ he ministers in the Gospel of God. His calling and mission are thus equally from the Father and the Son.

The parenthesis—V. 2— is evidently intended to show out the importance of the message of which the Apostle is the bearer. It is foreign to the nature of the man to augment his own honor or dignity by connecting himself with the eternal purposes of God; but it is perfectly natural for him to enlarge upon the wonders and glory of the Gospel which was committed to him. The Gospel was not a new thing, although it began to be preached in a new way. In the ages past it was in the form of promises, while at the present it was a declaration of present salvation (see V. 16). In our past studies in Leviticus we were able to see the same truths as are found in the gospels. The records of the lives of the Patriarchs in Genesis are records of promises of salvation through Christ and are thus a "Preaching of the Gospel." While this declaration of the precedence of the Gospel to his own time would appeal especially to the Jews in Rome, we cannot see how it would be possible to preach the story of the Gospel to any Gentile nation without reference to the same truths, for the Gospel ante-dates the Law, the Jew, and the Patriarch. It is the story of God's eternal purpose, and was preached the first time to the parent of all nations. It is intended for the Gentile as well as the Jew.

The nature of the Gospel is further explained as emanating from God and being a special message or mission concerning His Son. That Son was the Jesus of Nazareth, and the Christ, the Messiah of the Jews, and the Lord of the Apostles and the Christian Church. This three-fold name thus definitely points out the One concerning whom the Gospel teaches us. His Jewish name, Jesus, makes Him the "Saviour." His title, "Christ," indicates the promised Messiah who was also to be a king, the seed of David. The Gospel was a message concerning a Saviour who was both the Son of man and the Son of God. The Christ whom God revealed to Paul and whom he was to preach to the Gentiles as well as to the Jews, was a perfect human being, "made" or begotten, (Greek) "of the seed of David." His was a human life in all respects when compared with human life, except the sin which is found in man. His relation to David made him a legitimate heir to the throne of David, and since He is the eldest surviving Son of that notable Jewish King who was promised a son to sit upon his throne forever, He will be for all time to come the King of the Jews. Since He also sits upon the throne of Heaven, the Kingdom of the Jews and the Kingdom of Heaven have been in a very peculiar manner, eternally joined together.

The Divine nature of Jesus is also declared by the Apostle. He is the Son of God, and is thus declared, or determined or proven by His resurrection from the dead. This resurrection must necessarily have been dependent on His Divine nature, and was first the result of Divine power, and, second, the result of the spirit of Holiness, for because of Holiness sin and death had no power over Him. Thus, His power, His Holiness and His resurrection from the dead mark Him as being the Son of God. It is worthy of notice that the claims of Divine Son-ship which Paul makes for Jesus referred to His life before the crucifixion. He did not claim that Christ attained to the position of Son of God by His resurrection from the dead, but that the resurrection from the dead was one of the evidences that He was already the Son of God. For had He not that power and Holiness as the Son, He could not have attained unto the resurrection. This also agrees with the truth that we too must become the sons of God by the regenerating power of the Word and Spirit before we may attain to the resurrection, and the resurrection from the dead of the believers will not be an entering into that sonship but will be a revelation of those who have already been the sons of God.

The fourth verse also refers to the Gospel as mentioned in the first verse, rather than to apostleship. Here is given the authority of the Gospel. The same One concerning whom the Gospel has been preached in ages past and is to be preached among all nations, has given His sanction and authority to the ministry of the Apostle and to the word which he preached. By the same authority the nature of the Gospel is also determined. It is first, a gospel of grace. Grace seems to be mentioned here as separate from apostleship.—Godet, J. F. & B. Paul, a persecutor of the Church and an enemy of Christ had received from God the full gift of salvation—the Grace of God. Grace is thus seen to be the manifestation of the unmerited love or mercy of God. In the case of the Apostle it is clearly contrasted with the Law. He was not saved because of the keeping of the law or by good works of any kind. There was no merit but his great need. Having accepted the gift of salvation as presented to him by the crucified Christ and as a result of the work of redemption accomplished by Christ alone, he was also made an Apostle of the grace and sent forth to preach it to all nations. The

Gospel is, secondly, a gospel of faith. The expression, "To the faith" should not be interpreted in the sense of it being a teaching or a doctrine. If that were the case, the Gospel would stand in the same relation to the world as did the law to the Jew, and would be the reward of works by which none could be saved. It would not agree with the exposition of the means of grace as further explained in this epistle. Faith, as here used, represents the manner of the obedience rather than the thing to be obeyed. The marginal rendering, "obedience of faith," seems to determine more clearly the meaning of the Apostle. The grace which he received he, as an apostle, preaches to all nations who may show their obedience to God by accepting the same salvation by faith. Unbelief is reckoned disobedience, faith is reckoned obedience.

The Apostle loses no opportunity to honor the Lord, and thus we note the phrase, "For His name," following the declaration of the obedience of all nations to the Gospel. God's attitude of grace toward men and the possibilities of obedience and righteousness among all nations by faith so enlarges the scope of the work of salvation and so magnifies the goodness and mercy of God and the love of Christ that it cannot but result in the glory of Christ by whom these mercies are possible. Even the reaching out to all nations and gathering in greater throngs of worshipers would bring greater honors to Christ; but His greater praise is more the result of the increased revelation of His own wisdom and love than in the greater numbers who worship at His throne.

The glory of the Lord is further attested to in that the grace of salvation is considered a privilege from God by those who have received it rather than a duty devolving upon Him. The unworthy man, Paul, was called to a glorious office, the apostle of Christ. Unworthy nations, the Gentiles were called of God to a glorious relation with Him through Christ Jesus. Again, none of the nations of the world were excluded from the privileges of salvation. Paul had preached to the nations of Asia and parts of Europe and many had received the Gospel, and some already having accepted the Gospel in Rome was a proof that they also were accepted of God and were among the called ones of God. Thus Rome could be among the nations included in the call of God. In another sense, the called ones are a special people called by Christ and separated unto Him from all the nations so that they form a nation peculiar in themselves. In verse seven the term "Saints" is applied to the called ones. The expression used elsewhere, "Called Christians," is used here in a similar way, "Called saints," would indicate only the name by which the called ones were known. "Called to be saints" denotes the state or condition to which they are called by Christ. The calling thus affects their life and character and their relation to the Lord. The spiritual effects of faith in Christ Jesus are real and bear Heavenly recognition in the title of the called ones, called out from the world and called unto God, to be saints.

There seems to be no hint of desire to please either Jew or Gentile convert in this introduction to the epistle. Paul writes to "All that be in Rome, beloved of God." Had there been any feeling against him there, or any differences between the Jewish and the Gentile members of the Church or any question concerning his apostleship, some definite expression would have revealed such to be the case. While we know that the Apostle had troubles and oppositions in some other quarters because of the Jews, we should not be too quick to suppose that every casual reference to either Jews or Gentiles was a studied effort on the part of the writer to either ingratiate himself into the favor or defend himself against the prejudices of either party. The introduction as well as the epistle bears the tone of a frank message to a whole Church.

The greeting to the Church is such as was commonly used by the Apostle in the messages to the Churches. Grace is the means of salvation and peace the result. The grace of God has appeared to all men but not all have the enjoyment of the peace on account of not accepting in faith the Lord and the gift through Christ. Both grace and peace are the portions which belong to the Beloved of God. The inseparable relation of Christ and God in the matter of salvation are also acknowledged in that both grace, which requires the offering of Christ, and peace, which requires the appeasing of the offended God, emanate from both the Father and the Son. God cannot be honored without the Son nor the Son without the acknowledgment of the Father also. This is the glorious Gospel of Christ.

PSALM I

The Blessed Man

The book of the Psalms is the record of the lives of men much as the books of the Kings and Chronicles are the records of the kingdoms. The former is the story of the relation of the souls of men with God and the latter the relation of the kingdom to God. It is not possible for us to get much practical information from the theories of men or of religion. The practical man who desires to make the most of life seeks to know what have been the experiences of men, thus taking advantage of their mistakes and profiting by their successes. The books of the law were the books of theory, but not unsound theory and the book of Psalms the experience. The Psalms breath out the inmost feelings of the soul after having a practical test of the law and proving it in all the phases of life. It is the result of the observations of the wise man, as he looked upon the lives of other men. It tells of the experience of the foolish man in his presumptions and the wicked man in all his ungodly ways. It tells of the exultation of the soul that has trusted in the righteousness of God and has been successful in keeping the Word of the Lord. It recounts the joys of him who has found the blessing of full communion with the Lord.

In the first psalm we have given the brief experience and the condition of a blessed or happy man.

1. **He is not wanting in happiness.** The word in the Hebrew is in a plural form and denotes blessednesses or happinesses. There are innumerable things in the life of one who is faithful to God which add to his joy and increase his pleasures. At the right hand of God there are pleasures forevermore. The greatest misconception one may have of the life of a Christian is, that he has no happiness. Though Paul said, "If in this life only we have hope we are of all men most miserable," he does not support the idea that all of our joy comes from the anticipation of the pleasures of heaven. Those joys are added to the life in which it is possible to "Rejoice evermore."

2. **Conditions conducive to happiness.—**

a. **Separation from sinners.** The classes of sinners mentioned seem to indicate degrees of wickedness even as the conditions in which it is possible to fellowship with them indicates the progression of evil, but the entire picture teaches this truth—the fellowship of sin detracts from the happiness of the righteous. One may safeguard his treasure from the common thief, but the only way to keep safely the happiness of the heart is to abstain from the intimate fellowship of sinners. This truth is too well known by every Christian to need further proof. The statement is proof of the fact that blessed is he that refrains from such evils.

b. **Companionship with the Word.** How small a Bible the five books of the Law would make. These were the Law in which David delighted to meditate day and night. Our own delight might be much more increased in them if our meditations therein were increased. To know the law meant the escape from many transgressions. To understand the Law meant a more intimate knowledge of the person and wisdom of God. To believe its promises meant an increased joy in prospects that were sure to come, because the promises of God are sure.

c. **An established life.** Nothing is more discouraging to men than to see their works and efforts wasted. A harvest destroyed by storm, a building wrecked by flood or wind, a training ending with failure, a treasure preserved and lost—these are the things which bring the memory of labor and worry and pain, with sorrow because the efforts were fruitless. How different the condition when success has attended these same efforts. All the labor is lost sight of in the joy of the fruits that have resulted from them. The righteous may even rejoice in the prospect of success, because God places him in a fruitful place, beside the rivers of water. His expectations will be realized, he will have fruit in season. He will give no cause for reproach or shame to his enemies, for his leaf shall not wither (marg.—fade) thus indicating a possible failure. Whatever the righteous man does will prosper. God is his life and his strength.

d. **He is safe from the judgments of the ungodly.** Not only is the righteous man prospered in his work but he is saved also from any possible destruction while for the ungodly there is nothing before him but destruction. For the ungodly have neither works nor character that may be saved. Chaff denotes the unfruitfulness of their lives, and the "driving away" by the worthlessness of their characters.

e. **He is under the protection of the Lord and forever separated from the wicked.** The righteous man's way is one that is familiar to the Lord, it is the Lord's way. Unholy and harmful things are kept from it thus making it a safe and profitable way. The end of that way is eternal life and peace. It passes beyond the judgment and gives access to the congregation of the righteous where never a sinner will be present. In this life the righteous are molested by the wicked, evil opposes the good, sin destroys what Holiness would build up. The final condition will be the triumph of the Righteous and the total destruction of the wicked from their presence.

The righteous man has many happinesses and many influences at work under the blessing of God to keep him eternally happy.

The Bible Class

The Canton, O., Class

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Jesus had not only taught His disciples what to teach, but by His own instructions and example had taught them how to teach the ALL things to ALL people.

Many of our young people in the churches today realize that they ought to give more diligent heed to this great commission, but they keenly feel that they are not prepared for the work. They realize the need of help in studying the Bible and in applying its teachings, and that those who are to teach must first be taught. This need has led a few interested brethren to arrange for the proposed Bible School at Canton, O.

We hope to have a number of young people with us who are interested in the work of the Lord and who feel that they could not spend a whole year in school. At the present time we have a number of letters of inquiry from Pennsylvania and Illinois, from interested ones who say they want to avail themselves of this golden opportunity.

We realize that there is great responsibility in launching this work, but also that there is a greater responsibility if we do nothing to meet this demand. We ask the prayers of God's people that the Word might be taught in its purity and that we may comply with the Master's wish to carry the Gospel to all people.

P. R. Lantz.

The Workers' Column

CONSCIENCE.—Rom. 2:14, 15

J. S. Coffman, 1893.

I. **What it is.—An inward, God-given principle.**
  1. Influenced by men as we associate with them.
  2. Regulated by influence and education.

II. **Its office.—**
  It accuses or excuses us as it has been trained. Examples.—
  1. The conduct and judgment of heathen nations.
  2. The conduct of the persecutors of the Church during the years A. D. 1560-1700.
  3. The conduct of those persecuted.

III. **Conscience is not a standard of justice and right—being educated by ourselves.**

IV. **Kinds of Conscience.—**
  1. Weak conscience.
    a. Over sensitive.—Jews at Greek feasts.
    b. Unnecessary scruples.
    c. Timidity.
  2. Seared consciences.
    a. Have not heeded first promptings.
    b. Have had too intimate connection with sin.
  3. Defiled consciences.—Allow indulgence in sin.
  4. Good consciences.
    a. Governed by the Word of God and by its Spirit.
    b. In the control of God who gave it.

V. **Things in which conscience should be controlled and exercised.**
  Public offices, swearing oaths, war, drink, gluttony, dress.

VI. **Have a conscience void of offense.**

WHAT PROVERBS SAYS CONCERNING THE TONGUE

Martha Christophel.

I. **The speech of the righteous.—**
  A fountain of life.—10:11.
  As choice silver.—10:20; 25:11.
  Feeds many.—10:21.
  Brings forth wisdom.—10:31.
  Is acceptable.—10:32.
  Is healing.—12:18.
  Is lasting.—12:19.
  A delight to kings.—16:13.
  Uttereth knowledge aright.—15:2.
  Desperses knowledge.—15:7.

II. **Words of the wicked.—**
  Bring destruction to himself.—10:31.
  Are perverse.—10:32.
  Destructive to neighbor.—11:9.
  Destructive to city.—11:11.
  Are as one lying in wait.—12:6.
  As a snare.—12:13.
  Pours out evil.—15:28.
  Are as scorching fire.—16:27.
  Bring mischief.—17:20.
  Uttereth folly.—15:2.
  Bring contention.—18:7.
  Bring destruction.—18:7.
  Tale bearers.
    Revealeth secrets.—11:13; 20:19.
    Whisperer.—18:8; 26:22.

III. **Guarding the mouth.—**
  Reasons for.—
    Sins less.—10:19.
    Fewer wounds.—12:18; 29:20; 15:4.
    Saves trouble.—21:23.
    Guards his life.—13:3.
  Indication of possessing knowledge.—17: 24, 28, and wisdom.—10:19.
  Right speech makes a glad heart.—12:25.
  Soft answer turns away wrath.—15:1; 25: 15.

IV. **What right speech is like.—**
  A tree of life.—15:4.
  A honey comb.—16:24.
  As precious jewels.—20:15.
  Words have to do with death and life.—18:21.

Wakarusa, Ind.

THE SCRIPTURES OF TRUTH

are a grand triumphal arch, spanning the interval of time between two eternities. Of this arch, Christ is the Key-Stone. Take but this support away, and the whole structure collapses; the entire universe, with its freight of angelic and human life, sinks into hopeless ruin; life, light and immortality have forever fled; nought remains save darkness and chaos.

But, blessed be God, we are not shut up to such dire forebodings of evil. Christ, the central stone, is also the Living Stone. It can never be moved. "Forever, O Lord, Thy word is settled in heaven."

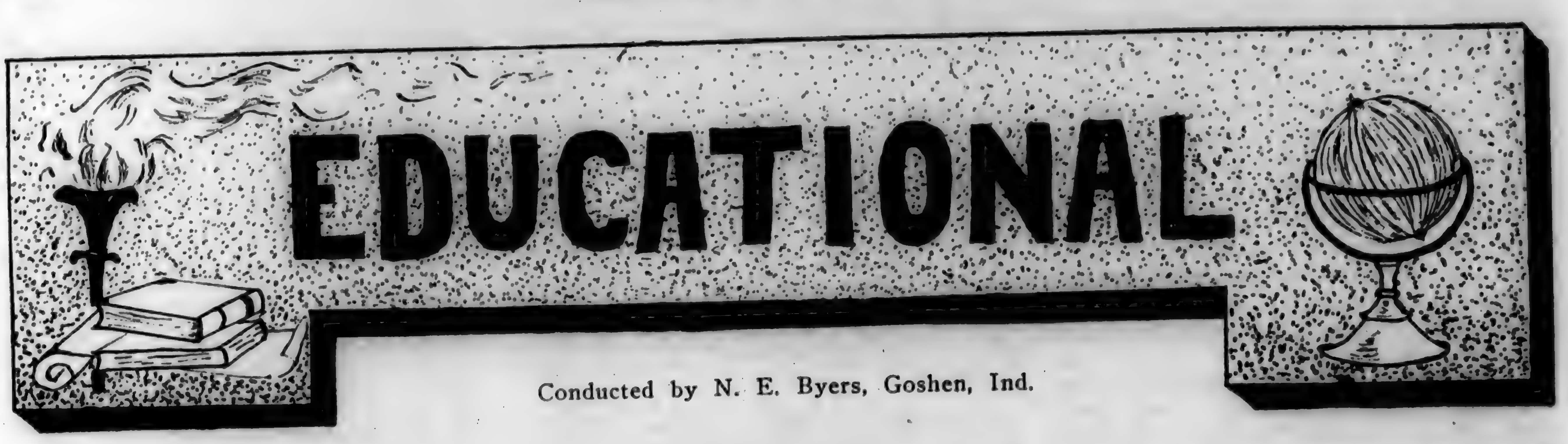
Every blow aimed by the wily foe at this Stone only causes it to send forth scintillations more and more intense in brilliancy, and the Precious Stone itself shines with a lustre all its own.

"Thanks be unto God for His unspeakable Gift!"

"What glory gilds the sacred page!
Majestic, like the sun,
It gives a light to every age;
It gives, but borrows none.

Let everlasting thanks be Thine
For such a bright display,
As makes the world of darkness shine
With beams of heavenly day."

—Help and Food.



Conducted by N. E. Byers, Goshen, Ind.

PUBLIC SCHOOLS

The one public institution that Americans prize most highly is our free public school system completely organized from kindergarten to university. This system supplemented by compulsory school laws preventing parents from neglecting their children's education, because of greed or carelessness, guarantees every child a good American education similar to that received by all others in the nation. This is of value not only for each child but from the national point of view it secures an intelligent and unified citizenship. This is very important for a democracy which must assimilate many foreigners and yet depend upon the people to rule themselves harmoniously and wisely. In this we are blessed above many others. England had no free public schools until 1780 and even now only the poorer half attend them. In Germany only the elementary Folk Schule are free to all.

On the other hand there may be disadvantages in having our children educated by the nation. In the first place, in this land of religious freedom we have not been able to teach religion in our schools and have not succeeded very well in teaching it in our Sunday schools. As a result people who came to America for religious freedom have also secured religious ignorance. And while these schools serve to socialize and unify all the people and make them one, it follows that if any class has any special ideals or principles that ought to be retained they are in great danger of losing them. It is perhaps easier to retain principles under persecution than in the leveling process of the schools. As a result some churches conduct elementary parochial schools and nearly all have academies and colleges to guide their youth through the most critical period of their lives and to train leaders true to the ideals of their fathers. In this respect the denominational schools and colleges are a useful supplement to our national system.

MANNERS AND MORALS

Miscellaneous Social Forms

Visiting cards should be engraved. Samples of correct size and forms may always be seen in any printing house. Cards used exclusively for business purposes may be printed.

If making a formal call always leave one of your cards, if married also leave one of your husband's cards, for each lady upon whom you call. In no case hand your card to your hostess; lay it upon the table or other convenient place as you are leaving.

When attending a formal reception a visiting card is left for each woman whose name appears on the invitation. If unable to attend the reception the visiting card may be mailed the next day.

As a rule you should never leave a reception without saying "good-bye" to the hostess; if she is still busy receiving guests it is permissable to leave without speaking to her.

When husband and wife are calling the wife should take the initiative in leaving.

As a guest arrives she should be introduced to the other guests present unless there are a great many present, in that case she may be introduced only to those nearby.

A party call should be made after all receptions attended; these calls should be made within two weeks after the date of the reception.

Any gift received should be acknowledged with a small note of thanks. It is never permissable to acknowledge a gift by telephone. Your friend has put time and money on your gift and you should at least be able to take a few minutes time to write a short note expressing your appreciation of her efforts.

Persons in deep mourning use cards with a black border. These cards may be sent as acknowledgments for calls after bereavement. Letters of condolence may be answered by writing just a few words on one's visiting card and mailing it.

All formal invitations are addressed, "Mr. and Mrs. ———;" informal invitations may be addressed to the wife and the husband included in the invitation. Never address an invitation to "Mr. —— and Family." The husband and wife should receive one invitation; the daughters may be addressed, "Misses——;" if the sons are under age they may be addressed as "Messrs———" but if of age each young man should receive a separate invitation.

In addressing engraved invitations the outer envelope should bear the name and address; the inner envelope only the name.

A wife has no claim to her husband's title; it is never correct to say, "Mrs. Doctor———."

HONESTY FINDS ITS REWARD

An Iowa farmer had a cow killed by a train on the railroad, says the Texas Stock Journal. He presented his claim to the company in a note, in which he said: "Thirty dollars will be considered sufficient, as the animal killed was but a common cow, and by no means the best of my herd." The claim agent of the road answered the letter promptly, and inclosed a check for $100. He wrote the farmer: "It is the first instance since my connection with the road that any other than a full-blooded animal of great value has been killed by our trains, and I enclose $100 as damages, and a reward for your honesty."—Exchange.

Hold Without Compromise

If the professor upholds the standards entrusted to him, the student will respect these standards and will respect him. The snap course is disposed of with a snap of the finger. It is not the teacher who gave us an easy time whom we remember with gratitude. It is the teacher who helped us to find ourselves. To help us to find ourselves it was his part to come very near to us, but without compromise, without apology, without yielding a single point to our weakness, our ignorance, or our vanity.—David Starr Jordan.

In all which I was set by him to instruct
thee as my son,
That thou mightst speak, when speech was
fit, and do when deeds were done;
Not sit as dumb for want of words; idle,
for skill to move.
—Homer.

Last year 24,724 Korean Methodists gave over $37,000.

THE DHAMTARI MISSION HIGH SCHOOL

M. C. Lehman.

The school that was known as the Anglo-Vernacular Middle Mission School and under the control of the American Mennonite Mission has been raised to the High School Standard by Government. The following letter from the Syndicate of the University of Allahabad is self-explanatory:

The Old School Building which is Being Enlarged

No. D. 1093.

Dated at Raipur the 21st, May, 1912.

Copy of the following is forwarded to The Manager Mission School, Dhamtari, for information with reference to the correspondence ending with his letter No. 117 dated 29-4-1912.

Sd.
Liggeshwar Parsad,
Offg: Inspector of Schools,
Chattisgarh Circle.

S. M. P.

No. 1676

Dated at Allahabad the 7th May 1912.

From
The Registrar, University of Allahabad.
To
The Director of Public Instruction, Central Provinces, and Berar.

With reference to your letter No. 1905 dated the 25th March, 1912 forwarding the application from the Manager A. V. Middle School, Dhamtari, Central Provinces, for recognition of the school for the purpose of the Matriculation Examination, I have the honour to inform you that the Syndicate in its meeting held on the 16th of April, 1912, resolved that the school be recognized for the purposes of the Matriculation Examination in the optional subjects Sanskrit, Persian, Hindi, Drawing and Science with effect from the commencement of the next session. The school authorities should be informed accordingly.

S. M. Olde.
Head Clerk Inspectors Office.

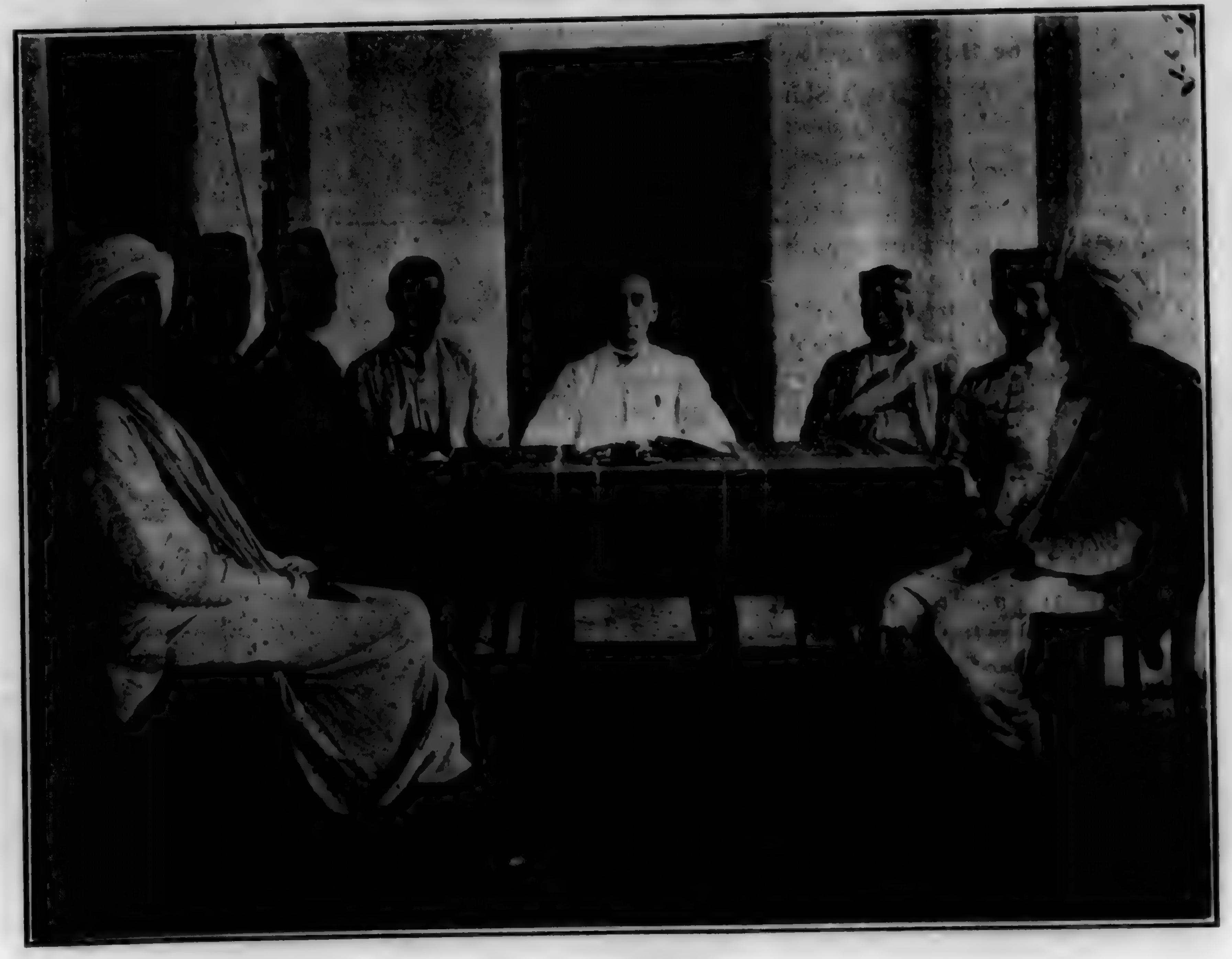
This means that those who pass the final examinations of the school as it is now can enter the University of Allahabad without further examination. Each of the optional subjects mentioned in the letter stands for a group of subjects in which the student must take examination if he elects that group of studies. This final examination is held annually in the month of March and is called the Matriculation Examination. Government had expressed their desire to recognize and raise to the High School standard one of eight Mission and Municipal Schools in this division of the Central Provinces and it had become more or less of a race stretching over a period of four years to see which would be the favored school. The above letter was received with considerable joy in knowing that the hard work of the Mission had secured the desired result and with considerable reticence in taking up the responsibility of keeping up such a school to the required standard of efficiency.

Shortly after the recognition of the school the following letter was received in reply to an application sent for a grant toward the extension of the present building so as to provide room and equipment for the High School classes and for a science laboratory that was badly needed. After the Mission had received the kind donations of different ones of the Brotherhood at home, Government was willing to help to the extent expressed in the following letter.

Copy of letter No. 1186-VI-2-47 dated the 8th June, 1912 from the Under Secretary, to the Chief Commissioner, Educational Department, Central Provinces, to the Director of Public Instruction, Central Provinces.

With reference to your letter No. 197-s, dated the 24th May, 1912, I am directed to convey the sanction of the Hon'ble Chief Commissioner to the payment to the Manager of the Anglo-Vernacular Middle Mission School, Dhamtari, in the Raipur District of a building grant of Rs. 1458—(one thousand four hundred and fifty eight only) as funds permit, towards the cost of the extension of the school buildings, subject to the fulfilment of the conditions laid down in Chapter II of the new Grant-in-aid Code.

A copy of this letter has been sent to Comptroller, Central Provinces.



Some of the Staff

The plans for the new additions to the school building were approved by Government. We were thus in a position to start building at once and work on the two wings to the old building is now in progress. The cut below is a plan of the old building with the two new additions. The new part consists of the two wings. If nothing goes wrong we hope to occupy the new parts of the building within the next six months.

"The Boys of the Seventh or Highest Class are as Bright a Crowd of High School Boys as can be Found Anywhere"

There are now one hundred and twenty-eight pupils in the High School. The boys of the seventh or senior matriculation class are as bright a set of High School boys as can be found anywhere. Each one of them has chosen a line of work that he will take up after passing from the school or a line of study that he will take up in the University and has chosen subjects accordingly. There are now eleven teachers in the school including the missionary in charge of the school. For the first three years of the school a teacher is put in charge of each class and above that grade the instruction is given in departments and each teacher is especially trained to give instruction in the department in which he works.

The courses offered in the school are much the same as those offered in a first grade High School in the Middle Western States of the United States. Counting unit for unit in comparing the courses of such a school with a similar one in America the Indian school falls six months short of the American school. In this connection it must be remembered that during the first four years of the Indian High School course the pupil must be acquiring a working knowledge of English which is not required of the American student. Instead of Latin, Greek, French or German which are usually given as languages in American High Schools the Indian High School offers Arabic, Persian, or Sanskrit for Indian students.

The Bible is regularly taught in the school, every pupil attends a Bible Class daily. A course has been set for the school. The function of the school is first and above all to be an evangelistic agency to spread the Gospel. Ninety-five per cent. of the boys attending the school are either Hindus or Mohammedans. Government in no way restricts the teaching of the Bible in the regular course of the school. Its policy is one of neutrality on all religious matters and interests itself only in the efficiency of the school.

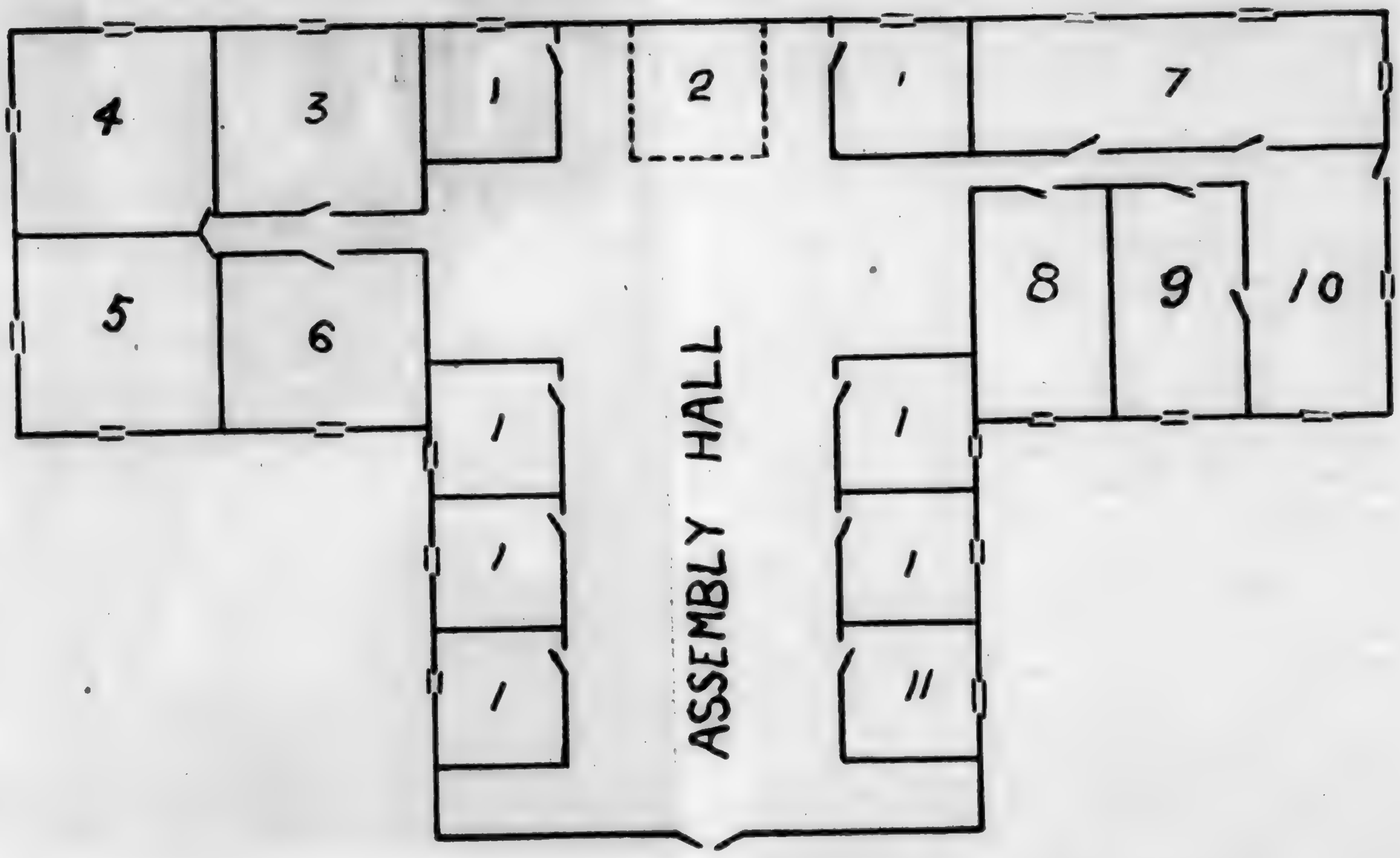
The recognition of the school by government has brought in many students from places near Dhamtari. Government is very anxious that a boarding house be established to accommodate these students. A letter was received from Government declaring the Government's willingness to grant Rs. one thousand and Two hundred and fifty as a nucleus toward starting a fund to build a hostel or boarding house.

Dhamtari, India, Aug. 21, 1912.

JEWS TO PALESTINE

There is said to be a steady stream of Jews going from Russia to Palestine replacing the Syrians, who are emigrating. There are 11,500,000 Jews in the world; 1,900,000 in America; In Russia, 5,000,000. New York City has 900,000, and every fourth person is a Jew. No city in the history of the world ever had so many. London has only 140,000.—Christian Work and Evangelist.

Some Christian Koreans not only tithe their money, but also their time.



Plan of Mennonite Mission High School Building: 1. Recitation Rooms; 2. Rostrum; 3. Bible; 4. Geography; 5. Oriental Languages; 6. Mathematics; 7. Physics and Chemistry (Laboratory); 8. History; 9. English; 10. Drawing; 11. Office.

THE WARTBURG

D. S. Gerig.

To students of history, whether secular or sacred, the Wartburg situated in the outskirts of the small town of Eisenach, is an interesting spot in Europe. It is situated 1345 feet above sea-level on a mountain which can be ascended by a single path. This passage can be cut off by a drawbridge behind which is stationed an effective garrison. This makes it an impregnable fort in the direst warfare. It was founded by Lewis the Springer in 1070 and was once occupied by the Landgraves of Thuringia. Now it is the occasional residence of the Grand Duke of Weimar.

In its style of architecture it is one of the finest early medieval secular buildings existing. It was restored early in the 19th century to its original shape and has been appropriately decorated.

After a long winding ascent one finally reaches the narrow draw-bridge over which entrance is gained into the outer court. This "Vorburg" consists of a Gate Tower built in Romanesque style, a Gothic Ritterhaus containing a large number of suit-of-mail for both horse and rider. All of these are forged by hand and some required years to complete them. Among them is the complete armor for both man and steed of Frederick the Wise who conducted Luther to the Wartburg from Worms after his appearance before the Diet of Worms.

The "Mittleburg" consists of the Torhalle, Hauptturm, and Kemanate which at present are all devoted to the garrison stationed here to guard the fort. Passing through these one enters the chief court which is also the oldest port of the castle. This part of the court contains the Landgrave's castle, the historic cistern, the watch-tower, and the private dwelling house. In the Landgrave castle are a number of famous rooms; one of these is the Singershall in which according to tradition the singing contest between the chief minstrels of Germany took place supposedly in 1207. Among the contestants were Walter von der Vogelwiede, Heinrich von Veldeke, Heinrich von Ofterdingen and several others. This scene has been represented in a large mural painting which now adorns the hall, while fragments of the songs they sang decorate the marble wall at the other end of the same hall.

Another hall contains scenes from the life of St. Elizabeth whose husband, Landgrave Louis the Clement of Thuringia, fell in a crusade. It contains a gallery illustrating the Seven Works of Mercy through which one is led to the restored chapel also noted for its historic memories and its style of architecture.

The Wartburg from the Southwest

In the center of the court is the old cistern, while at the south side is an old tower which affords a view upon all the surrounding mountains and was earlier used as a watch-tower.

At the right of this court is the famous Luther room. Here it was that Luther found refuge when outlawed for his religious views. In this place he resided for ten months, from May 4, 1521, to March 6, 1522, and during this time labored on his translation of the Bible. In his room are still to be found the furnishings that he used. They consist of his work-table, book-case, chair, bedstead, some letters, portrait and a footstool made from a single vertebra of a whale. The whole inner castle presents an interesting picture of medieval life and has been restored as far as possible to its primitive style to present to us a faithful picture of the conditions of the castle in the 12th century, its most glorious era, when it was occupied by the art-loving Landgraves and was the scene of the contests of the greatest medieval poets; where, too, Martin Luther, at the beginning of the 16th century, found an asylum, and where the mighty struggle for religious liberty took its rise.

Goshen, Ind.

SCHOOL NOTES

Goshen College

The Summer School closed on Aug. 23 and is considered one of the most successful in the history of the College. The enrollment reached the highwater mark of 130 which was an increase of 28 over any previous year.

The Fall Term opened on Sept. 25 with a good enrollment of earnest students. The chief gain is found in the regular college course where 60 are enrolled.

There are a few changes on the Faculty. Bro. J. S. Hartzler having been elected Business Manager, Bro. J. E. Hartzler takes his place as Dean of the Bible School, and Bro. Orie Miller, son of Bishop D. D. Miller, succeeds F. S. Ebersole as Principal of the School of Business.

The brethren, J. E. Hartzler and I. R. Detweiler, are conducting 11 classes in Bible study with a total enrollment of 67 students. Provision having been made for free tuition in the regular Bible courses there ought to be many more to get the advantage of this work.

Bro. Geo. J. Lapp of India has taken possession of the Mission Home and hopes to complete his college course this year.

The Special Bible Term opens November 25 and continues four weeks. The instructors will be J. E. Hartzler, J. S. Hartzler, I. R. Detweiler, N. E. Byers, P. E. Whitmer, Geo. J. Lapp and J. D. Brunk. A special circular has been published which gives full information.

KOREAN COLPORTEURS

The Korean colporteurs know what it is to be spat upon, beaten, kicked almost to death, accused of bringing evil and sickness, imprisoned, wounded by insurgents, despoiled of money and clothes by highwaymen, charged with having an alliance with evil spirits, taunted with ruining their country with "the new doctrine," branded as reprobates for not worshiping ancestors, and have their books seized, torn and burned. In one village a colporteur tells how he sold a Gospel to a young wife hailing from elsewhere. Immediately her mother-in-law seized her by the hair, thrashed her unmercifully with a stick, cursed the Bibleman and threw the book away. Yet they become the privileged shepherds of many a little flock, are called in to pray with many sufferers, to hold the hands of and comfort dying saints and encourage many a sorrowing home.—Bible in World.

Conducted by J. R. Shank, Carver, Mo.

MY ATTITUDE TOWARD THE CHURCH.—Eph. 4:1-16.

Topic for November 3

MOTTO

"Christ also loved the Church and gave himself for it."

OUTLINE OF TOPIC

I. The Church Defined.—Eph. 1:22, 23; 5:23; I Cor. 12:27; 1:2.

II. What My Attitude Should Be.—

1. Recognition of its divine mission.—Eph. 3:16-21; I Tim. 3:15, 16.
2. A concern for the furtherance of its mission.—I Tim. 4:16.
3. Obedience to its regulations.—Heb. 13: 17; I Pet. 5:5; Acts 16:4.
4. Endeavor in behalf of its members. —Eph. 4:1-3; I Cor. 12:22-26.
5. Reverence for its divine equipments. —I Cor. 11:2.
6. Willing to suffer reproach.—Heb. 13: 13, 14.

STUDY OF THE TEXT

Eph. 4:1-16

The outstanding theme in these verses is unity. Those who are called to the Christian life must walk worthy of the calling. Since there can be no separation of the powers that stand as a foundation of our faith, there must be an endeavor on the part of the believers to bring every one into harmony with these powers (Vs. 1-6). Christ gave such gifts to men as would be calculated to develop the congregation of believers in a unity of faith and a knowledge of Himself (Vs. 7, 16). We are taking the right attitude toward the Church when we recognize these divine arrangements and put ourselves in the attitude of humble teachableness and service.

PERSONAL THOUGHT

When we think of the truth of the one body, one Spirit, one Lord, one faith, one baptism, one God and Father, the necessity of men putting themselves into an attitude to work in line is evident. Not what I would design for my ideal, but what I can do to let the Lord's ideal be realized in me.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Church."**
2. Commit Eph. 4:11-16.

For Young People.—

1. The Gifts of God to the Church.
2. Our Place in the Church.
3. Our Duties Toward the Church.

For Older People.—

1. Making Our Lives in the Church Serve God's Will Concerning It.

THE CHRISTIAN'S ATTITUDE TOWARD THE CHURCH

A. J. Eby.

The first question which the true Christian will constantly keep in mind is one of diagnosis: Church, where art thou? A Church must fail as a working force if its members indulge in a shallow optimism, thinking that all will be well when none promulgates a cause for that good result. Where is my Church in relation to the love of God and the demands of a needy world, and where am I in relation to that kind of a Church?

And immediately upon the answer to this must come the question of cure: What wilt thou? Ignorance is the great cause of failure, but indolence in the face of truth is almost equally injurious to the cause, and a hundred fold worse to the individual.

Is the way open to the cure of my Church's ills? and, if not, what is my first duty toward opening the way? Every defect must be remedied, for the Church's own sake, for the sake of its Head, for the sake of its members, and for the sake of its opponents. As is true of the physical body so many of the Church's ills originate in a severe cold on the part of its members. The church member needs to be all on fire to meet the mountain of ice which confronts him. And, if the Church is not perfect, the man of wisdom will not be a pilgrim, separating himself, and, from an external position, hurling darts of criticism; rather he will be a Puritan, and, from an internal position of advantage, will stand as mediator between the unchangeable Word of Life and the changing condition of society.

An Indian woman came to the missionary doctor with a request for a plaster. Examination proved that she had blood-poisoning and an operation was necessary. But she wanted only a plaster. Let no member think he may poison his Church by his false life and then be able to remedy all by a plaster. Do not hunt trouble, but anticipate the trials that are inevitable. The time to build light-houses is when the tide is out.

The Christian will remember that his Church is depending upon him, and that character, not circumstances, fits him for that trust. God can use a clean, untalented man infinitely better than He can use an unclean, talented one. The Christian is not for the Church but the Church for the Christian, however each Christian as a part of that Church is servant of all.

The Christian will ever remember that the world looks at God through the individual and the Church. They interpret things spiritual by the visible, and since this attitude cannot be changed, it is highly essential that the Church be a fit ambassador of its Head. But the Christian will not from his point of advantage take such a view, he will look at the Church through God and with such a vision he will see no limitations for it. To question the power invested in the Church to perform her mission, is to question God.

Goshen, Ind.

SEED THOUGHTS

The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones, a nursery for the care of weak ones, a hospital for the healing of those who need assiduous care.—W. H. Beecher.

"Christ alone is the Head of the Church —by His truth to instruct it; by His authority to govern it; by His grace to quicken it; by His providence to protect and guide it; by His Holy Spirit to sanctify and bless it;—the source of its life, wisdom, unity, peace, power, and prosperity, dwelling with it here on earth, and preparing its faithful members to dwell forever with Him in heaven."

To obey God in some things, and not in others, shows an unsound heart.—Childlike obedience moves toward every command of God, as the needle points where the loadstone draws.—T. Watson.

One very common error misleads the opinion of mankind, that authority is pleasant, and submission painful. In the general course of human affairs the very reverse of this is nearer to the truth.—Command is anxiety; obedience is ease.—Paley.

RUTH'S CHOICE.—Ruth 1:16, 17.

Topic for November 10

MOTTO

"She was steadfastly minded."

OUTLINE OF TOPIC

I. **Ruth's Opportunities.—**
  1. Acquaintance with the people of God.—Ruth 1:1-4.
  2. Power to choose between the people of God and her heathen kindred.—Ruth 1:8, 14.

II. **The Choice.—**
  1. To be with Naomi in the face of no prospect in worldly success.—Ruth 1:21.
  2. To accept the association of Naomi's people.—V. 16.
  3. To receive and worship the God of Naomi.—V. 16.
  4. To make it a life choice.—V. 17.

III. **The Choice Blessed.—**
  1. By kind providence temporally.—Ruth 2:7-17.
  2. By opportunities for new home ties. 4:13.
  3. By being made the ancestress of God's chosen leaders in Israel.—4:16-22.

STUDY OF THE TEXT

Ruth 1:16, 17.

The absolute confidence of Ruth in Naomi and her people was deeper than simply human affection and momentary passion. It was founded in an unfailing faith in Naomi's God with whom she was willing to risk all. To "go," to "lodge," to "worship," to "die," in the care and protection of Naomi's God—this was her steadfast purpose.

PERSONAL THOUGHT

Do we know the God of the godly? Is our faith unshaken by their afflictions? Is our choice unwavering to bear the hardships attendant upon their pathway, that we may also share in the blessing of their hope?

SUGGESTIVE ASSIGNMENTS

For Children.—
  1. Text word, **"Choose."**
  2. Commit Ruth 1:16, 17.

For Young People.—
  1. Choosing the Association of Godly People.
  2. Opportunities for Making Choices.
  3. The Elements of a Good Choice.

For Older People.—
  1. Larger Blessings Unseen Held in Store by the Lord—Do Our Choices Lead Us to Their Possession?

RUTH'S CHOICE

Fannie Shank.

We find in Ruth a character which stands out as an example to Christian women of every age. She continues to be our ideal because she has done what many have hesitated to do and what all should do. She has made her choice for the right without hesitation.

Can we who must choose daily those things which determine our course for right or wrong learn any lesson from Ruth and the manner in which her choice was made? Can we place ourselves in her position as she decides to leave her kindred, her country, and her gods, all of which must have meant something to her?

We must agree that her's was no small decision to make. Yet she hesitated not to make it, and what is more she firmly resolved to keep it. Neither Orpha's example nor the persuasions of Naomi were sufficient to change the decision which had been so clearly and thoughtfully made.

A certain writer has characterized Ruth as one, "To be remembered for her strength and firm conclusion as to duty."

Her strength lay in this that she was able to face both duty and carnal desire and judge rightly which really weighed the heavier of the two.

To me she is a woman of individual thought, who in this particular instance dares to leave her own home environment for something which satisfied her soul. Is it any wonder that we admire this woman, pagan though she was, who had the courage to act upon a thought which she knew to be more noble than her pagan sisters were able to see or realize?

She has proven herself a woman of great courage according to the poet who says that it takes

"Courage to undertake this life long strain
Of setting yours against your grandsire's brain,
Dangerous risk of walking alone and free
Out of the easy paths that used to be,
And the fierce pain of hurting those we love
When love meets truth and truth must ride above.
But the best courage man has ever shown
Is daring to cut loose and think alone."

But we would not dare to dwell upon the courage shown in the making of that choice, were it not for the merits which the choice itself reveals.

Could she know that as she chooses the living and true God, she was also choosing to be the mother of kings? Could she know that such an act would make her known and loved by the children of her chosen God? No. But in the present situation she felt a pleasure in choosing boldly that which duty said was right.

Can we appreciate ordinary duties enough to be able to choose them wisely and courageously?

Goshen, Ind.

SEED THOUGHTS

A wise choice is not built on a selfish satisfaction of present indulgences and apparent prospects of earthly gain, but upon a living hope in the unseen and eternal God.

Between two evils, choose neither; between two goods, choose both.—Tyron Edwards.

Be ignorance thy choice where knowledge leads to woe.—Beattie.

The measure of choosing well, is, whether a man likes and finds good in what he has chosen.—Lamb.

THE SURRENDERED LIFE.—Luke 14: 31-33

Topic for November 17

MOTTO

"I am thine, and all that I have."

OUTLINE OF TOPIC

I. **What a Surrendered Life Includes.—**
  1. A renunciation of self.—Luke 9:23; Phil. 3:7-14.
  2. Absolute obedience to Christ. — II Cor. 10:3-6.
  3. Consecration.—
    a. Body.—Rom. 12:1; I Cor. 6:19, 20.
    b. Members.—Rom. 6:13.
    c. Spirit.—I Cor. 6:20.
    d. Life service.—II Cor. 5:14, 15; Matt. 6:33.
  4. Unwavering confidence.—II Tim. 1:12; I Pet. 5:7.

II. **Results of a Surrendered Life.—**
  1. Life and blessing.—Matt. 19:27-29; Mark 8:35.
  2. Peace.—Matt. 11:28-30.
  3. Power.—Matt. 7:24, 25; Phil. 2:5-11.

STUDY OF THE TEXT

Luke 14:31-33

"Sitteth . . . . and consulteth."—This prevents a fruitless work if men are deliberate in their policy of warfare. If the battles of life were conducted in wisdom, men every where must be more deliberate in weighing the forces.

"Desireth conditions of peace."—The army that stands in defense of the selfish, carnal mind is not able to defend us and procure for us the possession of a true inheritance of life and happiness, but we see that by a surrender it is possible to gain favor with "all power" and in this favor to inherit eternal joy.

"Whosoever . . . . forsaketh not all . . . . cannot."—This word draws the line. Those who fail have cut themselves off from Him who is the author of life and power.

PERSONAL THOUGHT

Two plans of action are before me. I may blindly act upon my selfish passions and flatter myself in a success that never can be realized; or I may sit down and face the facts. No power in the whole creation can stand before the Son of God. I will surrender all for Him.

SUGGESTIVE ASSIGNMENTS

For Children.—
  1. Text word, **"Gain."**
  2. Commit Luke 14:26-33.

For Young People.—
  1. Counting the Cost.
  2. Meeting the Conditions.
  3. Realizing Blessing in Surrender.

For Older People.—
  1. "All."
  2. "Whosoever."
  3. Surrender for Praise and Glory of God.

AFRAID OF GOD

A great many Christians seem practically to think that all their Father in heaven wants is a chance to make them miserable and to take away all their blessings; and they imagine, poor souls, that if they hold on to things in their own will they can hinder Him from doing this. I am ashamed to write the words, yet we must face a fact which is making wretched hundreds of lives.

A Christian who was in a great deal of trouble, was recounting to another Christian the various efforts he had made to find deliverance and concluded by saying, "But it has all been in vain, and there is literally nothing left for me to do now but to trust the Lord." "Alas!" exclaimed his friend in a tone of deepest commiseration, as though no greater risk were possible—"Alas! has it come to this?"

A Christian lady who had this feeling was once expressing to a friend how impossible she found it to say, "Thy will be done," and how afraid she should be to do it. She was the mother of an only son, who was the heir to a great fortune and the idol of her heart. After she had stated her difficulties fully, her friend said, "Suppose your Charley should come running to you tomorrow and say, 'Mother, I have made up my mind to let you have your own way with me from this time forward. I am always going to obey you, and I want you to do just whatever you think best with me. I will trust your love.' How would you feel towards him? Would you say to yourself, 'Ah! now I shall have a chance to make Charley miserable. I will take away all his pleasures, and fill his life with every hard and disagreeable thing that I can find. I will compel him to do just the things that are most difficult for him to do, and will give him all sorts of impossible commands?"

"Oh, no, no, no!" exclaimed the indignant mother, "You know I would not. You know I would hug him to my heart and cover him with kisses, and would hasten to fill his life with all that was sweetest and best."

"And are you more tender and more loving than God?" asked her friend.

"Ah, no!" was the reply; "I see my mistake. Of course I must not be any more afraid of saying, 'Thy will be done,' to my heavenly Father, than I would want my Charley to be saying it to me."—Christians Secret of a Hoppy Life.

SEED THOUGHTS

"The surrender, then, having been made, never to be questioned or recalled, the next point is to believe that God takes that which you have surrendered, and to reckon that it is His."—H. W. Smith.

In the divine order, God's working depends upon our co-operation. My part is the essential correlation of God's part in the matter of my salvation; and as, God is sure to do His part all right, the vital thing for me is to find out what my part is, and then do it.—H. W. S.

LITTLE KINDNESSES WE CAN DO

Eph. 4:32

Topic for November 24

MOTTO

"Let us do good unto all men, especially unto them who are of the household of faith."

OUTLINE OF TOPIC

I. **Kindnesses.—**
  1. Kind countenance.—Prov. 15:13; 17:22; Psa. 4:6, 7.
  2. Kind words.—Rom. 12:14.
  3. Helpful gifts.—Rom. 12:13, 20; Phil. 4:16.
  4. Thoughtful assistance.—I Thes. 5:14.
  5. Timely comfort.—Prov. 27:19; Rom. 12:15.
  6. Timely Warning.—Tit. 1:9-13.
  7. Earnest prayer.—Phil. 1:3-7; Jas. 5:16.
  8. Helpful instruction.—I Tim. 4:16; II Tim. 4:2; 2:24, 25.
  9. True friendship.—Prov. 17:17; 18:24.
  10. Pure example.—Tit. 2:7; I Tim. 4:12.

STUDY OF THE TEXT

Eph. 4:32

The kindness of man to man is one of the most precious flavors of the fruit of the Spirit. It is the sweet savor (5:2) that is found in the sacrifice of Christ who "loved us and washed us from our sins in his own blood." The command is left us, that we be to one another what Christ has been to us. How sweetly unselfish is the request. It is but the savor of self-sacrificing love seeking new channels in which to flow out that the countless multitudes may be blessed and made happy in eternity. Will we let Him use us as the channel of blessing?

PERSONAL THOUGHT

Kindnesses we can do, should be made the opportunity of giving Christ to our fellow man, and not a means of selfishly gaining a personal advantage for ourselves. Such Christ-like kindness is only possible when we have first received with open heart the kind Spirit of our Savior.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Kindness."**
2. Commit Isa. 53:4-6.

For Young People.—
1. The True Law of Kindness.
2. The Power of Kindness.
3. Daily Opportunity for Doing Good.

For Older People.—
1. Memories of Kindness Received.
2. What Return Does Christian Kindness Ask?
3. Motive for Kindnesses.

LITTLE KINDNESSES WE CAN DO

Rufus Buzzard.

Men in this age are accomplishing great things. The world's genuises have for years been busily engaged, investigating and studying, and as new inventions are being unfolded, the world stands in awe and amazement. Man indeed is having dominion over the fish and birds and over all the earth. But while men are accomplishing all this along the line of science and inventions and the world stands ready to receive and recompense them with its bounteous wealth, it is the nature of man to become self-sufficient, unthankful, unconcerned about the future, and blind to the little things in life, that by divine decree are the stepping-stones to the real life that alone is worth striving for—the life that has for its signal the banner of love and for its motto: Little kindnesses my first, last and constant duty to my needy neighbor.

Just as omnipotence, justice, purity and perfection are attributes of God, so kindness is an attribute of love. And while the world today is striving to accomplish great things, prompted too oft by motives that are selfish, uncharitable, and destructive to the highest and best in man, love's attributes are lingering (as it were) in the byways and hedges and accomplishing greater things than worldly-achievements. In the eyes of God they are the heroes on whom His approbation is calmly resting, for they are striving through little kindnesses to be some "brother's keeper," in lifting the fallen, feeding the hungry and speaking words of encouragement to the discouraged and wayward.

Human nature is the same the world over. In your own experiences in life you remember some time when you just longed to have some one be a friend to whom you could possibly tell or confide your trouble or experiences, and receive a few words of counsel and encouragement, but because of your discreet and timid nature, the one who could have been a help to you turned aside without being your Samaritan and your soul seemed to be more discouraged than ever because you felt as if he did not have your welfare at heart and cared nothing for you. Or your soul may have been discouraged by the way, sick of life and almost overwhelmed by life's surging billows, and, if it would not have been for a mother's prayer or a word fitly spoken, or some other little kindness you would today be living a dissipated, disappointed life and your soul damned and lost in the future world.

Only a dear old mother
  Who gave to me her love and care;
True tokens! but the dearest
  Is heaven's answer to mother's prayer.

But as we are speaking about little kindnesses along this line is it not a fact that it is a hard matter to win the confidence of the one that is in need of help because of assured confidence? Some one has said that to confide, even though to be betrayed, is much better than to learn only to conceal. In the one case your neighbor wrongs you but in the other you are **perpetually** doing injustice to yourself. What we need today in the ranks of God's people are those who do less talking and more serious thinking and praying after they have won the confidence of some one in need of help. The advice that Solomon gave to those that are given to appetites (Prov. 23:2) will apply to those who have acquired the habit of talking too much about the things heard about their neighbors. Little kindnesses, but ah how much they weigh! Remember kindness fosters that disposition which delights in contributing to the happiness of others and not the mental torment and unhappiness that so often pervades the hearts and spirits of discouraged humanity.

Another wrong way in which kindness can be shown and will be bread cast upon waters, returning sometime with precious fruit, is to share your dimes and quarters with the hungry and needy—the destitute and wayward. You may ask: Is the wayward profligate to be helped along in his indecency and dissipation by giving him

(Concluded on page 728.)

OUR SUNDAY SCHOOL

THE MODERN SUNDAY SCHOOL

J. E. HARTZLER.

III Childhood and Adolescense

It is needless to say that this subject is far too great and important to be treated conclusively in this brief space. Volumes have already been written; scores of lectures given and yet the larger field remains unexplored. It is not the object of this paper to take new fields or to advance any new discoveries only to present what seems to be the common opinion on the subject by the leading religious educators.

The life of every human being may be classified in different ways. In the first place, we may speak of the **stages of individual growth.** In this would be included:

1. Infancy, from birth to the age of three years.
2. Childhood, from three to twelve years.
3. Adolescense, from twelve to twenty-five years.
4. Young manhood and womanhood, from twenty-five to forty years.
5. Mature or middle life, from forty to sixty-five years.
6. Advanced age, from sixty-five onward.

In the second place, we may speak of life in **the stages of education.** And in these we would include:

1. Babyhood, from birth to three years.
2. Kindergarten, from three to seven years.
3. Primary, from six to nine years.
4. Grammar, from nine to fourteen.
5. High School, from fourteen to eighteen.
6. College, from eighteen to twenty-three.
7. University and professional life, from twenty-three onward.

But the subjects with which we are most concerned in this paper are those of childhood and adolescense under the stages of individual growth.

EARLY CHILDHOOD

(From 3 to 6 years.)

Certain conditions at this age of a human being are very evident; conditions which every teacher, preacher or religious worker of any kind should be fully acquainted with.

1. **At this age the mother is practically the only teacher.** It is quite true that the child comes in contact with many other persons during this time, but the mother is the person from whom the child is really learning the most. The child lives in terms of mother. Any story or event which deals with a mother is of interest to the child. Mother animals and mother birds are of great interest.

2. **At this stage the touch element in the child is developing.** The child is not satisfied with looking at the object only but he wants to feel and handle it. And it is perfectly natural and right that he should. It is the way of Providence to instruct and teach the child. Hand education is equally valuable with eye education.

3. While the child cries and shows signs of pity, yet, at this stage there is **little or no real sympathy developed.** For the existence of real sympathy a state of mind is required which few if any children at this age are really capable of.

4. **The stage of great imaginations.** But this is touched with more or less superstition. Bears in the dark, or some "big man"' buga-bu story is entertained with the greatest interest and fear.

5. **The element of imitation is at its height at this age.** And it is right that it should be. The child is learning and this it does to a great extent by imitation of others of what it sees in other things. They imitate mother in her work; they imitate the merchant, the farmer and the preacher. The girl will dress in mother's long skirt and the boy step around in grandpa's long coat, hat, glasses and cane. The rooster crows and the boy imitates him. Mother carries and rocks the baby and the girl imitates with her doll.

6. **At this age the child is very credulous.** He believes anything told him little matter how ridiculous. What is told to him by his elders he accepts as truth. He will believe any story and the more exciting the more he is inclined to believe it. With wrong teachings and wrong impressions at this stage and closely following is the cause of many a downfall and complete doubter in later life. If a child is given wrong impressions concerning religious truth during this age, and then in a few years learns that he has been wrongly impressed, he is most certain to cast away in the entire all of his parental teaching and become an avowed doubter, and then parents wonder why it is so. Among the leading causes why boys and girls go wrong intellectually when they get away from home, or when in college, is because they learn that thy have entertained wrong impressions and the natural thing will be a casting away of everything. It is not the college, or the gaining of facts which are to blame for these conditions, but the wrong and unscriptural impressions made in the life during childhood. Parents and teachers ought remember that the day will soon come when boys and girls will think for themselves, and that wrong impressions and superstitious ideas will invariably be given away for doubt and infidelity.

7. **This is the age of "breaking the will."** Yet, I doubt whether a child's will ought to be "broke." Crush a child's will and you have a worthless, good-for-nothing man some day. But train and educate that will and you will have a man of affairs. Every human being ought to have the strongest will possible to have, and they ought not have it broken or crushed but trained and educated and under proper control.

LATER CHILDHOOD

(From 6 to 12 years.)

1. **The learning of habits.** This is peculiarly the age of learning habits. By habit I do not necessarily mean that which is bad; it is well to form habits of doing right and good. The process of imitation has given way to some extent to that of a fixed habit. The habits of lying, stealing or swearing are formed to a great extent before the boy or girl is twelve years of age. Likewise good habits are formed at this time. The bearing of this fact on religious education is clearly apparent.

2. **The gang spirit.** Up to this time the child is largely a bundle of individualism within a common mass. But now there develops the spirit of the formation of the "gang" or "click." Seldom do you find the boy doing a great amount of mischief by himself; it generally comes, or works its way out, thru the "gang," which gang is then taken to task, but to the astonishment of the disciplinarian none of the gang knows (?) who did it. Truancy is at its height during this age. All these facts must be considered as they have a great bearing on successful Sunday school teaching.

3. **The instinct for investigation and certainty.** It is about the age from seven to nine years when the brain grows to nearly its full size. There seems to be at this age an almost unbearable flood of "Why this, and why that?" But this is the only natural thing we may expect. At the earlier stage the child takes everything for granted as true and never thinks of asking the "why" concerning the matter. But now he wants to know the reason, and he wants the whole truth; he wants to see and know for himself; to be told the simple fact is not enough.

4. **Mental developments.** It is during this period that the qualities of perception, apperception, memory, association and imagination develop most rapidly. Every year means a great change in the child's mental warehouse during this period. It will be needless for me to dwell on the question of proper religious and secular education at this time. In fact this in the critical period in every human life.

5. **The play period.** This is pre-eminently the age of play for the child. The girl with her doll and the boy with his "horse" and wagon. Anything which takes the form of play will be of interest at this time. Many a hard task can be made in-

teresting and easy with the element of play introduced. The child needs to be taught to play well. Good playing children make good working men and women.

7. **Feelings.** It is during this age when the feelings of passion, affection, likes and dislikes, religious stirrings and sexual feelings arise more or less rapidly. Ideals are being formed; and as a rule these are formed in the person of some acquaintance and mostly some men.

ADOLESCENSE

By the adolescense period we mean the age of ripenng youth. With girls this period extends from about twelve to twenty-one years of age; with boys from about fourteen to tweny-five years. The present object is to observe some of the leading characteristics of this period; characteristics which should be thoroughly understood by every Sunday school or religious teacher.

1. In the first place there is **the birth of the larger self.** There comes that time in the life of the boy and girl when they become more fully aware of the fact that they are individuals within a large group of individuals and that they must in some way respect and regard the rights and privileges of the masses. Spontaneous awakenings are characteristics of this age. As a rule these awakenings just precede the period of conversion. It is during this period when the boy and girl need a confidential religious advisor above any other period in life.

2. **Physical changes.** It is during the early stages of the adolescent period that the boy and girl feel most awkward and clumsy. The boy especially feels that he is all hands and feet when in the company of his superiors; he never knows just how to handle or just where to place either of them. But this awkward condition is accounted for by the fact that during this time there is the most rapid growth in the youth. "It was found that twelve to fourteen is the time of greatest growth in girls and fourteen to sixteen in boys. The heart increases in size and the arteries become one third larger. Before puberty the size of the heart is to the size of the arterial system as five to four and after puberty the ratio has increased to fourteen to five . . . . The rate of respiration is decreased and the volume of air in the cavity of the thorax is increased. Changes take place in the nervous system and especially in the brain but these are not clearly understood except that there is an increase of association fibers . . . . Changes peculiar to the male take place. The voice deepens owing to the lengthening of the vocal cords, much more noticeable than in females. The skeleton grows much more rapidly, the joints filling out and giving the frame that square and stately appearance so attractive to the opposite sex. The muscles grow much more rapidly than the mind, more rapidly than the bones, and the youth is apt to be awkward and ungainly. . . . The growth of the beard is one of the later changes to take place and the one most desired as well as most prominent." (Haslett.)

3. **Mental changes.** While girls are no reasoners especially yet it is evident that at this age (12 to 14) they are more intellectual than the boys. The boy, while not so intellectual, begins to reason and to "strike out" for himself. The boy begins to feel his independence and his ability to care for and run his own business. It is during this period that most fights occur. The spirit of "lick him" almost universally takes hold of boys about this time. On the other hand, girls are more hysterical than boys and more often express themselves as being "lonely." It is during this when the boy refuses the idea of crying; while the girl makes crying part of her life. With the boy he feels more bashful and awkward not knowing that the best cure for his bashfulness is the fact that girls very much dislike bashfulness in boys.

4. **Moral perversion.** During this age the sins of swearing, stealing, lying, novel reading and the spirit of destruction are most common. The boy, though he knows it is stealing, feels that he holds an inherited right to visit the neighbor's orchard and melon patch. It is during this period when the seeds of lawlessness and crime are sown which yield such an evil harvest in later life. The spirit of destroying property and of ruining the other fellow's goods almost universally takes hold of the boy of this age. "The years from 12 to 18 are the school years of crime, just as the years from 18 to 25 are the years when crime produces its fruit." It is in dealing with this age that most Sunday school teachers have their problems.

5. **Some special characteristics.** As this period progresses there is witnessed greater physical energy; greater intellectual activity, emotional and volutional energy. Doubt and uncertainty is almost a universal experience. Sudden and definite awakenings in matters social, moral, religious and vocational make it above all important that preachers and leaders in religious education make special appeals to strong manhood and womanhood. This is the great need of this special age. During this time of the birth of the greater self there are found mental commotions, interest in many things, many activities. In many cases there is extreme conscientiousness and over exactness. At the same time there is a great element of secretiveness. The girl and boy now refuse to tell parents confidentially that which earlier they would not have hestitated to speak in a moment. They have their fondness and dislikes; their love for and hatred toward the opposite sex. There is the spirit of rivalry and co-operation, cruelty and tenderness, goodness and badness. At the age of eighteen crime seems to be at its height. Bigotry and atheism are not uncommon. The thoughts of death and the love of life are universal.

Having observed the conditions and mental characteristics of childhood and adolescense it shall be the task of a later paper to present some methods of instruction which will best meet these conditions and which will tend toward the making the best possible of the boy and girl.

Elkhart Ind.

Y. P. B. MEETING

(Continued from page 726.)

what he asks for? You may give him his request by ordering him his meal, but you can give him something more. You have an opportunity to open a conversation about his life—his downward career and appeal to him as a man to mend his ways by taking heed unto the precepts of the One who holds his life in His hands. There are few men who while cold and hungry, can not be touched and made to acknowledge that their life is not what it ought to be, that within them in a never dying soul and that they are needing something more than bread and butter.

We are unable to estimate the fruitage of the little kindnesses of life, for as the little grains of sand form the ocean strand so the smiles, the handshakes, the kind looks, the kind words are impressing their own image into the souls of men, and driving a mightier foe from the darkened borders of life's rough pathway than the ravenous beast of the forest or some epidemic fever that brings to us the pale horse with his rider claiming his own for—

> Death is not so great a foe,
> It is the thought of dying.

And as we journey on under the banner of love, often feeling as if the little kindnesses done, were not having visible results may we feel as did the poet when he said—

"No night so dark but just beyond it lies the dawn,
No day so sad and long, but evening comes at last;
However great the task, O toiler! still hope on,
The waves will bring the bread upon it cast."

La Junta, Colo.

SEED THOUGHTS

But better far it is to speak
One simple word which now and then,
Shall waken their free nature in the weak
And friendless sons of men.
—Lowell.

They serve God well who serve His creatures.—Mrs. Norton.

Howe'er it be it seems to me
'Tis only noble to be good:
Kind hearts are more than coronets,
And simple faith than Norman blood.
—Tennyson.

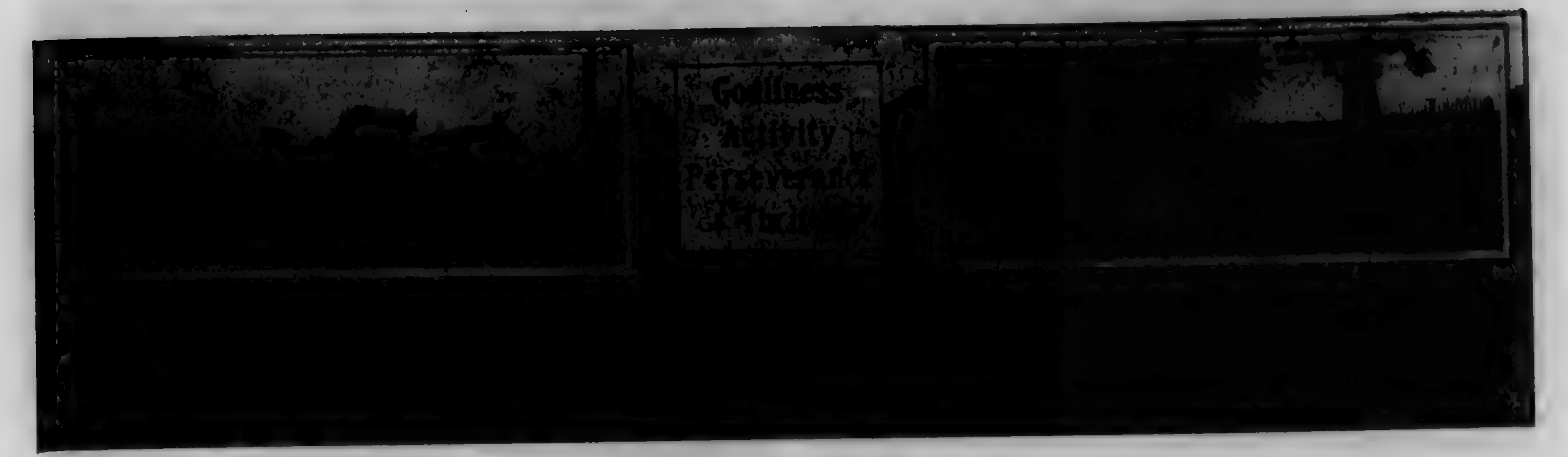
That best portion of a good man's life;
His little, nameless, unremembered acts
Of kindness and of love.
—Wordsworth.

SHORT SAYINGS

If the devil can't prevent a child of God from working he may try to kill him with overwork.

No one can help a worldly church by being worldly.

"Put on my gravestone, 'Thou O Christ, art all I want.'"—Hugh Price Hughes.



COLDS

J. S. Slabaugh, M. D.

It is so common to have a cold or to hear some one complain of a cold that but few people realize the seriousness of repeated attacks. Generally the nose and throat is the seat of the trouble and unless it extends further we give little heed to it. Various forms of catarrh, bronchial trouble and even tuberculosis are directly traceable to colds. A vast army of nose and throat specialists depend for their daily bread upon colds and their effects.

What then can be done to remove such conditions? We must first of all avoid breathing impure air. Colds are contracted during a time when the body is inactive. At night we sleep with impure air, or after violent exercise we go into the open air to "cool off." Children especially will romp and play in the house then run out of doors to "cool off." Or they will play in the street until quite warm then lay down on the cold ground or sit on the cement curbing. They should always be warned against this. Colds are contracted after taking a hot bath and then going into the cold outside. Cold baths are not to be recommended on account of the shock to the nervous system. But once in the water it can be cooled gradually with no danger of bad effects and less danger of colds afterwards. In the fall and spring of the year people are generally too much in a hurry about changing from light to heavy underwear and **vice versa.**

However with all precaution, one will now and then take cold in a changeable climate. When the first symptoms appear it may often be aborted by prompt action. A hot foot bath just before retiring may help. Hot lemonade is good. However, if a cold persists after several days a physician should be consulted.

Nappanee, Ind.

THE SPREAD OF RURAL NURSING

The Red Cross Society is now organizing a rural nursing service, to cover every state in the Union. The inspiration of this movement is the work of Miss Lydia Hoiman, of Baltimore.

Twelve years ago, Miss Holman, herself a trained nurse, was called from Philadelphia to the mountains of North Carolina to care for a wealthy woman who had been stricken with typhoid fever while visiting her summer home. The patient recovered and Miss Holman became an object of veneration to the mountain folk, for typhoid had been almost always fatal among them. She, in turn, was greatly touched by the suffering that was widespread among the people because of their ignorance of sanitation and hygiene, and because of the lack of proper nursing of the ill. She gave up her career in the city and for nine years made her home among these mountaineers, where, she says modestly, "I answered calls day and night, which was proof surely that the people appreciated my work."

"Almost from the day of my return the work grew heavy—a carbuncle on the back of a neck to clean up; a cut lip to sew together; babies to have infected glands opened and drained; teeth to extract; woodchoppers' feet to sew on; skin cases and then, 'hallo! hallo!' the night call to get me out. Motherhood on a mountain top in a cabin with other children for the mother to care for whilst the husband travels for miles to secure the services of the nearest 'likely' person, be it doctor or only neighbor; alas! for American motherhood in isolated rural communities! This phase of the problem alone convinced me that my work was here."

Miss Holman's field comprised sixty square miles, which she traversed by bad roads and worse trails at all hours and in all weathers. She exhausted her funds and much of her health in this task before she appealed for assistance. With the aid of Dr. William H. Welch, pathologist of the John Hopkins Hospital, the Holman Association was organized to extend this kind of work. Dr. Welch is president of the Association. The first work it did was to equip a small hospital and nurses' home at Altopass, N. C., with an operating room and fifteen beds, as a centre for organized work in rural nursing. The plan is to establish numerous neighborhood houses with infirmaries, as headquarters for nurses and as meeting places at which the people may gather for instruction in home nursing, care of children, cooking, and housekeeping. Perhaps these houses may develop also into social centres.

The Red Cross Society, acting upon the suggestion of this example, has organized between eighty and ninety local committees in the United States that select and enroll nurses who shall act as reserves for the Army Nurse Corps in time of war but who shall at other times be utilized in the rural nursing movement. With such powerful backing, the possibilities of this movement for the amelioration of suffering and for the improvement of sanitary conditions in the country districts are inspiringly great.—The World's Work.

A BED IN THE OPEN

For the encouragement of those who are trying to inure themselves before the chill days come to what may seem to them in the forward look the "hardships" of outdoor sleeping, we quote from a writer in The Technical World whom such sleeping helped amazingly to find the "good in everything."

One chilly evening up at Lake Hopatcong, he goes on to say, in the New Jersey highlands, a number of people were lolling about in the hotel sitting room before a big blazing log fire. Edwin Markham, author of "The Man with the Hoe," was there, talking poetry with some literary-minded newcomers.

"Well, it's about bedtime," said one pale city man. "And a mighty cold night, too. This is the kind of night when I pity those who have to sleep outside."

"Pity me, then," said Markham.

"Why, so?" said the man curiously. "You don't have to sleep out, do you, Mr. Markham?"

"No, I don't have to," was the poet's quiet reply. "But I do." Then he explained that during his annual six months' stay at the lake he always slept out on the open veranda of his cottage, no matter what the weather.

"Quite a good many do that nowadays, you know," said Markham. "It seems that people are just beginning to discover that they have lungs and that their lungs have to be fed as well as their stomachs."

No one who has thoroughly enjoyed his bed in the open, night after night and summer and winter, ever willingly relinquishes it. And here are some of the reasons:

The sweet feeling of naturalness and bodily well-being.

Freedom from insomnia, for which outdoor sleeping is an absolute specific.

The wonderfully recuperating and vitalizing processes of which one quickly reaps the benefit, even though at first badly run down in physique.

The consciousness of escape from conditions that hamper if they do not actually threaten human life.

Immunity from colds and the diseases they engender.

As to colds, let me relate the experience of John Muir, the old naturalist and mountain guide:

Muir contracted bronchitis. After coughing about the house for a while he announced to his wife that he was going glacier-climbing in Alaska.

"Not in your condition, John," protested Mrs. Muir.

"Yes, in my condition," he declared stubbornly. "There's nothing quite so good for bronchitis as to sleep out on a nice, big, wet glacier."

He went to the glacier country and camped out just as he had promised himself, and within a week his bronchitis was gone. —The Continent.

HOW TO HOLD YOUR BODY

By Karl de Schweinitz,

Executive Secretary Pennsylvania Society for the Prevention of Tuberculosis.

Glance at the next consumptive you meet. Nine times out of ten his chest will be flat. This may be because of his disease. The chances, are, however, that one reason why he got consumption was because he didn't carry himself properly.

You are not taking good care of your body unless you hold yourself in a natural position. When the body is erect your heart, lungs, stomach, etc., have the maximum amount of space. The minute you bend or strain your body you are cramping or putting out of place some of its organs.

When you stand, make yourself as tall as possible. Your chest should be high; your abdomen flat. Your head should be erect. Allow your shoulders to rest easily upon your chest without straining any of your muscles. Your legs should be straight and your weight should be borne chiefly upon the balls of the feet.

Don't bend the spine in the middle. Don't slouch, with abdomen out and shoulders stooped, as many men do when they stand with their hands in their pockets. Don't crook your back when you sit in a chair and don't slip down until your weight is on the small of your back.

If you are going to treat your body fairly, give its organs plenty of room by keeping the trunk erect and straight. Remember this, no matter what you are doing—walking, running, skating, standing or sitting.

WHY YOU SHOULD FAVOR GOOD ROADS

If you are a farmer, because your farm will increase in value, you can raise more profitable crops, your cost of hauling will be lower, you can market your products when prices are best, your children can get to school, your family can attend church, your physician will be in closer touch with you, your boys and girls will stay on the farm, you will have better mail service, more social life, and happier conditions all around.

If you are a merchant, because good roads enlarge your trading radius, and make it possible for purchasers to reach you every day in the year, and thereby increase your sales.

If you represent a chamber of commerce or a board of trade, because the public roads are commercial feeders to the city, and every improvement of these roads means a greater prosperity to the cities through increased agricultural production and greater stimulus to all industries.

If you are a highway official, because you are striving for better methods of construction, and maintenance, and more efficient road administration.

If you are a railroad man, because improved roads means greater production, consequently more traffic, prevent freight congestion, bring industries, more roads, more tourists.

If you are an automobile user, because you can get the benefit of your machine every day in the year, your repair bills will be lower, longer and better tours will be possible at all seasons of the year.

If you are a dealer in farm products and implements, because you can receive the products, and deliver implements at all times.

If you are an automobile manufacturer, because every mile of improved roads means a greater demand for both pleasure and commercial cars, increases wealth, and consequently the power to purchase.

If you are a manufacturer of road machinery or road materials, because road improvement means more business.

If you are proprietor of a hotel, because improved roads mean more tourists and more commercial travel. New England, with its system of good roads, gets $60,000,000 a year from tourists alone.

If you are a publisher or editor, because improved roads make wider circulation possible, increase advertising by stimulating commercial enterprises, and because road improvement is the most important economic question of the age.

If you are a progressive citizen, because you cannot progress so long as your state and nation remain in the mud.—Sel.

WHAT DOES IT COST TO PRODUCE EGGS?

By the skillful selection and buying of feed, a hen can be fed a variety of grains and green feeds with all the meat, grit and oyster shell she needs for 10 cents a month, $1.20 a year. If she lays five dozen eggs a year the feed will cost 24 cents a dozen. If she lays 10 dozen eggs the feed will cost 12 cents a dozen. With 12 dozen eggs per year the cost is 10 cents for each dozen of eggs.

The cost of labor depends on how conveniently the poultry plant is arranged. On some poultry plants it takes all one man's time to take care of 300 hens; on others, one man can take care of 500 hens, and on a few specially well planned poultry farms one man is needed for each thousand hens. It pays to take plenty of time in planning the arrangement of buildings, yards and fields as a few mistakes will cause excessive labor that will wipe out the profits.

Plans should be made so that the fewest possible doors and gates will have to be opened to feed, clean and water and that the least possible steps and the fewest possible motions are needed for feedings, for cleaning the roosts and removing the manure, for cleaning and filling the water fountains and for handling the feed and scratching material.

One time I saw an expert go into what the owner considered a well planned poultry establishment and in a few hours show the owner how changes could be made that would necessitate the opening and closing of only one-third as many doors and gates. After the general arrangements have been planned, each separate item of labor and each detail of arrangement should be gone over carefully to see if any changes can be made to reduce the labor requirements. —Selected.

SELF ROBBERY

How many wives and mothers are daily and hourly robbing themselves in the blind endeavor to serve their families, never realizing, until too late, that the theft must be given an account for in broken down health and uselessness. The hands that are never idle, the feet that are never still, the eyes that are never rested and the nerves that are never soothed by a calm repose now and then, will eventually rebel, and the over-worked woman be imprisoned until the debt due health is paid in full, with compound interest in way of torturous pains. Does it pay? Does your family think more of you for the over expenditure of health than if you used common sense? Remember you are in a measure responsible for your own life; health is too precious a boon to lightly throw aside for the sake of being classed as an excellent housewife or energetic worker. There is also a difference in the stored-up energy and working capacities of the human body. Like engines, some are capable of pulling more than others. Every woman should be a law unto herself and not undertake more than her health or strength will permit in order to keep up with so and so, who is perhaps strong as a mule and a regular amazon in the way of strength. I have in mind a very dear friend. Her house is always the pink of perfection, her table the boast of the country, yet—well there are days when it is a drag for her to get from the table to the stove. And now and then she has to lay abed while strangers sweep and dust. If she would only be careful, the doctors hold out hopes of recovery; otherwise, the case is doubtful; but the first well day the broom and duster are wielded, the floors scrubbed, etc., and the poor, foolish dear back in bed again. If she were the only one it would not be so bad, but there are hundreds, nay thousands, just as foolish. Daily the penalty is being paid, ofttimes in death, for the wilful expenditure of strength—and then there is time to take a long, long rest.—Sel.

THE NOBLE LIFE

True worth is in being not seeming;
  In doing, each day that goes by
Some little good—not in the dreaming
  Of great things to do by and by.
For whatever men say in blindness,
  And in spite of the fancies of youth,
There's nothing so kingly as kindness,
  And nothing so royal as truth.

We get back our mete as we measure;
  We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
  For justice avenges each slight.
The air for the wing of the sparrow,
  The bush for the robin and wren,
But always the path that is narrow
  And straight for the children of men.
—Sel.

Current Events

Labor troubles again broke out in Lawrence, Mass., the scene of the great strike of the woolen workers last spring, during which blood was shed and two of the strike leaders arrested, charged with the responsibility of a murder. These two strike leaders, Ettor and Giovanetti, have been in jail since awaiting trial. The strikers have strongly protested against the arrest of their leaders, and on September 30, the day set for the beginning of the trial of these men, thousands of laborers went on a day's strike of protest. Thousands of these workmen marched through the streets defying the police and forcibly preventing laborers from entering the factories. There were frequent clashes with officials in which there was blood shed, but no fatalities. The protest of the laborers is easily discernible. "The foreign workers in the mills of Lawrence (only about seven per cent of the operatives there are of American born parentage) have been subjected to unhumanized conditions of labor—on that the evidence is clear. They regard their strike last spring not only as justifiable but as a necessary revolt of outraged human nature against personal abuse from their foremen and needlessly low wages from their employers. They are devoted to Ettor and Giovanetti. They insist that the two men always counseled against violence, not for it. They are passionately indignant at the arrest and indictment of the two leaders on a charge, which, not to their partisan vision alone, but to the unprejudiced thought of one reading the evidence before the Grand Jury, seems to amount to this: that during the two or three weeks before Anna Lopezzi was shot, Ettor and Giovanetti uttered sentiments which can be interpreted, not always without difficulty, as encouraging a riotous spirit; that this general spirit of disturbance was responsible for the particular riot on January 29, at which neither Ettor and Giovanetti was present; that at this riot Anna Lopezzi was shot, some say by one Coruso, some say by Officer Benoit, all admit without direct intent; and that Ettor and Giovanetti are therefore to be held as accessories before the fact of murder!"—Outlook. The opposition of the strikers is made more bitter by the fact that President Wood of the American Woolen Company, indicted on an accusation charging him with planting some dynamite in the Syrian colony, is enjoying his liberty, while Ettor and Giovanetti have been confined seven months without bail, pending trial. It is to be hoped that the better element among the strikers will be able to avert any further trouble and await the outcome of the trial, and that justice will be meted out and the guilty parties, whether capitalist or laborer, be punished.

War has broken out in the Balkan States in Europe. Servia, Bulgaria, Montenegro, Roumania, and European Turkey comprise these states. All of these states are now in conflict with the exception of Roumania. Greece takes the place of Roumania which make a group of four nations united in war against European Turkey. Turkey since it established a constitutional government a few years ago has been having some trying times. For a whole year she has been in conflict with Italy over Tripoli, and just recently made an agreement of peace, giving Italy political control of Tripoli, and Turkey religious oversight. It is thought that the Balkan troubles hastened the treaty with Italy, and it has even been hinted that Turkey agitated the Balkan crisis so as to find some plausible means for concluding a treaty with Italy which was opposed by many of its subjects.

All of the nations arrayed against Turkey have had grievances for some time which Turkey ignored. Montenegro has had an age-long controversy over a boundary line, with Turkey the frequent aggressor and oppressor. The Bulgarians had been promised larger liberties but were never granted, and they resented this continued domination. Indications are that the conflict will be a long and desperate one unless there is intervention. The country is mountainous and the people are desperate. The four allies can muster an army of about 600,000, while the fighting force of Turkey, such as it is, is about 900,000. The European nations are closely watching the course of events. Austria and Russia are the most closely connected. At this writing some fighting has been done. Thousands of Greeks in this country are returning to their native land to take part in the conflict, also large sums of money are raised to aid their countrymen.

The unrest among the Jews manifested in a desire to gather together and become a united body is becoming more pronounced. There are different organizations among them whose purpose it is to promote some colonization scheme. Some prosperous and growing colonies are to be found in Palestine. The Jewish Territorial Organization of which Mr. Zangwill is the leading spirit, is trying to find some place where extensive Jewish colonization can be conducted. It is claimed that Palestine is not satisfactory for colonization on a large scale. This organization proposes a colony be established in Angola in Portugese, Africa. In a recent conference they rejected Tripoli, because of the dryness of the soil. Mesopotamia and Uganda were also considered undesirable. Australia does not want the Jews and Canada says it is now ten years too late. The colonies in South America are a failure.—A Jewish manufacturer of Prague, after a thorough investigation reports that the colonies in Palestine are very successful and urges that capital be invested in industrial projects in Palestine.—There is in course of construction in Haifa, Palestine, a Jewish Polytechnic school which is to cost two million marks and its equipment is to cost an additional quarter million. The school will accommodate 200 students. Thirty professors are to be employed at first but this number will later be increased to seventy. All the instruction will ultimately be given in Hebrew. The success of the Jewish colones in Palestine and the failure of those in other places, and the present movement of the Jews toward the Fatherland is significant in the light of Old Testament prophecy with reference to the regathering of the Jews into their promised Land.

For a number of years efforts have been made by Ireland to secure Home Rule from England, to have a parliament of their own subject to England, similar to that of Canada. Present indications are that they are near the realization of this privilege. During these years there has been some opposition to granting Home Rule to Ireland by a large body of the Irish people living in Ulster, the northernmost of the four countries constituting Ireland. As the granting of Home Rule becomes more imminent the opposition by the Ulsterits becomes more pronounced and demonstrative, and even threats of armed resistance are being made.

The reasons for the division of the Irish people on this issue is due to the fact that there is a religious and racial difference among them. "Ulster is aggressively Protestant, the rest of Ireland is Catholic. Ulster is mostly industrial, the rest of Ireland is mostly agricultural. Ulster represents a large infusion of Scotch blood." The southern part of Ireland anticipates better agricultural conditions under Home Rule, while Ulster fears that its industries will suffer if there is a change of government. Ulster has a population of about 1,600,000 out of a total of nearly 4,400,000 in the whole island.

The introduction of the parcels post on January 1, 1913, will require the use of special stamps as the law authorizing the parcels post does not permit the use of the ordinary stamps. The Postmaster General has made arrangements for the engraving and manufacture of a series of twelve stamps, unique in size and design. They will be so distinct in color and design as to avert any possible confusion with the stamps now in use. "There will be three series of designs. The first will illustrate modern methods of transporting mail, one stamps showing the mail car on a railroad train; another an ocean mail steamship; a third, an automobile now used in the postal service; and a fourth; the dispatch of mail by aeroplane. The second series will show at work in their several environments the four great classes of postal employees—postoffice clerks, railway clerks, city letter carriers, and rural letter carriers. The third series will represent four industrial scenes showing the principal sources of the products that probably will be transported extensively by parcels post."

Early in the year detectives exposed bribery in the Ohio Legislature, which resulted in the trial of some of the legislators, a few were found guilty and some were acquitted of the charge. Early in October one of the legislators who had been acquitted confessed that he was guilty of soliciting bribes and exposed the system of corruption working in the Legislature. He says he was the chief lieutenant of a lobbyist in the employ of a number of corporations in Ohio, and who dominated the Legislature. The men "higher up" have been exposed, and the grand jury as a consequence of this confession, will make a more extensive investigation of the corrupt conditions. The Attorney General declared he will prosecute all the corporations found guilty of corrupting the Legislature and revoke their charter.

The automobile makers of the United States are striving to secure the construction of an ocean-to-ocean highway which is to run from New York to San Francisco. One tire and rubber company recently gave $300,000 to the project and the auto makers now have nearly $1,300,000 pledged for the national road. The auto men believe that with $10,000,000 they will be able to buy all the crushed rock and other building material for the highway. They will buy material only, and believe that states and counties of the nation will be willing to provide the labor. Three routes have been suggested, any one of which has already 1000 miles of macadamized road needing little improvement. It is hoped to have the highway completed for general use at the opening of the San Francisco exposition in 1915.

"The amazing rate at which subway travel is increasing in New York has led to a more generous plan on the part of the Public Service Commission for future extensions of the road. The Commission states that the estimated cost of the new development will not be under $350,000,000. They estimate that the total length of the single tracks in the whole system including the existing subway and elevated lines in Manhattan and the Bronx and the Rapid Transit lines of the Brooklyn Rapid Transit Company will be six hundred and twenty miles, as against the length of two hundred and twenty-six miles of the existing lines. In the year ending June 30th, 1911, about eight hundred million passengers were carried. When the new system has been built, the total capacity will be upward of three billion passengers a year."

President Taft has issued an executive order placing all fourth-class postmasters in the classified service. This order will relieve 36,038 postmasters from the uncertainty of political appointment. It will also eliminate a source of much political corruption hitherto. These men being freed from political domination and appointed because of their fitness rather than for a reward for political favors, and knowing that their continuation in office will be dependent upon their efficiency, will render better public service. In addition to these many more public offices should be divorced from the spoils system.

Preparations are being made to take care of the traffic on the New York State barge canal, which is to be completed in 1915. An expenditure of $18,800,000 has been authorized for canal terminals. New York city will have fourteen of these terminals to cost almost $10,000,000. The balance of the money will be spent for terminals in twenty-one different cities and towns. Warehouses, sheds, cranes, derricks, etc., will not be built until after the completion of the canal and the character and quantity of freight to be handled has been determined.

The Postoffice Department is making arrangements to establish a limited free delivery service at postoffices of the second and third class. The experiment will affect deliveries to nearly 30,000,000 persons now obliged to call at the local offices for their mail. Delivery by carrier is now confined to cities having a population of 10,000 or more or annual postal receipts of at least $10,000. Congress has appropriated $100,000 for experimenting with deliveries in these smaller communities. Not more that $1,800 a year is to be expended at any one office.

The White Star Company, the company that operated the Titanic, is building a large liner to be christened the "Britannic." The vessel, a 50,000-ton liner, will be the largest British-built ship in the world. It will contain a number of changes in design so as to protect it from a disaster such as befell the "Titanic." It will have a double hull, an inner skin extending above the load line, throughout the vulnerable parts of the vessel. The bulkheads will be higher, and the vessel will be able to float with six compartments flooded.

Prices for the necessaries of life are higher in Germany than anywhere else in the world. Prices are reported to be still rising, and the consumption per capita of virtually all foodstuffs is falling off. The Germans ate 43,762 fewer tons of beef in the first half of this year than in 1910 and paid $8,750,000 more for the smaller quantity. Official reports for the last week of August showed Mannheim paying $12.50 more a ton for wheat than is paid in the United States, and $11 more a ton for rye.

A new record for altitude in an aeroplane was established in France by a French aviator, when he reached the height of 18,766 feet, a little more than three and one-half miles. It took the aviator forty-five minutes to ascend and ten minutes to descend. The airman carried a tube of oxygen which he was required to use when he reached an altitude of 15,748 feet.

It is announced that Mrs. Russell Sage has purchased Marsh Island, Louisiana, and will make a bird refuge for all migratory birds, and dedicate it in perpetuity to this purpose. The island is situated about 200 miles southwest of New Orleans, and is about 18 miles long, and about nine miles wide at the broadest point. The island cost about $150,000. This island has long been known as a winter feeding ground for ducks, geese, herons and other migratory birds.

"A schooner nearly a hundred years old, the Hiram, built in Biddeford, Maine, in 1819, is to make the voyage around Cape Horn to San Francisco for the Panama-Pacific Exposition. With one exception, this is the oldest vessel of American registry now afloat. She has been in active service ever since she was launched."

Sunday, September 22, Japan was swept by a terrific typhoon causing the destruction of thousands of homes and about $20,000,000 worth of property. Hundreds of lives were also lost. A tidal wave did much damage along the shore and to shipping. In the city of Osaka alone 20,000 houses were destroyed.

Reports coming from Messina, Sicily, the scene of the terrible earthquake of December 28, 1908, state that the volcano Stromboli, again is in eruption. Cinders, ashes and sand are being ejected from the nine craters and dust is falling in quantities in the surrounding country. Vineyards and crops are suffering heavily.

This has been a banner year for cereal crops in the United States, according to reports. October crop reports show that spring wheat, oats, barley, rye, and hay have exceeded the best record productions, while corn and potatoes from present indications also will be the greatest ever harvested.

A new railway in Mexico is expected to make available the vast quantities of iron ore in the Cerro Mercado, or Iron Mountain, which is estimated to contain 500,000,000 tons of iron ore. Hitherto this has not been profitable to mine because of its inaccessibility.

BIBLE MEETING TOPICS FOR 1913

The cards containing the Young People's Bible Meeting topics, with Scripture references, are now ready for distribution. The topics are printed on a neat little folder of a size convenient to carry in the Bible or vest pocket. It also contains suggestions intended to be of value to those actively interested in this work. These cards may be secured at the following prices: 6 for 5 cents; 12 for 10 cents; 50 for 30 cents; 100 for 50 cents. Address all orders to

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Miscellaneous

GAS DIRECT FROM THE COAL MINE

Sir William Ramsay the well known scientist, recently made public a power scheme, which, if it will prove a success, will revolutionize our present system of generating power. His plan is to generate gas by burning the coal in the bowels of the earth, thus saving the labor of mining it and eliminating much of the present smoke nuisance. This gas would be used to generate electricity, which could be distributed economically for power or lighting.

The advantages he claims are: "Electric power for railways and industries at one fifth, and possibly one tenth its present cost.

"The consequent electrification of the railways and the supply of electric power, instead of coal, to factories.

"Domestic lighting and heating at a fraction of their present cost.

"Such a saving of fuel as will prolong the life of the coal fields almost indefinitely.

"And, a saving of man—for, in place of miners, the workers who will be most needed will be skilled mechanics."

Sir William Ramsay has completed arrangements with a mining company to carry out the necessary experiments to prove his contentions. The experiments will be made on a stratum of coal that is practically worthless and located as near the surface as possible to lessen expense. "To reach this stratum a bore-hole will be made, which need be only a foot and a half in diameter through which a tube, about six inches in diameter, will be put down to keep it free from water. . . . . Inside this tube you could insert two smaller pipes, one inside the other, the smaller of the two for the purpose of pumping out the water, and the other for passing down air, steam or small quantities of water to burn with the coal—there is nothing new in that. The coal, of course, would be easily ignited, in the first instance by passing down an electric wire which would then be withdrawn. Your gas engine would enable you to utilize thirty per cent. of the fuel value of the coal. In other words you double your yield of energy."

Whether the project will prove a success remains to be seen. The fact that it is proposed by a recognized authority in scientific circles, and considered feasible by many, makes it worthy of consideration.

THE SOUND OF LIGHT

A new instrument that makes light audible has been invented by Fournier d'Albe, lecturer in physics at Birmingham University. Hs device is based upon the well-known property possessed by selenium of changing the degree of its resistance when illuminated. A sensitive indicator can be made to move by merely holding a lighted match over a selenium cell to which is attached an electric battery.

This movement is in the optophone, as Mr. d'Albe calls his contrivance, attached to a telephone arrangement and so made audible. By this means, says London Nature, though the blind can not actually see, they will be able to locate light by the sound. A striking experiment is to point the camera-like box to the window adjusted to "silence." Then if the hand be passed across the open end its passage is indicated by a rasping sound. If the instrument be adjusted for darkness, light produces a sound varying with its intensity. Moonlight can be distinctly heard, while sunlight makes a roaring sound.

The ultimate object of the optophone, which was devised at a suggestion from Professor Sylvanus Thompson, is to provide a complete electrical substitute for the human eye. This will be a matter of time, the inventor concedes. Yet by-and-by he hopes to enable blind people to discover all sorts of objects in a room without exploring at all. He has devised a new form of selenium cell in which graphite is used for the terminals. This is so sensitive that it communicates a slight electric shock to the apparatus when light falls upon it and the current is made audible in a telephone connected up to the plate. The main principles have been mastered and it would seem that their practical application is mainly a matter of scientific elaboration. Even now the light falling through the laboratory window on the exposed selenium tablet causes a bell to ring.

The inventor bases high hopes upon the extraordinary sensitiveness of the human ear, especially in the blind. Hence gradations of light and the direction from which the rays come may be conveyed by diversified sound-equivalents. The yellow spot in the human eye has ten thousand different nerve endings, according to Mr. d'Albe. That makes the problem of providing a complete substitute rather formidable. The transmission of pictures by wire illustrates how variations of light, acting on selenium, can be transformed into variations of sound. In the same way the optophone, developed to perfection, would enable a blind man to follow a changing scene on the other side of the ocean. The seeing ear would thus be greatly superior to the eye!

Will a new firmament be opened up to human ken by this sweeping vision which the selenium cell is to give to mankind? Mr. Fournier d'Albe believes that this will be one result of his discovery. There is to him ground for hoping that stars which are invisible with the aid of the most powerful telescope and are not discoverable by the camera can be detected by means of selenium. Selenium, the key to these mysteries, is a by-product in the manufacture of sulphur. It is the only elementary substance so sensitive to light as to effect an electric resistance.—Selected.

THE PARCELS POST AT LAST

The parcels post, passed in the last days of Congress to go into operation the first of next year, will bring a new era of convenience, for even in its experimental form it will serve the people more promptly than the express companies and it will serve more of them, for the express companies hardly served those people outside the cities and towns at all.

Eleven pounds in weight and a total of six feet long and around are the limits placed on the size of a package which may be sent through the mails at parcels post rates. The rates depend upon the distances which parcels are carried. Directed to a place less than 100 miles, approximately, from its starting point, a package not over a pound in weight would cost five cents; to a place approximately 300 miles away six cents; to a place approximately 600 miles away, seven cents; 1,200 miles, eight cents; 2,000 miles away, nine cents; 2,800 miles away, ten cents; 3,600 miles, eleven cents; and to all further places twelve cents. Additional weight is charged in the first zone, three cents a pound extra; the second zone, four cents; the third zone, five cents; the fourth zone, six cents; the fifth zone, seven cents; the sixth zone, nine cents; the seventh zone, ten cents; and to all further points, twelve cents extra for each additional pound.

The zone system is a new principle in post office management. It would seem to be uneconomic to charge as much for carrying a package from one town to the next as for transporting it across the continent, or to our island possessions. A country of small territory can afford to have one rate only, but when distances are so vast as they are in the United States, a different problem is presented.

Will the new experiment succeed? It is not pretended by its advocates that it is the best possible plan. The rates are high. Distance to Germany may be taken as fairly represented by the third zone, approximately 600 miles. The cost of sending an eleven pound package within this zone will be fifty-eight cents. In Germany it can be sent 600 miles for twelve cents; in France for sixteen cents.

However, the Postmaster General can change the classifications of mailable articles, the weight limit, the rates of postage, the system of zones or almost any other conditions imposed by the new law (either to serve the public better or to increase the revenue), but to make these changes he has to have the approval of the Interstate Commerce Commission. The new law, is, therefore, frankly an experiment. It affords the post office an opportunity to work out its own salvation and the public's. It gives the executive latitude enough to be efficient. But with the added power which this law gives the office of Postmaster General it becomes particularly necessary that that official be a man who has ability and the inclination to use it for the public good. The law marks a new era of convenience for the public with the end of at least one special privilege with a sinister political influence—that of the express companies.—The World's Work.

REMOVING ALL SORTS OF STAINS

Blood Stains—Make a thick paste of cornstarch wet with cold water. Apply to the material and when dry, brush off. Soaking in tepid rainwater is very good. Or use tepid solution of one tablespoonful of kerosene to one gallon of water. Let stand a few minutes, then soak in cold water. Then wash in a good, soapy water and hang in the sun.

Chocolate or Cocoa Stains—Use cold water, then pour boiling water on the stained portions.

Cream Stains—Dampen the spots with diluted ammonia water as one to four of water. For badly stained linen try five parts of water, and one-fourth of ammonia. Apply to the stain and let it remain six or eight hours, then rub with a clean cloth.

Egg Stains—Table salt and a wet cloth will remove egg stains.

Fruit Stains—Powdered starch applied instantly will take out almost any fruit stain from wash goods, if allowed to remain on the goods for a few hours until the discoloration passes into the starch. If the spot has been fixed some time soak the article in a weak solution of oxalic acid and rinse immediately in boiling water or hold the spot over the fumes of sulphur.

Grape Stains—Wash with warm, soapy water and a little ammonia water, sponging afterward with clear, cold water.

Grass Stains—Saturate the spot in alcohol or kerosene, then in clear water.

Grease Spots—For grease in cloth make a paste of fuller's earth and turpentine. Rub on fabric until turpentine evaporates. For silk, use gasoline. The fabric should be cleaned with a piece of the same goods, the cloth rubbed lengthwise and with the weave.

Grease spots can be removed from marble by applying a paste of potash and whiting.

Grease spots can be removed from wallpaper by rubbing with soft bread-crumbs. Work in a rotary motion.

Ink Stains—Sweet milk or use lemon juice and salt or oxalic acid, which is stronger solution, rinsing in hot water.

Iron Rust—Lemon juice and salt and put article in hot sun. Oxalic acid is a sure remover, but one must be careful in using it, as it will eat the goods. Dip the article quickly in hot water.

Mildew—Soak the article in sour milk and lay in sunshine to dry; or dip article in one part of chloride of lime and twelve parts of water (strained) and lay in the sunshine. As soon as white, rinse thoroughly.

Oil Paint—Remove oil, paint with pure turpentine. Ammonia is sometimes good; rinse in clear water.

Perspiration—After rubbing soap on stain, lay the garment in the hot sunshine. This only applies to white goods.

Scorch—Rub the article with soap and bleach in the sun.

Soot Stains—Rub the spot with dry cornmeal or salt.

Tea Stain—Boiling water poured through the cloth will remove freshly made stains. For obstinate stains use either a strong solution of tartaric acid, chloride of lime water, or javelle water. Soak in the bleaching mixture until stain disappears, then rinse in several clear waters.

Tar Stains—Rub the soiled part with lard, then with soap and water.—Household Journal.

BATHTUBS OF THE TROPICS

"Unless you have been in the tropics," remarked the man who had just returned from a trip south, the new York Sun says, "you can't possibly realize how great a luxury a cold bath can be. It's not that the climate is necessarily warmer than a New York summer, but the natives have worked out the problem of bathing to its ultimate conclusions. They have invented the ideal tub.

"On the great private estates in Mexico baths are in use to-day which were hewn out of the solid rock centuries ago by slave labor. They are located, for the most part in the vicinity of running water, and are fed by bamboo pipes; but in many cases they have to be filled by the old-fashioned method of carrying a bucket to and from the spring.

"In the cities the so-called stone baths are made of cement. The residences of all well-to-do people are provided with them and they are a feature of the native hotels. They are usually about 10 feet long by 4 feet deep, baby swimming tanks, in fact.

"The tropical custom is to fill the baths late at night. By the following morning the water will have acquired a limpid coolness that acts like a tonic upon the body. When one remembers that near the equator it is almost as warm in the morning as it is at noon, and that water taken direct from the city mains is always tepid, the advantage of the stone or cement bath is evident."—Sel.

IT IMPROVES THE FRIED POTATOES

I was boarding in a family where there was a young girl who was working for her board, and, among other things, she used to help about getting the meals. One day when she had prepared the entire meal, one of the daughters of the house said: "Ma, why is it that when Mary fries the potatoes they taste so much better than when you or I do them?"

Her mother did not like the question very well, and did not answer at once, but her father said: "It is because she puts her intention into them."

"You mean attention, don't you?" said the mother.

"Both," replied the father.

In my life, in all the things I have had to do, I have never forgotten that meal and conversation. When you do anything, "put your intention into it."—Exchange.

ELEPHANTS OF SIAM

Siam is pre-eminently the land of animals, and not a few of those which pass and repass in the course of the day's work keep the new arrival waiting to hear a steam calliope inform the countryside that a circus is in town. There goes the sacred Indian buffalo! But this time he and his brother are only going, under the charge of two small boys, down into the rice paddy behind the temple to plow. Stripped of all his gay trappings, the elephant, no longer a mere show, goes peacefully, patiently and intelligently about his herculean tasks. Two of these splendid animals carried or dragged all the heavy timbers for the boys' school which was recently erected at Nan.

The whole elephant tribe is looked upon with great veneration by the Siamese. The elephant is the symbolic animal of the country, and though his ponderous strength is daily used in his master's service, he is man's colaborer, not his beast of burden. Lucky is that elephant who is born an albino; for he shall be all his days a sacred white elephant, scrubbed and fattened and pampered, and he shall do no work at all. Even the baby who is a little lighter gray than his relatives may attain to greatness. Only a few months ago one of these baby elephants that was only light gray in color, not a true albino, was shipped with great ceremony from Laos to the king at Bangkok. Animals large and small abound in the jungles and along the waterways. No trip need be taken without a plentiful supply of game, for "fan" deer, quail, queen pigeons and peafowl may be had for the table at the expense of a little patience and a good, straight shot.—Christian Herald.

BUTTER FROM TREES

How many people have ever heard of vegetable butter? And how about tallow obtained from trees?

We in this country have little acquaintance with such products, but in Europe several of them, derived from different species of trees, are used in considerable quantities, and it is evident that their employment is destined before long to be greatly extended.

A tree known to botanists as Bassia butyracea grows wild on the west coast of Africa. It is called "shea butter," and is derived by pounding and pressing from the seeds, which are about three inches long. The thick shell encloses a kernel which, under the microscope, is found to be composed of thin-walled cells almost entirely filled with minute globules of oil.

When this oil has been extracted in the manner above described it has a consistency of ordinary butter, with an agreeable smell like that of chocolate. First it is light green in color, but soon turns almost white. Not only is it excellent for eating, but first-class soap and candles are made from it.—Onward.

"There are 47 Chinese temples in the United States."

WHERE THE PIANOS GO

What becomes of all the old pianos? Thousands of new pianos are sold every year, the greater number to those who alread have musical instruments. The salesman allows a liberal price for the old piano in trade, accepts a little cash, and takes the balance of the price on monthly payments.

Now while he has sold one piano he has just as many on his hands as before, for he has accepted an old one. What becomes of it? He does not care to sell it to some one who has never had a piano if he can help it; for if the process of trading continued he would soon be following himself around in a circle, and there are no dividends in that.

He must find a market for the old musical instrument.

To do this he repairs and revarnishes the old piano, boxes it, and, with hundreds of others, it is shipped to South America, Africa, Asia, and other benighted portions of the world, where it is sold to the natives who yearn for music, and whose ambition is to drum out tunes on an instrument of their own.

These pianos are sold for a small amount down and the balance in monthly, sometimes weekly, payments extended over a long period of time.

In this way the dealer gets back not only the price he allows for the old piano in the first place, but the cost of repairing, boxing, and shipping, with interest added to each of the charges.—Harper's Weekly.

SHOES OF EARLY ROMANS

The boots of Roman emperors were enriched with pearls and diamonds, and the wealthier Romans sported the like decorations. There were Roman women who ornamented their low shoes with pearls and embroideries, gold and amber. There were many whose boot soles were of massive gold.

Pliny, speaking of his own time, says: "Our ladies are not content to adorn their walking shoes alone with precious stones and jewels, but even the slippers which they wear in their private apartments are decorated; precious stones do not suffice; they must, to be in fashion, tread on pearls and crowd their feet with ornaments like kings." Julius Caesar wore high boots worked in gold and ornamented with pearls. Boston Herald.

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9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
10 This *is* my covenant, which ye shall keep, between me and you and thy

27 And all the men of his ho
in the house, and bought with
the stranger, were circumcised
18] CHAPTER 18.
Abraham entertaineth three

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1911 Edition

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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

CHRISTIAN MONITOR

DECEMBER, 1912

The Christ.

CHRIST is the great central fact in the world's history; to Him everything looks forward or backward. All the lines of history converge upon Him. All the march of providence is guided by Him. All the great purposes of God culminate in Him. The greatest and most momentous fact which the history of the world records is the fact of His birth.—Spurgeon.

SELECT READING

PUT SOMETHING INTO THE WORLD

Most Men are trying to get as much out of the world as they can without a single thought of putting anything into it. They look upon the world as a vast reservoir of resources into the midst of which we all have been set down that each might get all he can.

We shall never measure up to a high ideal of life unless we shall strive earnestly to put as much into the world as we get out of it. We must learn to look upon this world, our dwelling place, as a great opportunity to invest whatever of talent and strength we may possess where it will yield the largest returns, not for us alone, but also for mankind.

This is a law of nature. Trees draw nourishment from the earth, and in turn they shed their leaves every year to enrich the soil, and yield fruits to support and strengthen the life of man. Birds are not content to find a home in the trees of the forest and make no return for the favor; but they fill the air with music and the hearts of men with gladness.

The Creator made men to give as well as to receive. Those who try to get as much as possible out of the world without making any return, live contrary to their own nature as well as to the laws of the kingdom of God. They can never rise to a high degree of happiness or blessedness. They are walking contrary to the order of the universe. What can we put into the world?

We can all put work into it. Man was made to work, and work is one great need of the world. It is a waste wilderness without man's labor. Every man who puts into the world whatever work he is able to do, is helping to enrich the world and to make it what the Creator intended it to be.

We can put thought into it. Great thinkers have helped to make a better world by their great thoughts. Out of the thoughts of one man came the steam engine. The thinking of another produced the telegraph. One man thought out the telephone, another the printing press, another contributed something to enlarge the freedom of men who live on this planet by his intelligent and careful thinking. We sometimes hear it said that all the wealth of the world is the product of manual labor. Surely this is a great mistake. More than half the wealth of the world has been produced by the brain energies of thinkers.

We may put light into the world. Every inventor, every discoverer, every one who makes original research in science, helps to dispel the darkness that for so long enveloped the human mind. What floods of light Morse and Galileo and Columbus poured upon the world. Every intelligent and thoughtful person may do something to drive away the darkness and fill the world with light. Our Lord said, "I am the light of the world." What radiance He brought! He said to His disciples, "Ye are the light of the world." Every true disciple of Jesus is a light-bearer.

Some can put music into the world. This has been a richer world since Handel lived. It has been a brighter world since Homer sang. If there is music in your soul pour it out on waiting ears.

Put your life into the world. What are you doing with your life? How are you investing it? Are you devoting it to pleasure-seeking or money-making? You are here, living here, not so much to get a living out of the world as to put a life, a strong life, into it. Think of the men who have built their lives into the world, into its schools, its churches, its hospitals, its cities, its governments, its laws, its literature. They are living still. Their bodies have gone to dust, but their lives are a permanent investment.—Christian Advocate.

ROME STILL BURNS BIBLES

That the Roman Catholic Church still hates the open Bible and that she has not lost her persecuting spirit is manifest wherever she has the power to act it out. The London Christian thus refers to one such incident that occurred last November within sight of St. Peter's, Rome. Across the Campagna, in the Sabine country, work for God was being carried on by a Waldensian pastor. The brave wife of the pastor writes:

"We have had, for fifteen days, two Roman Catholic missionaries preaching morning and evening, imposing a 'general confession'—with the object of exciting the people against the Protestants, and using most violent language. Last Sunday the campaign reached its height. During the morning some young men went from house to house collecting Bibles, New Testaments, and Scripture portions, which these poor people had had for a long time and read with great pleasure during the winter evenings.

Towards the hour of vespers, a long procession with banners and images came out of the church, bearing a large basketful of copies of the Scriptures, on the top of which was a bottle of petroleum. On reaching a certain wayside shrine, the basket was emptied and the petroleum was poured over the volumes, which were all speedily reduced to ashes amid shouting, singing and imprecations! Had it been possible, the fanatical people would have burned the Protestants as well, for the Jesuit de Luca, Professor in the Georgian University, maintains at the present day that it is the right and duty of the Church to do so."

This is what Rome would do in our own land if she could, and worse.—**Sel.**

FRUIT AFTER ITS KIND

How can you expect your children to refrain from the use of hasty words if you use them? How can you look for good habits if your own life is not telling for the formation of clean ideals in the minds of those who have been given to you to love and to cherish? If you decry gossip and advise your children to keep away from evil companions, yet you indulge in gossip yourself, and become so busy with the affairs of others, that your children are neglected, can you blame the children for seeking pleasure in their own way? If mother and father are not polite to each other, or to servants, or to employees, or acquaintances, how can they expect their children to refrain from impoliteness?—Richard Brauenstein, in Living Water.

VODKA FIENDS

The czar of Russia is the greatest liquor manufacturer in the world. Vodka, the national drink, distilled from potatoes and cereals, has been a crown monopoly since the sixteenth century. The czar now has thirty thousand vodka saloons, and controls four thousand distilleries on which he realizes $400,000,000 a year. The Russian government spends three and a half cents a head on the education of its people, but it is said that the Russian citizens carry an average of about a hundred times that much into the czar's saloons. At last, public opinion has been aroused thoroughly, and the government is taking some steps to fight the vodka fiend. A home for inebriates will be started, and an institute for anti-alcoholic research will follow. Over eighty per cent. of the city population of Russia become vodka slaves before they are twenty-five years old, while forty-five per cent. of the girls fall into the habit between the ages of seven and twelve. Army recruits are driven to drink through insufficient food and cold barracks, because four-fifths of the coal and meat allotted to them are snatched up by officers and purveyors before they reach the stores. Verily Russia has need of some very drastic reforms.—Sel.

SELF-CONTROL

No man is at his best when he has lost control of himself; and the time of all times when a man needs to be at his best is when he is being attacked. Yet how many men deceive themselves into thinking that they actually gain in force and effectiveness by letting go themselves—"getting mad" and showing it—under provocation? To do so is both to weaken one's self and to uncover that weakness to others. The man who can continue to smile, inside and out, no matter what the provocation to do otherwise, has a weapon that makes him hopelessly invincible to his enemies. The man who "gets mad" hands over his best weapon to the opposition.—Mazzini.

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A Monthly Magazine for the Home

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THE BEFORE-CHRISTMAS STORY

There is an After-Christmas Story about the Wise Men and the Star. The Wise Men came riding in on tall camels, out of the far East, following the Star and looking for the Child. They found Him at last, and offered Him their gifts—gold and frankincense and myrrh—and went away, and they were never heard of afterward. There that story ends.

But the Before-Christmas Story never ends. It may be told, indeed, in a very few minutes; it is contained within a small part of a long chapter of the Bible. But it is like the story of an acorn which grows and grows and becomes an oak, and every year the acorns are blown about the fields to grow into new oaks till they become a forest, and out of the forest are taken the beams of ships and of great buildings, so that the wood has its part in the commerce and in the government of the world; and the history of it goes on, chapter after chapter, without end. The Before-Christmas Story never ends. For Christmas itself came out of it, and then Christianity, and thus the greater and better part of the life which we live.

The Before-Christmas Story is about a Maiden and an Angel. The Maiden's name was Mary. Her home was in a country town called Nazareth, in Palestine. The hills stood all about so that on every side were the gray and green of the mountain wall, and overhead were the gray and blue of the sky. Beside the town was a flowing spring, to which the women go today, as they went in Mary's time, with earthen pitchers on their heads. It was one of Mary's daily tasks, like all the girls of Nazareth, to go for water to this spring. Sometimes a young man walked by her side, a carpenter named Joseph, to whom Mary was presently to be married.

Thus life went on in pleasantness and peace. Joseph was busy in his shop, with saws and hammers, doing his daily work and making a home for Mary. And Mary helped her mother about the house like a good daughter, and whenever she sat down she had a needle in her hand, sewing in preparation for her wedding.

Then something happened.

One day Mary was alone, in her room, or beside the fountain, or in some sunny corner of the hillside meadows—for it was springtime, and the fields were green, and the flowers and the birds were coming back, and it was pleasant to be outdoors. And suddenly a stranger stood beside her. Somehow he looked as if he were a stranger not only in Nazareth but also on the earth itself. He was dressed all in white, as people often dressed in those days, but as he stood in the bright sun it seemed as if his clothes were made not of linen but of light itself; and when the wind lifted his flowing sleeves it seemed as if he had great shining wings and was about to fly away. And Mary, seeing his grave but tender face and the friendliness and yet the majesty of his appearance, perceived that he was an Angel come from God.

"Hail!" said the Angel. "Hail, thou that are highly favored! The Lord is with thee. Blessed are thou among women."

And Mary trembled at his presence and his words, and was afraid, and wondered in her heart what this salutation meant.

And the Angel said: "Fear not, Mary, for thou hast found favor with God."

And then he told his errand.

Out of the Heaven had the Lord beheld the earth. He had seen how men were doing wrong, sometimes because they did not know how to do right; and how they were trying to please God, without understanding that to keep the plain commandments is better than a thousand sacrifices; and how they were in doubt and sorrow, and could not answer their own bitter questions; and how the devil seemed to possess the earth while the Lord was far away. And seeing all these evils the Lord God was going to help men by sending them His Son. The Son of God would teach them what is right and how to do it, and would answer the questions which they asked in pain and grief; and would defeat the devil.

"Yes," said Mary in her heart, "all this must some time come to pass. We have expected it, my fathers and I, for years and hundreds of years. Every day we pray for the coming of God's Kingdom."

"But now," said the Angel, "the Kingdom of Heaven is at hand. Now is He coming indeed. Who shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end."

"These are tidings of great joy," said Mary in her heart again, "but why should they be brought to me? What have I to do with all these great affairs of kingdoms? It is true that Joseph is of the house and lineage of David. His long-distant grandfather was the great King. But Joseph is a poor man, good with the tools of his trade, but never thinking of such things as swords and crowns. This message belongs to the High Priest, or to some person in authority. Why is it brought to Nazareth, and to such a girl as I?"

Because the Son of God was to enter into our life, not as a mighty Man leading an army into battle, and not as a King with the scepter of power in his hand, but even as we entered into life ourselves: as a little Child. He was to be born, and grow up year by year, and meet the difficulties of our life. He was to learn our needs by living with us. Only after many years was He to declare Himself.

But babies must be born and cared for. The greatest need of a baby is a mother. Even the Child in Whom God would reveal Himself for the saving of the world must have a mother's love. And Mary was to be the Mother. That is why the Angel came to her. Looking out over the families of the earth to find a pure and gentle Maiden who could be trusted, God had chosen Mary.

And Mary said: "Behold the handmaid of the Lord: be it unto me according to thy word." And the Angel departed from her.

And thus came Christmas, and all the singing Angels in the shining sky, and the Babe lying in a manger, and the salvation of the world. It all began with the message of the Angel to the Maiden.—Geo. Hodges.

THE MENNONITE CHILDREN'S HOME

LEVI SAUDER, *Supt.*

For a number of years the brotherhood in the Lancaster county, Pa., conference district felt the need of a Home where homeless and friendless children could be cared for until suitable Christian homes could be found, where they might be permanently placed and cared for until of mature age. In the spring of 1909 this matter was brought before the bishops of the Lancaster Conference when permission was granted to begin work. The work was undertaken by twelve brethren, who, after much prayerful effort, decided to build the Home on a tract of land (part of which was donated) owned by Bro. A. B. Eshleman, Millersville, Pa. The twelve brethren served as a board of trustees. Three of them were appointed as a building committee, and began work on the building in the spring of 1910. The dwelling erected is a two-story brick with basement and finished attic. The size of the main building is thirty-six by fifty feet. The annex also built of brick, is twenty-three by twenty-seven feet.

In approaching the Children's Home a full view can be had of the house, barn and poultry house as you notice in the accompanying picture. A concrete walk, four feet wide, and an avenue thirty feet wide lead from the street, five-hundred feet away, to the main building. In nearing the building a better view of the large terraces and shrubbery around the place shows the visitor that the work is in its infancy.

The interior of the building is equipped with modern improvements. A Perry Pneumatic Water system furnishes the water for the house as well as the barn. The basement is divided into laundry, wash-room and provision rooms. On the first floor is the kitchen, pantry, dining-room, reception room and play room. The second floor has two dormitories, three bath-rooms, superintendent's bedroom and infirmary, while the third floor is divided into four sleeping rooms.

The Home was opened in March, 1911, and since then nearly one hundred children have been admitted and cared for. Some were here temporarily, one died and forty-eight are placed into private homes. There are twenty-seven children in the Home now and a number begging for admission.

All the workers are giving their time free of charge and neighbors and friends send in provisions to help in the support of these in need. The eight-acre tract belonging to the Home also furnishes many vegetables as well as some feed for the horse, cow and poultry.

In order that the work may continue we need the continued sympathy and support of the brotherhood. Those who desire to help financially will be given an opportunity to do so annually in the month of December as a special appeal is made at this time in behalf of the unfortunate so that the many good things enjoyed by the more fortunate may be in a measure enjoyed by those under our care. Should any one be considering giving on the annuity plan they could help to bring joy to the hearts of many homeless and friendless children in the future as well as those who need immediate attention. The extent of the work can never be fathomed as we have abundant reason to believe that eternity alone will reveal the good that is being done. Two of the children admitted are followers of the Lamb and many others are nearing the age when conviction will follow them, and we believe that a number of them will

be won for Christ. The need of the work is apparent when we look into sections of our cities where the poorer classes live and where much suffering is endured by the innocent. We see homes where father spends his money for drink and mother is a physical wreck because of lack of food and clothing and the continued drudgery in trying to eke out a living for herself and her little flock. The children are on the streets drinking in the vices and are being prepared to follow father's footsteps thus being led into lives of sin and shame and unless saved by the power of God, go to Christless graves. Disease may come and take a parent or perhaps both out of another family, and these children, although perhaps having better parentage, are thrown upon their own responsibilities and possibly are unable to make an attempt in the right direction and Satan snatches them away and they are his unless they are cared for by those who are in a position to do so.

Can you see these little outstretched arms and fail to respond? Can you see them looking at YOU, saying, "I need YOUR love?" Can you see Jesus near them and hear Him say, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God?" We will ask you to continue supporting the cause of Christ in prayer and such ways that shall be revealed to you for,

Souls may be won for the Master
 If only a smile we can give.
Will you point them to Jesus
 And by His smile they may live.

HOW RUSSIA DEALS WITH STRIKES

Russia, having one of the most despotic governments, is notorious for her cruel and drastic measures employed to suppress any demonstration of her subjects suspected of having any political significance. Even if any gathering is without any political significance the officials have many devices whereby a political color can be given to it. Practically all industrial strikes are considered as a part of a revolutionary movement. However within recent years Russia has become accustomed to strikes and many such strikes have not met armed interference.

Early last spring the world was shocked at the very brutal murder of a number of strikers in Siberia by Russian soldiers. Even Russian people were indignant at this military despotism and expressed their indignation by means of country-wide one-day strikes.

The American Review of Reviews gives a summary of the brutal butchery as given in four of the leading Russian periodicals:

As far back as in the beginning of last year the correspondent of the Ryech described the working conditions in the Lena mining district as unbearable, with wages averaging about 60 cents per day, an exceedingly high cost of living, unsanitary crowded barracks and with rough treatment by the administrative officers of the miners. The formal strike, however, began on the 13th of March in the Andreyev mine, when rotten horse-meat was offered for sale in the provision stores conducted by the mining company. The miners united and sent a formal petition to the district-engineer requesting that provisions unfit for consumption be destroyed on inspection, that medical aid be given to sick miners until full recovery is achieved, and that politer treatment be established, also declaring that no work would be done until these requests are complied with. If these few just demands had been granted the entire strike would have been averted before it ever began. But the administration was enraged and refused to grant them, threatening complete dismissal to those who did not renew work within three days. The miners became excited, and within three days all the mines stopped operations because the same conditions prevailed in the entire district. This time the miners presented to the company more serious demands, viz: improved food and lodgings, increases of 10 to 30 per cent. in wages, an eight-hour day on some kinds of work, and the publication of a daily bulletin giving a table of earnings by each worker. The company again refused to satisfy the demands with the exception of the least important ones, and it again threatened discharge within two days if work were not resumed—which it was not.

The miners themselves decided, however, to continue that part of the operation which was necessary to avoid delay in case work was to be resumed. This alone shows the exceedingly peaceful disposition of the strikers, which is further demonstrated by the fact that they appealed by telegraph to the Irkutsk governor-general, to the government mining authorities, to the Duma, and to the directors of the Lena Mining Company in St. Petersburg requesting that the strike be settled, and the officers who caused it removed.

The strikers themselves had the mine-shops closed, and their own officers carefully policed the district maintaining excellent order everywhere. This was really much more than could be expected from a few thousand ignorant, hungry, and excited miners in the wilderness of the Siberian "taiga" (dense forests), with no armed force at hand to protect the property and maintain order. The company, however, continued its dangerous course of action. On the 2nd of April it telegraphed to the governor of Irkutsk complaining that the government district engineer was inactive in dislodging the thousands of miners who were discharged. Dislodging meant to be thrown out into the "taiga," hundreds of miles away from the nearest village or town.

The St. Petersburg administration of the company included some influential persons and the governor of Irkutsk heeded it's telegram and despatched immediately to the striking district Capt. Treshtenkov of the gendarmerie with a detachment of infantry.

This shrewd police officer arrived on April 6, and by the 16th he succeeded in making the situation "political" by arresting the representatives of the miners, who were merely used as spokesmen. The miners became very indignant and demanded that their representatives should be at once released. On April 17, 2500 miners gathered and marched to the Nadezhdin mine where the administrative offices are situated. When the crowd came within about 100 feet of the offices Engineer Tulchinsky, a favorite of the miners, went out to meet them, and he became engaged in a peaceful conversation with the miners of the front ranks, from whom he learned that they came to express their protest against the arbitrary and unjustified arrest of their comrades. During this conversation Capt. Treshtenkov ordered his troops to fire. Two volleys were fired without any warning, loaded cartridges being used, no blanks. A great many miners fell at once. The engineer was saved because he happened to be covered by a pile of wounded miners. The crowd was at first stupefied, but soon it realized the situation and began to run away. The brave captain ordered more fire, and several volleys were sent into the running crowd. Two hundred and fifty miners were killed or died within the next day, while two hundred and fifty others were wounded more or less seriously. Further reports tell of Capt. Treshtenkov's promotion in rank, of suppression of public discussions of the incident, etc. Mr. Makarov, Associate Minister of Interior, made a feeble attempt to apologize for the disaster in the Duma. In his interpretation the demands of the strikers were "socialistic:" also the fact that the strike was conducted by a special committee seems very revolutionary to the high official, enough so to justify the cold-blooded murder of 250 men.

In depth of impression we can compare with the Lena tragedy only such a terrible and unexpected disaster as befell the Titanic. The Lena tragedy is, of course nearer to us. Besides, violent death came to the miners not from the unfeeling elements but from men who are supposed to possess ordinary human feelings. The two catastrophes have very much in common. The Titanic was swallowed by the real ocean of nature, while the Lena workingmen became victims of that ocean of lawlessness which spreads itself over one-sixth of the earth's surface which is called the Russian Empire.

A BURIED CITY

It is the same old world all the time, and one age is much a repetition of the preceding age, for human nature is the pivot upon which the world turns, and human nature is much the same in every epoch.

A street just resurrected in Pompeii discloses the drinking bars where the ancient Romans regaled themselves with the luscious wines, and the walls still standing are decorated with appeals to the voters just as in our day.

Lately, the most interesting street in the buried city was uncovered, "a street with its walls and balconies still perfect, a street with altars almost undisturbed, with frescoes as fresh and vivid in their coloring as if they had been painted half a century ago, a street with its drinking bars still intact, with its walls still decorated with electoral appeals to vote for Publius This or Obellius That, a street in which you can still see with your twentieth- century eyes a group of Pompeians actually sitting on the threshold of their house. They have sat there for over eighteen centuries, ever since the black deluge of lapilli, vomiting from the mountain, fell down upon them. At least their skeletons are there—but the skeletons of husband and wife and of two children are still embracing one another with the embrace of that last long moment of panic."—Sel.

"There are about 273,000 Indians in the United States; 15,063,207 Mexicans, 3,000,000 Mountain Whites, 10,000,000 Negroes, 400,000 Mormons."

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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THE CHRIST: Another Christmas season is at hand. The Christ, the perfect man, the manifestation of God in the flesh, is the center of all history. All human affairs of the world in the past and all those of the future find a common center in the Christ. The first advent of the Christ was fraught with great significance to humanity. The hope of humanity was realized, our assurance as we look into the future is made steadfast.

It is the first advent of the Christ that we are called to commemorate. While millions have a celebration millions more are ignorant of such celebration. The Christ who came for the welfare of all humanity is yet, after 1900 years, unknown to millions. While millions are celebrating the event we fear comparatively few of these millions are commemorating it in the heartfelt spirit of thankfulness for the unspeakable gift and for what it means to them.

The commemoration of this most sacred event, an event that should call forth the most profound meditations of the Christian heart and cause it to burst forth in songs of praise, has been so commercialized that its true significance is being lost sight of. Even many professing Christians are too often absorbed and controlled by the perverted idea of its celebration stimulated for purely monetary purposes, rather than by the thought of the event in Bethlehem and its relation to their present life and future destiny.

No one but he who is in vital union—abiding in the vine —can enter the spirit of Christmas. Others cannot understand its meaning. To many it is but a gratification of carnal desires.

"Christmas is a feast of the spirit. Only those souls who in spirit keep the day can really enjoy it. The spirit is not one of boisterousness, of rollicking fun, of nonsensical buffoonery, but rather one of quiet contentment, of sincere gratitude, of genuine brotherly love. Christmas is pre-eminently the season of self-giving, in the belief that this will be the most acceptable offering to the God and Father of us all; since it is made in the spirit that moved Him to bestow His matchless gift upon the world. The spirit of self-giving is the Christ spirit."

The Christ, in whose honor we keep the day, the hope of the world, is yet the storm center of criticism. He is denied, maligned, and wilfully and deliberately cast aside as the Son of God. Men are willing to accept anything however ridiculous and unreasonable, rather than the Christ. The powers of darkness are in league to destroy the Christ if at all possible. Satan, the arch enemy of the Christ, is willing that men should believe in God and take the Bible as their guide in so far as it does not relate to the Christ. As long as Christ is left out so long are men the subjects of Satan.

May at this season our faith in Him be strengthened. May we realize more keenly that He alone is our hope. That He is our righteousness, our redemption, our salvation. May our hearts take on new courage and press the battle regardless of those about us who ignore and even ridicule our faith in the Christ.

WORLDLY WISDOM:—The wisdom of man, we are told, "is foolishness with God." Yet man is exceedingly proud and boastful of his attainments and achievements. The modern current literature daily passes before us as a panorama the wonderful accomplishments and conquests of man. Marvelous, in the sight of the world, are the triumphs of man.

The wisdom of man is not dependable, it offers no absolute security. It fails to give us the assurance that it has found the absolute truth, and consequently does not give a sure foundation. Today all the evidence gathered by man may indicate that certain conclusions are absolutely truthful; tomorrow evidence may be discovered that proves the conclusions of yesterday wrong.

This constant change of position is strikingly illustrated by the Darwinian theory of evolution which was the rage about two decades ago. Those not accepting this theory of the descent of man were considered unenlightened and behind the times. Today this theory is repudiated by practically all scientists of note. Very little is heard about it. It is no longer advocated because it has been proved conclusively that it is not according to truth. It has been said that about every seven years science has to reconstruct its theories and shift on another foundation, because new discoveries prove the former foundation false.

Not only does science, so called, change position, but also philosophy. Old philosophical theories are discarded and new ones advanced. Philosophical thought lacks stability in that it does not, and cannot give assurance that it is the absolute truth. A noted German biologist says: "Darwinianism belongs to history as that other curiosity of our century, Hegelian philosophy. These two systems are variations of the same theme—how to lead about a whole generation by its nose. They are not precisely of a nature to elevate our time in the eyes of posterity."

The uncertainty of atheism is attested to by the reply of Faure, "the Ingersoll of present-day France," who after a

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recent address in which he expounded twelve proofs that there is no God, to the following remark:

"There is one thing, sir, which you cannot deny. At their death many freethinkers are obliged to acknowledge that God is, and even implore Him for mercy, though they have denied Him in life. Who knows but, at your last moment on earth, you may be one of these?"

Faure replied, "It is not at all impossible."

This gives expression to a doubt at the bottom of all hearts, professing confidence in human wisdom. The atheist, the destructive higher critic, etc., in their quiet moments entertain doubt concerning the stability of their hope at the hour of death.

The experience of those who accept the truth as revealed in Christ and recorded in the Bible, is of so striking a contrast to that of those who do not, that it is no mean point in the defense of Christianity. The experience of those who rely only upon Christ cannot be gainsaid. Yet the vanity and deceitfulness of human wisdom will cause men to persist in living in these realms of doubt and misgivings and refuse to come out into the clear light of revealed truth. All through the ages the wisdom of man has questioned the wisdom of God. The fact that man in his own wisdom gets nowhere, is always uncertain, and groping after theories that may vanish as doth the vapor in the morning sun, when he has the alternative of accepting the revealed truth by simple faith, is indeed foolishness, and must, in the sight of God, be the height of folly. The sooner we cease to place any confidence in our own wisdom, our attainments, accomplishments and powers, and accept that offered by God the more glory there will be for the Lord, the better for us and those about us. It is a mark of the highest wisdom to accept in simple faith God's wisdom.

The truth of Holy Writ has been tested for ages and has not been found wanting; it gives the absolute assurance for our hope, that which the heart so much craves; it gives abundant and abounding life; it satisfies every desire and longing of the soul: Why, then, we ask, should we turn again to uncertainty, insecurity, misgivings, blind gropings that lead into denser darkness and dispair? The truth of the Bible is sufficient for us. We prefer to build upon the foundation that has been laid, which is Jesus Christ.

A GROWING EVIL:—The forces engaged in the spread of those things which enslave mankind are ceaselessly and persistently at work. Every opportunity and advantage is eagerly seized to fasten their grip upon the lives of men, women and children. The more pernicious the evil, the more persistent the effort seems to be.

Among these evils the cigarette evil shows a marked increase during the last year. During the fiscal year 1912, the stupenduous number of 11,221,624,084 cigarettes was smoked in the United States. This is an increase of two billions over the consumption of the preceding year. During the first three months of the fiscal year 1913, from July 1, to October 1, more than 3,800,000,000 cigarettes were smoked, an increase of one billion over the corresponding period of the previous year. If this proportion of increase remains the same for the remaining three quarters, the consumption of 1913 will exceed that of last year by four billion. The consumption of over eleven billion during the last year, means an average consumption of 128 cigarettes for every man, woman and child in the United States.

Observation shows the evil effects of the cigarette upon the smoker. Science has clearly demonstrated the destructiveness of it so that it is not necessary for us to enlarge upon it here. The deleterious effects of tobacco in any form is equally well known. Yet despite the mass of scientific evidence, and the daily observation of the evil effects of the "coffin nail" men persist in its use and induce the youths to contract the habit.

There are many contributary causes that operate to ensnare the boys. Many of them are under the direct control of the parents. If all parents of boys would see to it that their bodies would be properly nourished, kept strong and healthy, and warn repeatedly against the evil consequences following the use of narcotics and inspire them with high and noble ideals, the temptation would not appeal so forcibly and they would have a greater power at their command to resist. The consequence would be less cigarette fiends.

The victims of this habit insist on privileges and concessions that they would violently oppose granting others asking for similar privileges under different circumstances. What moral right have they to walk the street and pollute God's pure air with vile fumes making it unpleasant and disagreeable, to say the least, for others? They have no more right than I have to walk the street and occasionally set free some ill smelling drug that will contaminate the air which others are compelled to breathe. But being victims of the weed, driven by a heartless taskmaster, their extremely selfish passion must be gratified in the midst and displeasure of decent people. The gratification of their lust so far transcends the iota of selfrespect and consideration of the interests of others remaining, that they cheerfully insist on making themselves offensive and repulsive to multitudes about them. The use of the weed so deadens their sense of propriety and to forget the laws of decency and the Golden Rule that they are no longer capable of considering the comfort and pleasure of those to whom the habit is obnoxious. Self must be, and will be satisfied. They are apparently willing to sacrifice anything noble, true and good on the altar of SELF.

It is time that we become aroused against this evil and do all we can to protect the youths of our land that they may be preserved and grow into men who will stand for the right and for God.

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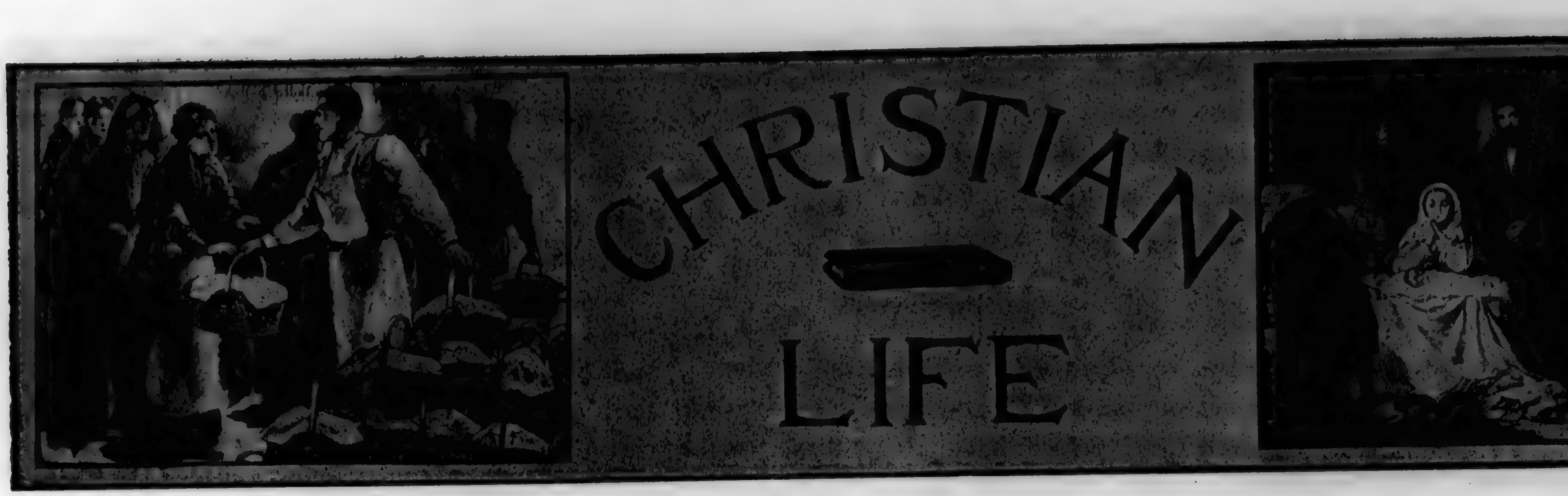


TRUE MANHOOD AND WOMANHOOD

Mrs. I. J. Lehman.

Not all who appear to be men are really men. A hundred and fifty pounds of bone and muscle is not a man. A statue dressed in man's clothing may appear to be a man. So may a human being. But to be a man and to appear to be a man are two different things. Human beings grow, but men are made.

In England only nobles, dukes, earls, and those belonging to the royalty are considered as gentlemen.

In America a man who is polite, gentle, truthful and honest is a gentleman. There is much meaning in these four words. Many human beings pretend to be men, but if they do not possess these four noble qualities they are not truly men. What is true of men is also true of women.

A certain writer has said: "Men and women were made for business, for activity and employment. Activity is the life of us all. We know that employment makes the man in a great measure. A man with no employment, nothing to do, is scarcely a man."

The secret of making men is to put them to work and keep them at it. It is not study, or instruction, nor careful moral training, nor good parents, nor good society, etc., that makes men. These are means, but back of these lies the grand moulding influence of men's lives.

It is employment. A man's business does more to make him than anything else. It hardens his muscle, strengthens his memory, quickens his blood, sharpens his mind, corrects his judgment, puts his wits to work, arouses his ambition, it makes him feel that he is a man and that he must fill a man's shoes, do a man's work, bear a man's part in life, and show himself a man in that part.

Employment sets the boys to work and tells them to work out their manhood and most of them do it some how—but not always very well. The men who fail to work out their manhood are those who have no work, who are idle and depend on others. No matter how rich a young man or woman may be, they should have employment all the same or they become dependent and despised by the community.

The kind of work, so long as it is legitimate and honorable, is not of so great importance as the fact of being employed. There are a thousand avenues by which a boy or girl can find something praise worthy to do and thus become independent. They will gain confidence in themselves and grow into true manhood and womanhood. If the young women feel that they can keep books, or manage a telegraph office, keep a bakery or a dry goods store, be a dressmaker or do anything else that is right and proper let them not hesitate to do it.

A young man or woman should be allowed to chose his own work. But they should choose something useful. If they are allowed to choose their own work they will choose something that they like or that interests them and will then be more apt to be successful. In whatever condition a person may be born—high or low, rich or poor—they may if they will, become lovely and useful men and women.

I have said before that not all human beings who pretend to be men are really men. It is the same with women. Not all who appear to be women are true women. They are not women till they make themselves so.

One writer has said: "Some female humanities are only ladies. A lady and a woman are two very different things. One is made at the hands of fashion; the other is the handiwork of God through the instrumentality of useful employment. A lady is a parlor ornament, a walking show gallery, a mistress of tongue-tied etiquette. A woman is a consecrated intelligence, a love baptized, a hand employed in the work of good."

Women are not born, neither do they grow up of themselves. They are made. Thousands of women have no employment. They are dependent on others for their living and have servants to do their work. They are rich and they would lose their caste or standing in aristocratic society if they would work. They study all the time to find new methods of killing time. To have done for us what we can do ourselves always injures us. Thousands of women have servants to do work for them which they could do and should do themselves. Womanhood is made by industry in the pursuit of good. It is made in the field of noble employment.

If God had intended that any of us should be idle, He would have built houses, made clothes, cooked victuals, formed characters, accumulated knowledge, and had everything that we need for both mind and body ready made at our hands.

Many people have some person in mind, or have formed some ideal of true manhood, after which they pattern. The best example of true manhood to follow is Jesus Christ. Though Christ was poor, not one of His enemies who tried to find a flaw or fault in His life could point out the slightest stain on His honor. He also had employment. He was a carpenter by trade and was never idle. He was the first showing true manhood. Never before or since has there been found in this world such beautiful manners as His, so courteous, so friendly, and marked with such unfailing tact, and kindness. Whether He addressed the young, the middle aged, or old, He was ever the same. Without Christ in our life we can never attain to true manhood or womanhood.

THE CALL TO WORK AND THE RESPONSE

Ella F. Shoup.

At one time when many were thronging Christ, when many sick and distressed were brought to Him, Matthew says, "When he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

At another time Christ said to His disciples, "Say not ye, there are yet four months and then cometh harvest? behold I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest (Jno. 4:35).

From these scriptures we may know that when Christ was in this world he saw that there was much work to be done. The same conditions are true today. There is much to be done, but who will do it?

You may say, "How do I know that God wants me in the work?" or "I do not feel as though God was calling me to work." How is it that when the work is so great, when sin is reigning on every hand, when souls are going on the downward way, how is it, we wonder, that not more are called? Or is God calling and we are not responding?

But what is the call? How does the call come? Nehemiah heard of the condition at Jerusalem, he became burdened, he wept and mourned certain days and fasted and prayed before the God of heaven. He felt that the people needed his help. He was willing to go and help them and God opened the way. What we need is to become better acquainted with the need. As long as Nehemiah did not know the need he did not go. Neither can we expect the field to be supplied with laborers if the need is not known.

God appeared to Moses in the burning bush. To Samuel He came in the silent hours of the night in the still small voice. Elisha He called through Elijah. Saul and David were called through Samuel. Matthias was called through the Church. We may, like Moses, feel as though we cannot, but God makes no mistakes and He will call no one to work whom He does not want at work. He knows our condition. He knows just what each one can do and He promises to be with us alway.

God does not always call to a great work. The little things are important also and must be looked after as well as what we call great things.

We look to India. Every day many are ushered into eternity who have never heard of Christ. The missionaries are burdened with work and are calling for help. We turn our faces to the home mission stations and we hear the cry for help. There we see many who are without Christ. We see the many children who are turned out on the streets, so the mother may get rid of them. They are not taught to love Jesus. They see drunkenness, yes, are taught to drink. We see them play at keeping saloon. What will they do when they grow to manhood? They need someone to gather them into the Sunday school and someone to teach them after they are gathered in.

Some are called to "stay by the stuff." If it were not for those who stay at home, who give of their means, and for those who pray our mission stations could not exist. We need not look as far away as India or even the cities in our homeland, right at our doors there is much to be done. There are Sunday school classes to be taught. There may be some precious soul waiting for you to show, by speaking to him or her about their soul's welfare, that you are concerned about them and thus bring them to Christ. The kind word you may be called to speak may count for much, the pleasant smile you can give may encourage someone. Will you give it?

Men and God are calling for workers. Is God calling you? Will you respond, will you say, "Here am I; use me as it pleaseth thee?" Since the work is so great and Christ has done so much for you, are you willing to lay all on the altar and say, "Here am I, Lord, if you want me in the foreign field, I will go; if you want me in the city, I will go; if you want me to work at home, I am willing?" A hearty response a full surrender is all that pays. Just to lay all on the altar, just to be willing to be used as it pleases the Lord of harvest. Though we may not be called to do great things, just to be willing to do whatever we are able to do, will insure great blessings.

Youngstown, Ohio.

CAN WE YOUNG PEOPLE UNDERSTAND THE MEANING OF THE CHRISTIAN RELIGION?

Verda Garber.

In the Bible we find that Christ said, "Go into all the world and preach the Gospel to every creature."

Some people think that those who do the most effective work are those who have spent the best part of their lives in sin. They often prove to be earnest workers in the Church after they once become Christians, but what pleases God most is when we come to Him in our young days and consecrate ourselves to His service. They also think that one so young cannot understand the meaning of the Christian life. The truth is, that as soon as a young person is able to understand anything, he can realize as well as an older person that he is lost and needs to be saved. They who think that the service of God is only for older people must remember what Jesus says in Matt. 19:14, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

Some people try to understand too much, and when young people start out in the Christian life they expect them to know as much as those who are older in the service. I do not think that God expects us to know every thing all at once, but as we grow older, and read and meditate upon His Word, things that have been mysteries to us will become plain.

One of the most wonderful things to be known is that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." That word "whosoever" includes both old and young. However there are those who would make an exception and say it does not apply to the young.

We can best appreciate God's love and attain to the highest Christian attainment when we come to Him in our youth, before we have idled away our time in folly and sin.

Another objection some have against young people consecrating their lives is that we do not understand. We younger people can understand it because at our age the one great, loving Father to whom we can go with all our difficulties, doubts, and fears is often dearer and more real to us than to those who are older. We need help and long for it. We have problems and perplexities which are peculiar ones. When all the world seems busy and has no time to stop and help us in our difficulties, which may seem only trifles to them, we can go to the loving Father who understands us better than any one else. He alone can help us and solve our problems for us as no one else can, not even father, mother or teachers. Is it not a grand thought that we can go to Him at any and all times? He is ever ready to help us if we come to Him in the right spirit, and in faith believing.

In the Bible we read of characters who started out in the service of God in their youth. The greatest character we read of is Christ, and He set an example that we should all try to pattern after. Samuel and John the Baptist were also Bible characters who knew the value of serving God while yet young, and they became great workers in God's kingdom.

It was during the time when Christians were being persecuted that Polycarp was brought before the governor and asked if he was a Christian; to which he replied that he was. He was told that he must renounce Jesus and sacrifice to idols or he would be burned at the stake. Polycarp replied, "These eighty and six years have I served my Lord and He never did me any harm, and I cannot deny my Lord and Master now." He was taken to the stake and as the flames grew hotter and hotter he stood there triumphant, rejoicing to suffer for the name of Jesus. He was ninety-five years of age when he died and must have been converted at the age of nine.

We often find that those who were strongest in the service of God were those who knew what it meant to start in their youth.

Hesston, Kans.

BEFORE IT IS TOO LATE

If you have a gray-haired mother,
And from home you are away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach Heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you've a tender message,
Or a loving word to say,,
Don't wait till you forget it,
But whisper it today—
Who knows what bitter memories
May haunt you, if you wait?
So make your loved ones happy
Before it is too late.

The tender word unspoken,
The letter never sent,
The long-forgotten messages
The wealth of love unspent—
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late. —Selected.

"Twenty-five of the principal foreign mission boards of the United States and Canada have issued calls for 629 new missionaries, 361 men and 268 women."

"Over two thousand persons have been baptized in India in the Methodist Episcopal Church for each month of the last quadrennium."

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

OPPORTUNITY FOR CARRYING THE GOSPEL TO ALL THE WORLD

We are often very well satisfied with a guess as to the largeness of opportunity for world wide evangelization, or willing to listen to some one who is guessing about the successes and failures of modern missionary efforts. But we are living in an age when at least more than ordinary human efforts have been made to determine the real situation in missions. The results of these efforts have been printed, but it is almost appalling how few read these reports. We will print a part of the report of Commission 1 of the World Missionary Conference held in 1910. This committee spent a great deal of time and effort and from a human point of view ought to be able to speak with considerable authority.

In reference to the present possibilities of carrying the Gospel to all the world they have in part this to say:

Today we have before us the greatest possibilities for carrying the Gospel to all the world. From the point of view on the non-Christian world these possibilities are unlimited. We know the world today as we never knew it before. All the inhabited parts of the world are explored and are accessible in a way that is remarkable. The improved means of communication have formed a great net work not only in the civilized parts of the globe but also in the regions where civilization only a few years ago was unknown. "Railroad lines are being rapidly extended in different sections of Africa in the Levant, in Central Asia, in the Chinese empire, giving missionaries easy access to hundreds of millions of people." In this way permitting missionaries to travel and work in a way unknown before in the history of the world. Another hopeful feature is the fact that the vast majority of the non-Christian nations are under the sway of Christian government or under those governments that are not antagonistic to the Christian movement.

The people in most countries are more friendly to the approach of Christian missionaries. The leaders of a nation like Japan are feeling the need of a new moral basis which necessarily makes them more friendly. The progress of the work in Korea during the past few years has perhaps been unparalleled in the progress of missions.

In Manchuria there is a marked readiness and willingness to hear the Gospel message. Though there is an opposition manifested as among the officials of China, a recent writer says, "The new Chinese Republic is a Bible buyer. The agent of the American Bible Society of Shanghai has sent word to New York that he has orders for 200,000 copies. A missionary from a province that until recently was one of the most exclusive, writes that he could not ask for greater friendliness. In 224 walled cities where there used to be opposition, writes one missionary, he now finds none. In mission fields of Asia there has also come a great change during the past few years. "By common consent the masses of outcasts and lower castes of India are more receptive today than ever. The Zananas are open more than could even be expected a few years ago."

While there is a great movement toward Christ among the educated there is also a tendency toward agnosticism. The situation among the Moslem and Parsees of India has improved much over what it has been the last generation, and as a whole the field is more open than it was twenty or even ten years ago.

Arabia though presenting a great wall of opposition is a hopeful field. There are constant changes being wrought that are sure to bring their results.

Throughout a part of Africa there is a pressing opportunity for the presentation of the Gospel.

"When in the history of our religion has the Christian Church been confronted with such a wide opportunity as the one now before her in the non-christian world as a whole? This opportunity certainly comes to us as a great test and trial of the reality of our living strength and our faith."

The resources of the Christian Church present another encouraging feature to this large possibility. The tens of millions of membership and enormous wealth in the hands of the believing Christians, with the many strong missionary societies in Europe, America, Australia, and South Africa, with all the accumulated methods and facilities of generations of activity, all this certainly should mean a large work for the Master.

FULFILLING THE GREAT COMMISSION

FANNIE H. HERSHEY.

II

We will now glance at the present mission field and see what the results have been of the beginnings made by the heroes of the cross who blazed their way into the unknown regions carrying with them the Gospel which brings salvation.

Attention seems to have first been drawn to **India,** probably because it was under English control. The first real work was done by Carey who arrived in Calcutta in 1793. He was strongly opposed by English authorities and it was not until 1813 that the opposition was removed and after that work was done with greater success. After fifty years all the larger cities were occupied and at the close of 1851 there were 91,000 native Christians, there were 339 foreign missionaries and only 21 native pastors. Between 1851 and 1899 the mission stations increased three fold, the number of native Protestant Christians was multiplied five fold, the number of communicants fifteen fold and the churches or congregations sixteen fold. These remarkable results were due largely to the extra employment of native agency. A number of Mohammedans have also been won. There are now almost 5,000 missionaries in India. Mission work carried on in 8,082 different centers is supported by nearly 498,000 native Christians. When it is recalled that the first Hindu convert was baptized in 1800 and that the first work was done under great opposition we must confess that the Lord has blessed the efforts put forth in India to bring the Gospel to those people. But the work has only begun, there are millions who have never heard the glad tidings but they need it just as much as those who have received it.

China, with its population of 400,000,000 up to the beginning of the last century shut itself out from the Western world. It made no treaties with foreign countries until 1842. The first missionary work done there was by Roman Catholics but they were finally compelled to leave by order of the emperor. There was nothing done tnen until Robert Morrison landed in 1807. Other boards sent out workers who located in different cities. They had few helps in learning the language and had the prejudices of the people to overcome so that after forty years of work all the converts could be counted on the fingers of the two hands. But those early missionaries laid the foundations and sowed seed which brought wonderful results to the later missionaries. In 1904 there was one male missionary to every 145,000 men in China. In 1900 there were missionaries in all but one of the nineteen provinces and in 1904 every province was occupied. While the Boxer rebellion caused a great loss in the ranks of missionaries and native Christians the number of converts increased remarkably following the rebellion, and since that time missionaries have more privileges than ever before. A recent decree from the throne ordering general education in modern sciences and languages shows us that China is undergoing a great change.

The little country of **Korea** which has opened up so marvellously to the preaching of the Gospel was closed to all the world less than a century ago. The earliest missionary work was done in 1873 while the country was still closed, by missionaries in Manchuria who became interested in the Koreans and translated part of the Gospel of Luke for them. In 1876 a treaty was made with China and in 1882 one was signed with the United States. Two years later the Methodist Episcopal Church entered and commenced missionary activities. The Presbyterian Church appointed a missionary to Korea the same year. Previous to those treaties all foreigners were put to death, also any one harboring a foreigner. The 12,000,000 people of the peninsula are now instructed by missionaries from eight American Boards and four British Missionary Societies. In 1900 Dr. Vinton said that fifteen years before there had been only two Christian congregations both in Seoul comprising 60 members and now there are 1,500 congregations scattered throughout the country. The Gospel is free and preaching is unlimited. The work there is largely home missionary. In the churches missionary societies are organized for this end. In most cases they are the outgrowth of the impulse of the people. Frequently a group of churches take charge of a certain territory and appoint officers from among their native leaders, take collections systematically and pay the salary and expenses of their workers. Thus we see the growing power of the kingdom of God. Would that all Christians were as eager to get their fellow men to accept Jesus Christ as their Savior.

Japan was first entered by Francis Xavier in 1542. Christianity spread rapidly, but persecutions exterminated most of it again. From 1638 to 1872 it was a crime to confess Christianity. In 1853 Perry's treaty opened two ports to America and the first Protestant mission was opened 1859. The ban against Christianity was removed in 1873, the first Christian Church having been organized the year previous. Unlike missions in other countries rapid progress was made among the higher class of people. Up until 1890 the church doubled every three years. Then because of outside influences and some of their young men returning from American schools bringing with them a Christless Christianity there was a reaction. Before this it seemed at one time as though Christianity might be adopted as the national religion, but now on account of persecutions there was a sifting out and only those who were in earnest remained in the Church. This period of unpopularity continued for ten years and since then the progress has been normal. The Bible is now taught in some of the government schools and the religious freedom is equal to that of United States and England. Japan is open and ready to listen to the Gospel. Never in the history of the world has such a nation risen practically without bloodshed from paganism and barbarity to Christianity and civilization. But the victory has not yet been won as there is but one worker to every 100,000 people. Most of the work is done in the cities. Some work has been done in the outlying islands of Japan. There are some native Japanese workers in Formosa supported by their own countrymen.

Africa.—According to tradition the apostles tried to fulfil the commission in Africa as six of them are warranted to have labored there. Within 200 years after Pentecost there were 900 churches in North Africa and the population along the coast was as much Christian as heathen. There was a training school in Alexandria. Because of rivalry and misunderstanding the church failed and the **early church lost its** great opportunity—that of Christianizing Africa. After a thousand years of neglect there still remain a faithful few, the descendants of the early church, known as the Coptic Church.

The first real missionary effort in modern times was made by the Moravians in 1736, this work was renewed and made perfect in 1792. The unhealthful climate of Africa has been a great drawback to the work there, but there were generally some ready to fill the ranks of the fallen. Out of 700 African explorers about 500 have laid down their lives, many of these were missionaries. There are about 100 different missionary societies working in Africa maintaining about 3,500 missionaries, there are some 300,000 communicants with an outside constituency of 600,000. But there are still 90,000,000 heathen and the evangelization of these is the task confronting the Christian Church. The Mohammedans are winning the heathen because they are more aggressive. The heathen are tired of their religion and will take up anything which comes along that is better than theirs and when the Mohammedans get there first the heathen embrace their religion and after that are much harder to be reached by Christianity. Would that the Church would realize her opportunity and responsibility.

South America, the neglected continent, has not received much missionary attention until within late years. The Church evidently thinking it was a Christian country because it was Catholic. But it has been discovered that the Catholicism of South America is of the rankest kind and that they need the Gospel as much as any foreign country. Statistics of 1908 show that at that time there were 819 missionaries including wives and women missionaries, in South America, 247 of those being ordained men. There were seven physicians, one hospital, 193 day schools, 46,273 communicants and 85,492 adherents. The Church of America is awakening to her responsibility to South America and we hope soon to see many carrying the Gospel to the heathen so that it may no longer be called the neglected continent.

Little was known of the **Pacific Islands** at the beginning of the century. Christians had no conception of how work could or should be carried on there to be successful. Missionaries from England were the first to work in those islands. They labored for twelve years under discouragements before they had their first convert. The results which followed might be called a religious revolution for island after island threw away their idols and embraced Christianity. Dr. Alexander says, "In less than twenty years Christianity has become the only religion in most of the numerous islands, westward through the space of nearly three thousand miles. Never was there seen an overthrow of idolatry more rapid and complete."

The group in which work was done were the Sandwich Islands. After seventeen years of labor there was a great outpouring of the Holy Spirit and a marvelous religious movement. More than one-fourth of the adult population were added to the Church and there was continuous progress.

Missionary efforts had a remarkable growth in Polynesia also. After sixty years of work Dr. Alexander said it would have been hard to find a professing idolator. They had ceased the practice of the heathen rites and war songs of their fathers and were peaceful communities having laws of their own and cultivating their fields. They were educating their children, sustaining native ministers and sending their own sons as missionaries to the heathen.

The Fiji Islands number 80. The people were cannibals and were feared by seamen. Work was commenced there in 1835 and in 30 years 100,000 had the Scriptures in their own languages. In 1870 one half of the population were regularly attending church services, while 22,000 were members of the church. They were educating their children and supporting their native ministers.

Work among the **Mohammedans** is very difficult but there have been some encouraging results. Men have come to Christianity in the face of severe persecution. At the present time every Moslem center is occupied by Protestant Missions. No less than thirty cities with a very large Moslem population are the center of missionary efforts and in each of them directly or indirectly the Gospel reaches the Moslems.

This then is a brief sketch of what has been accomplished by those who have heard and took upon themselves the commission of our Lord Jesus Christ. It took about 100 years previous to 1896 to win the first million converts, the second million were added in twelve years, by 1908. They are now being added at the rate of a million in six years.

Dr. A. T. Pierson says, "Darkness overspreads the earth and gross darkness the people. But God's glory arises, and is seen in the work of missions. We have but to lift our eyes and look, and we may see that on the very summit of heathendom and in the midst of the death shade the heroic soldiers of the Lord Jesus have planted the banner of the cross, and there it still waves, a trophy of coming triumphs. God grant that the unwritten history of the years before us may embrace far greater marvels than have ever been witnessed. New Pentecosts with floods of blessing. New apostles until God's chosen heralds leave no region beyond unpenetrated and no creature unreached. New visions, and voices, until every divine lesson is learned."

Canton, O.

MEMORIES FRESHENED BY DIARY LEAVES

Lina Z. Ressler

V In Bombay

A little shopping must be done before we leave Bombay, and between times we seize a few opportunities to visit places of special interest. Malabar Hill, with its Towers of Silence, is one of these places. And such a drive! Through dingy, crowded, native streets, into the higher neighborhood amid finely built Parsee residences, onward through beautiful shady avenues toward the mysterious, vulture-guarded towers. These towers are large structures of white mason work, very carefully built all after the same pattern. They are surrounded by most beautiful plants and flowers and most carefully guarded lest the curious should enter in to look upon their unrevealed secrets. A miniature tower is shown to the visitor for the purpose of explaining the interior. These towers are the burying place for the dead of the Parsees or fire worshipers. There are tiers of shelves on which the bodies are exposed lest by burial the earth be defiled, by burning the fire be polluted. The arrival of a new body causes a perceptible disturbance among the vulture guards which may be seen from the outside, for these birds devour the flesh, while the bones are thrown into a well in the center of the tower.

Victoria Railway Station, Bombay, India

The Parsees, we are told are a very exclusive class of people. They came to India long ago from Persia. They seem cultured and refined, are excellent business men, and are well advanced in art and science, but they are very hard to reach with Gospel influences. It was our privilege to meet with a few missionaries who were working among them.

We also visited a few missions while waiting in the great city before wending our way toward the interior. Bombay and the west coast of India are pretty well supplied with missionaries. There are some advantages here that missionaries in the interior do not enjoy, such as nearness to the sea, easy access to good markets and better food supplies. When, however, we become acquainted with the people and their needs farther inland, we would much prefer the interior fields. Civilization without the Gospel influence tends also to harden and make the way for the Gospel more difficult.

Missionary work in India has been going on for some time. Some noble work has been done, but there is still so much, so much more to do. In 1813 the Baptist Missionary Society came to Bombay, in 1820 the Church Missionary Society, in 1827 the Tract and Book Society and the American Board, in 1872 the Methodist Episcopal Mission, in 1897 the Bombay Settlement; still later others came. They seem a good many, don't they? But we are told in Bombay Presidency, in 1898, there was on an average one Christian worker to about 110,000 of the population. Only the fringe of the harvest field has yet been touched, for all this work is in the Bombay Presidency alone.

Scottdale, Pa.

FROM "THE LIFE OF CHANDRA LELA"

Esther E. Lapp.

II Book Review

From Rammath Chandra Lela wended her way to the extreme west of India. Only those who have lived in that country can realize the many, many weary hours she spent on the dusty high-ways as she wended her way from one place to the other. Often weary, sad and disheartened, yet her heart cried, onward, **onward** in quest of the peace her soul was crying for. With every disappointment faith would again rise within her that surely in the next place I will find peace and pardon. As she neared the temple Dwarakauath her hope again revived. The image here found is the vilest god in the Hindu pantheon. Here it is said, "Whosoever visits this holy shrine where Krishua pursued his sports is liberated from sin." The Hindu believed this temple was raised in one night by miraculous power. At Dwarakauath she remained fifteen days, she completed her worship and started for the north of India to the famous temple Bidrauth, ,situated high in the Himalayas.

This temple is built in honor of the god of preservation, Vishnu. The image in this temple was said to have been taken out of the bottom of the river Alaknanda one of the principal tributaries of the river Ganges. The temple is a conical shaped building surmounted by a copper dome which ends in a copper ball. It is situated at an altitude of 14,000 feet, among snows of the Himalayas, and one who wishes to worship before this image must endure much hardship. He is compelled to climb over sharp crags and to walk barefoot over large boulders of ice and snow. Through all this went Chandra Lela. She had fulfilled her work but she was still disappointed. In this surrounding neighborhood she visited other noted temples but of no avail. She turned her sad face toward home and as she slowly traveled she visited such places at Allagabad where the Ganges and Jumma rivers unite their waters; and Banares where before the god of destruction she offered such things as an umbrella, a bed-cover, a bed, a plate, a lamp, a drinking cup, an earthen pot, a vessel for sprinkling idols, sandals and a cow. The flowers she offered to the Ganges floated away and left naught but spiritual darkness in her soul. Soon after both of her servants died she was again left alone. Having joined a party of pilgrims she traveled with them for some distance. At one place where she stopped a king was angered with her because she would not eat the food which he sent for the party. But after she explained to him that she had money of her own and did not beg, he became so impressed with her that he asked her to abide in his house and become their family priestess. She consented to do so and stayed there for some time, but she was not satisfied with this life and taking leave of them she resumed her journeyings in quest of peace. She became more and more impressed with the unreality of her own religion and began to be a doubter in the power of her gods. She could not worship them with the same faith that she once had.

After she left the king's palace she took to the life of a fakir and began self-torture. She chose to sit during the hot summer months in the scorching sun surrounded by five fires. At night she would stand on one leg and keep her hands pressed together before her idol. Her constant prayer to the dumb image was that she might be shown the light. She little knew at this time that God was preparing the light in an unexpected way that in due time it would shine upon her. However at this time she smeared her body with ashes, painted her face red and white in a hideous manner, besmeared her hair with cowdung and fastened it up in a horrible fashion wore a string of large beads around her neck, put wooden sandals on her feet and had for her bed a deer skin. During the cool season she would sit in water to her neck and in the morning cold and stiff she would crawl out from her haunt and resume her daily position among the fires.

The people considered her a very holy woman and brought her presents of food. She herself remarked at one time, "No one knows how long were the nights nor how I suffered before morning. There were one hundred and eight beads which I counted and for each bead I took the name of some god. I thus called upon Ram day and night but it was of no avail."

Soon her eyes were opened, first to the awful deception of the priests, and,, secondly, to the untruth of the sacred books of the Hindus. She chanced to come to a shrine on the banks of the Bramaputra river. She was told that on a certain day blood would flow from the idol and whoever would secure a piece of cloth dipped in the blood would have the fulfillment of whatever desire they might have. On that day she appeared early in the morning before the people began coming. And to her dismay what did she see, but that the priests were dipping a cloth in the blood of a freshly killed goat and were preparing to sell it to the people. This filled her with many doubts. On another occasion she came to a pond, in Assam, in the centre of which she was told that the eyes of a murdered goddess were shining. She determined to see for herself, so in the evening hiding in the bank she awaited results. Soon after dark she saw several of the priests go to the light in a boat and replenish the lamps with oil. Another lie had been revealed.

Though she lost all confidence in the priests and in the shastras yet she continued her practice as a fakir as before. She soon came to Bengal where she gathered a few disciples around her. She taught them the shastras and in this way had access to the leading families of the neighborhood. After much thought she decided to forsake her idols and left them with a low caste woman and said to her, "You may worship them if you wish but I have done them homage many long weary hours, all in vain. There is nothing in Hinduism or I would have found it."

This marks the breaking of her fetters. Soon afterward a sister of one of her disciples went to live with her husband whose house was near a mission. One day Chandra Lela went to visit her and saw her reading a strange book. She asked her what it was and was told that it was the holy book of the Christians. When she found out from whom she had obtained it she expressed her desire to see the lady missionary through whose instrumentality this book was given. A few days afterward the opportunity presented itself and she procured a Bible for eight annas (sixteen cents). Instead of reading the Hindu shastras to her disciples she read to them the Bible. Her friends saw what course she was taking and tried in every way to lead her away from Christ but of no avail. She soon asked for baptism at the hands of Rev. Dr. Phillips, openly broke her caste and became a happy Christian. She had found the Savior precious to her soul and had realized peace. She needed no more pilgrimages nor did she go to living priest for blessings.

At this time she was less than thirty years of age. She could devote the best of her years in the Master's service. It seems that God had permitted her to so thoroughly test the truths of her own religion and become so well versed in all the secrets of Hinduism before He allowed the true light to shine upon her. As she served the gods without receiving aid so she worshiped and labored for the true God without taking support from man. From her conversion she preached to her fellow-men and women. By her knowledge and previous high standing she was able to gain access to the highest as well as the lowest. She not only preached in the surrounding villages but took the same pilgrimages she did in former years, not to bow before the dumb images but to preach to living humanity about the living God. No one can realize how the Holy Ghost was enabled to empower one who had been saved from such self torture.

Through her efforts many of her former disciples were converted. On one occasion she was preaching to some village people and they told her that they had a priest in the village who could rebut all the arguments she could produce in favor of Christianity. She asked that he might be called and when he arrived she at once recognized him as one of her own disciples. She said, "All this man knows I taught him." She then in her quiet but convincing manner told him of the new found faith. She became dependent on no one for her support, but as she earned or received from the people she ate and wore.

She not only taught in the surrounding villages but she went to the very places of her former pilgrimages. She told the people of the true God and compared the truths of the Bible with the fallacies of the Hindu religion. One who has been thus saved from gross darkness can much more effectively labor among those from whom she came.

On one occasion she went to visit her brother who was sick. She told him the beautiful story of Jesus and he became a believer and requested baptism. There was no missionary near and she was the only Christian near. She felt that God would be pleased with her if she would administer the sacred rite. So kneeling on the ground beside his bed she offered a prayer for him and taking water from a vessel she said, "I baptize you in the name of the Father and the Son and the Holy Ghost." He died happy in the Lord. After his death his Hindu friends came to burn the body after the manner of their religion. The Sister, Chandra Lela, begged them to allow her to give her brother a Christian burial. They refused. She followed them as they went to the place of burning, praying that God would in some way intervene. Rain began to fall so hard that the wood on which the body was laid could not be lighted. After they had tried several times, she stepped forward and said, "My friends do you not see that God, our God does not intend to let you burn one of His children as a Hindu. He has heard my prayer and sent this rain to prevent you. Desist and grant me this body before God in some dreadful way prevents you." They gave way to her and followed her as she with prayer laid his body in a freshly made grave.

Thus she labored for many years teaching the people and gaining many friends among all classes. When she grew too old to continue her journeys the Baptist Missionary Society erected for her a dwelling by the roadside from which she preached to the passersby till she yielded her soul to the God whom she found. She has recently passed to her reward but her works follow her.

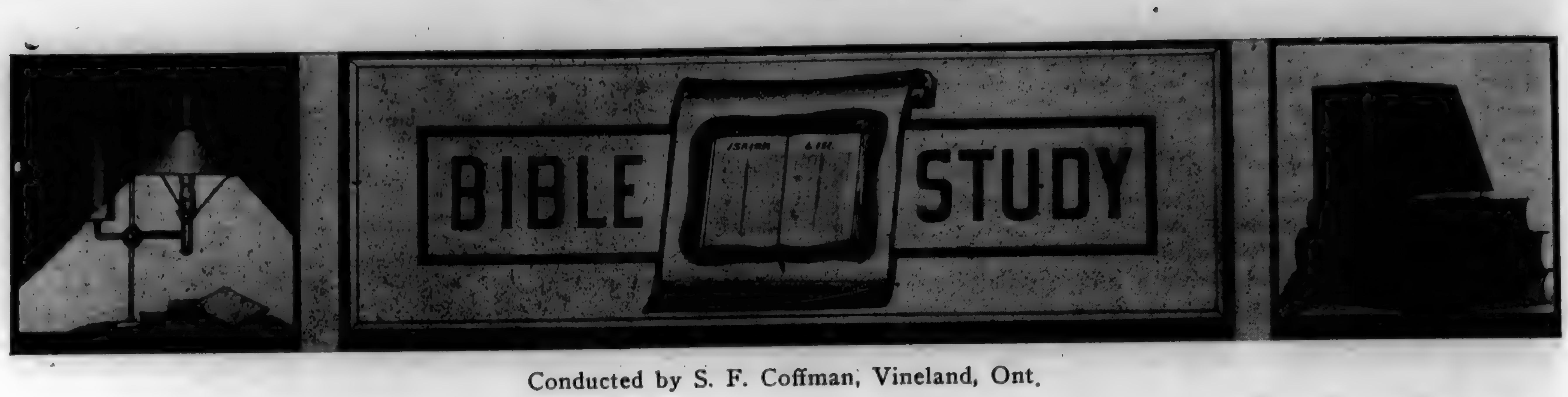
Thus ends a very brief story of one of the most beautiful lives and lights on record. Her prayers were offered in faith. Her teaching was simple but her profound knowledge of the Hindu religion enabled her to withstand the most learned Pandits.

We have no reason to doubt but that she like Paul of old had been prepared by God for the great work which she was to do. She was permitted to test to the very extreme the writings and customs of the Hindus. He used no human instrumentality to bring her the light but through her own efforts she studied the Word of God and found her Savior. God uses various means to carry out His ends.

Goshen, Ind.

Rescue Work in Shanghai

The "Door of Hope" is a rescue work for Chinese girls in Shanghai, China, begun in 1901. At present it has 4 homes—a receiving home, first year home, children's home, and industrial home—with 8 foreign lady workers, 12 Chinese assistants, and 200 girls and children being cared for. The work is under the supervision of ladies resident in Shanghai and known as the committee for rescue work. In the last number of the Chinese Students' Journal, we read: "In consequence of the legality of the sale of children, there exists a numerous class whose sole livelihood is the traffic in children for immoral purposes, and of kidnappers who steal away the hope and joy of honest parents and plunge the kindest hearts into the bitterest depths of unavailing sorrow." Shanghai is the very center of this traffic, and on one occasion when some kidnapped children had been found by the police, over 200 distressed parents came to see if they could find among them their stolen little ones.—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

THE COMING KING

Psalm II

The incidents in the life of Christ have become so familiar to the Christian world that even a suggestion of the events associated with Him brings to mind a picture of Christ surrounded by the persons, places and conditions of that event, embellished with many details. The artists have allowed their imaginations to be draw upon and have created some masterpieces which have become familiar to the Bible world and have become almost as revered as the Word. Writers have added their opinions, impressions and deductions concerning these same incidents, until their stories have become almost a sacred mythology. It is true, that we may have the privilege of gathering about these stories as many details and deductions as we like, provided we keep within the bounds of authentic facts concerning His times and the records of the Word. The stories of Christ as given in the gospels are marvelous in their descriptions and the details given. There are no richer stories among the masterpieces of literature.

It remains in the province of man to gather the facts and relate the stories of events that are past and thus gather the facts and preserve the records for future generations. It is in the providence of God only to write history before it comes to pass. Revelation and prophecy are God's history. The records of history written by men are the proofs of the Divine. God used the tongues and pens of many men to give his testimonies to the world. These marvelous productions taken together complete the masterpiece of literature of all ages. The perfect harmony of all proves the Divine inspiration of the Word.

The opening verse of the second Psalm suggests at once the opposition manifested by Herod against Christ at the time of His birth. Herod was a heathen king, an Edomite, placed on the throne of Israel. His suspicion, jealousy and vengeance were aroused as soon as he heard of the birth of Him who was to be the King of the Jews. The prophecies revealed His birth-place and also the nature of His Kingdom, the Law and the Prophecies were full of truth concerning the benefits of His Kingdom and the great truth that the Lord would place the Son of David upon the throne. It is certain that while Herod placed confidence in the Scriptures concerning the birth of Jesus, he did not take thought of the power of the God who was to accomplish all that the Scriptures said concerning that King.

The very title of Christ, concerning His Kingship, that of King of kings, would suggest a reason for the rage of the heathen and the united counsel of the kings of the earth. Subjugation to God and His will has not in it a pleasant prospect for the children of this world. The putting away of those things which have always been the delight of human nature and the pleasure of men, although considered good by them, could not be accomplished without a sense of displeasure on their part. The carnal mind is not subject to the law of God. The ascendency of Christ to the rulership of the world would require the subjection of the carnal mind. But, with this truth as with many others, there may be a possible error in the "imagination" of the people. They imagine that the Lord would rob them of their pleasures without giving them other delights. They imagine oppression instead of liberty; trouble instead of peace; destruction instead of life. If their fears led them to suppose that there was a sufficient power in their united efforts to resist the purposes of God and thus keep the New King from His throne, their thoughts were indeed vain.

How often have the kings of the earth taken counsel against the Lord and His people? Herod's record has often been repeated during the course of the centuries since. Christ has often suffered by the counsels of the kings in the sufferings of those who believed in His name. The list of Christ's persecutors may include many notable names which otherwise would have been emblazoned on banners of honor.

It appears so strange that the mission of Jesus from His advent on down to this present time should have to partake of the nature of a struggle against the plots and schemes of kings and kingdoms. One might question with such defenders of the character of Jesus as Pilate, "What evil hath he done?" The echo of the now silent witnesses from the past answers only, "Away with this man." No plausible reason can ever be produced, yet because men do not desire Him the united force of his enemies seeks to set Him aside.

The evidence of the final triumph of the Lord over the earth is foretold in the acknowledgement of the kings of the earth of their bondage or subjection to the Lord and His Anointed. There is a difference between the willing submission and the bondservant relation of the believer to Christ, and the bands and cords of subjugation which hold the nations of the unbelieving in submission to them. The service of the believer is one of willingness and love, the cords and bands hold the unwilling and become severe and a source of suffering to the captive whose constant efforts are toward freedom. "My yoke is easy and my burden is light," is the comfort of Christian service.

In the fourth verse, the strange language of the Psalmist strikes our consciences as almost foreign to the spirit of the Lord. Should the Lord laugh at the suffering of any man? Would our God delight in deriding those whom his power holds in helpless and unwilling submission? Would God add vexation or trouble to those who are already galled and fretted and suffering because of an unbearable condition in which they are tormented and from which they have no power to free themselves? Such was the treatment given to the captives of heathen kings, and the language figurative. Let the ungodly of this world know, that such have been the miseries that they have inflicted upon the servants of the Lord, and that they may some day be made to feel these sorrows as a just recompense for their ungodly conduct toward Christ and His people. This just retribution must not be judged by us as an injustice toward the enemies of God nor inconsistent with the merciful Spirit of the Lord. There is a time when the day of mercy closes and the day of Judgment begins. The prophetical character of this Psalm would indicate that the day of the Lord's triumph comes in a day of Judgment.

Verses six and seven bring to mind the birth of Christ, and the message of the Angel who proclaimed the coming of the Child and the coming King. The proclamation of the first angel was, that on that day there was born "A Savior which is Christ the Lord." The Messiah of Israel was one who would be born of the house of David, a king's son, and the title which God gave Him implied His relationship with God. Christ, meant the Anointed One. He was anointed with the oil of gladness above His fellows, and He was anointed and acknowledged as the Son of God by the outpouring of the Holy Spirit. God did not give Him the Spirit by measure as He did the priests who were anointed for service in the sanctuary. Only a handful of oil was poured out upon the head of the priest from the horn of oil, but upon the head of Christ the Lord poured out the oil in unceasing abundance from the glory of Heaven. The title "Lord" implies sovereignty, supremacy, authority, and power. We may well question whether this Lordship will be limited only to the small numbers that have already acknowledged Him by faith and obedience to His will or whether in the day of the Lord there will be given to Him a greater sovereignty. The inheritance has been enlarged from the limits of the Jewish people unto the uttermost of the Gentile nations. The gospel searches out a people for the Lord among all the nations of the earth. The heathen have been asked for by the Lord and the Father is giving many of them to Him. But, following the present period of grace in which men may accept the Lord of their own free will and acknowledge His sovereignty over them, there will follow a day of authority when compulsion by a rod of iron will be the law.

During the Christmas time there is great rejoicing over all the world and even the occasion brings joy and gladness without respect to any particular respect to what has produced it. Some may honor the day because of their love to Christ and others because of the fact that the Christian Church has honored it, and still others because men hold it as a day of rejoicing. Yet nearly all of the nations of the earth make it a day of gladness. The very occasion should suggest the honor that is due to Him whose memory and good name are thus respected. Wisdom would suggest that the Lord should be honored. These occasions have their Divine purpose, and that purpose is one of instruction. The Christmas season is a call to all men to serve the Lord with rejoicing and great reverence.

The kiss is the expression of love and peace. In this spirit the Lord would have men come to Him. The babe in its innocence is lovely and appealed to the warmest affections of men. So Christ the Babe of Bethlehem appeals to the affection of all. His infancy is honored, His child-hood is esteemed, we bring to Him our kisses of love: Would that all men might keep that reverence for Him, for He does not remain a babe. He will appear as a great and terrible King. "Blessed are they that put their trust in him."

ROMANS

III A Study of the Epistle

The message of Paul to the church in Rome was a very personal one in the beginning of it and becomes more profound in its exposition of gospel truth.

The purpose of the Epistle is in part shown in the beginning of his message, in verses 8-15. The commendation of their faith was a very pleasing introduction to the making known of his desire to visit them. Instead of coming to them to upbraid them for some possible discrepancies in their manner of faith and life, they were to expect his coming to be one of pleasure and encouragement.

The condition of the church in Rome was a very commendable one. It is on a par with the church in Thessalonica.—I Thes. 1. There may have been some particular reason for this prosperous condition of these two churches, but no special reason is mentioned. The condition of the church in Crete (Tit. 1), stands in great contrast with these two churches. While there was a faith in the latter that saved, and the gospel was preached to them by faithful ministers, there was lacking in the lives of the people that high standard of Christian life which adorned the doctrine of Christ. Both the Roman church and the Thessalonian body were widely known among the brethren as examples of the faith and the power of the Gospel in the lives of men.

It is worthy of the humble character of Paul to call attention to the good condition of the Roman church since he had been in no way connected with its establishment. He commended the work of others and had full confidence in the work which they did in the Gospel. Their efforts were above reproach. It was not necessary that he should follow after and finish the work which others had begun. This is in contrast to the conduct of other teachers who followed the Apostle from place to place endeavoring to undermine the confidence of the brethren in his ministry. The effectiveness of the Apostle's work is attested to in Gal. 3:1-5. The dissatisfaction of other teachers is shown, Gal. 4:16, 17; 6:12, 13. The standard of Paul's judgment was, that when the evidences of the Christian life were present, there was not much room to criticise the faith which produced them. Such a faith could be heartily commanded and such a people could be heartily prayed for. They were the cause of thanksgiving in the whole church, while they may have been the cause of especial thanksgiving on the part of those who were instrumental in bringing them to the knowledge of salvation.—I Thes. 2:19. The offering of every believing soul on the altar of God is a "Thank offering" of the whole church.

The desire of the Apostle to make the journey to Rome must have been very great. It must have appealed to him as the will of God. The door seems not to have been definitely closed to him as it was when he assayed to go into Asia. When that Eastern door was closed he no longer prayed to go Eastward. The Western door was still open, as a result of the Macedonian vision. So long as this door was not definitely closed there was a constant privilege to go on to the West, but the means was not at hand. It was the means that the Apostle was praying for. And, how strangely was this prayer answered! The answer was both delayed beyond the time expected, and the "Any means," perhaps, a sorrowful surprise to Paul. But in all of his prayers he was perfectly submissive and under the full direction of God. His arrest and imprisonment and journey as a prisoner to Rome was a long and trying experience, but his prayer was answered according to the will of God. He was told that he would suffer many things for the sake of the Lord, and part of those sufferings were in part the answer to his own prayers.

In the light of the facts mentioned by Paul in the beginning of his letter it is possible to gather that the only object he had in writing to the brethren was that he had a desire to impart to them some spiritual benefit There was in his heart a deep desire for spiritual fellowship. In the absence of the personal association he could but use the opportunity of writing an epistle to them. His Gospel message was the forerunner of the ministry of the Apostle of the Gentiles in Rome. Again, we recognize the fact that his messages were not set above those of his predecessors in Rome. He does not tell the brethren that he desires to impart to them "The spiritual gifts —to establish" them; for he uses language which may only be construed as considering his efforts as accompanying benefits with those received from others or supplementary benefits. Others had their full share of bringing light and establishing the brotherhood in the faith. Paul's desire was only to share with others in the establishing the church in their faith by giving to them some of the truths as the Lord had revealed them to him.

There are some benefits derived from the association of believers with each other. "Let all things be done unto edifying" was the expression of the Apostle in another letter. The assembling together of the saints, their prophesying, their psalms and hymns and spiritual songs, were occasions and means of building up their faith and keeping up their spiritual life. The benefits of this association were clearly recognized in the statement of the Apostle; for there was a degree of comfort in such association considered essential to his own development. He, to whom the Lord revealed the great mysteries of the ages, was to receive some great spiritual comfort from his fellowship with the church which had been under the instruction of other teachers. The self-centered and self-satisfied believer may not advance in his growth of character and knowledge. Those who take knowledge of others and recognize the work of the Lord in the hearts of others may ever be gathering knowledge and power.

In the midst of the corruption and debauchery of licentious Rome, there was growing and developing a beautiful form of life in the church which was having an influence that was felt in all of the churches in all of the countries where Christ was known. The power of that life had taken hold of the consciences of men and had taken root in their hearts. They were so deeply attached to those new principles of life that they were not moved by the sweeping currents of sin which carried the whole nation with it as with a flood. Added to the moral influences and to the intellectual and religious influences which were exerted either consciously or unconsciously upon the early Christian world, there was also added the power of persecution; and yet the Christian life went on its development and influence. This was scarcely less than a miracle, but how could it be less than that when supported by the power of God. It was the association with such results of the Divine life implanted by the preaching of the Gospel which edified the soul of the minister to the Gentiles.

It may have been a question in the minds of some of the brethren in Rome why Paul had not come to them at some earlier period. They had evidently expected him. Just as other cities had sent messages and greetings to him by brethren who made their journeys from city to city, it is not unreasonable to suppose that such messages had also been received from Rome. By the hand of some such brother the Apostle sent to them his message and explanations of his tardiness. There was no effort on Paul's part to excuse a seeming neglect. He explained the reasons for his justifiable absence. While he was hindered by certain uncontrollable circumstances those circumstances were not a divine forbidance. If such had been the case he would not have continued to pray for some means to make the journey. Where the will of God was definitely revealed as against his purposes the Apostle discontinued his prayers and his efforts. In this case he continued to pray and seek opportunity because the hindrances were not the opposition of the Lord.

We have noted that Paul considered the whole Gentile world the legitimate field for his labors. The Lord did not set a limit to the operations of any of his apostles. Their charge was to "Go into all the world." The beginning of their labors was at Jerusalem, but from that point they were charged to go to the uttermost parts of the world. In other passages we learn that the Isles of the sea were just as much included in the sphere of the gospel call as was Jerusalem. In the commission of Paul, his call was to the Gentiles. Wherever the Gentiles were found he had the privilege of going. Among the Gentiles he had labored and the Lord had given him fruit for his labors. Paul did not consider the difference in the nationality, rank or class among the Gentiles. He considered only his "debt" which God had laid upon him. The Greeks and the Barbarians represented two classes of civilization. The wise and the unwise or foolish, represented two classes of culture or refinement. Paul labored in mutual service with the poor and unlearned and also met the learned and religiously educated in the seat of their instructions. Whether among the lowly or the honorable, Paul continued to discharge his indebtedness by preaching the Gospel of Christ to them.

We should be careful not to understand the Apostle to mean that in the preaching of the Gospel he was discharging his indebtedness to the Lord. He was indeed a debtor, but his services in the Lord's cause could never pay the debt. All indebtedness which men have toward God is laid to the account of Christ who forgives our sins and carries our burdens. Indebtedness toward our fellowmen may be discharged only by our faithfulness in the mission which Christ has given us. It was in this spirit that the Apostle expressed himself as ready to preach the Gospel to the Church in Rome. He had already fulfilled his ministry to the Gentiles in the various parts of Asia and Macedonia, at Athens and Corinth. He had both evangelized these fields, introducing the Gospel to them and had confirmed the church in her faith, by repeated visits to the various congregations. These visits were not brief ones. Several months at a time were spent in the midst of some of these sections of country or in some of the cities, and during those periods the Word of God was expounded and the truth of the Gospel was explained. The letters which were sent to the churches were the result of the continued care over these churches even when he was absent from them. In this manner the Apostle had fulfilled his obligations to the "Other Gentiles" and prepared to go to Rome when the opportunity was afforded him. With Paul the best preparation for future work was a thorough discharge of past and present obligations.

The Workers' Column

THANKSGIVING

Philippians 4:8

I. Thanksgiving is an Expression of Contentment.

1. Contentment and godliness belong to the Christian's experience.
2. "Godliness with contentment is great gain."

II. Things Mentioned in the Text which Produce Thankfulness.

1. No reason for worry.
2. The accessibleness of God.
   a. By prayer and supplication.
   b. For any request.
3. The abundance of God's mercy.
   a. Every care can be ministered to.
   b. He considers every request brought to Him.
4. The providence of God through answered prayer.
   a. Thanksgiving, mingled with petitions, implies an assured answer.
   b. God answers prayer to increase the believer's joy.

III. Who Are Thankful.

1. Those who have had past benefits.
2. Those who enjoy present blessings.
3. Those who rejoice in the confidence of God.

CHRISTMAS SERMON

J. A. Ressler.

As used before a Hindu audience in India.

Text Isa. 9:6

I. The Wonderful Origin of Life.

1. The source of all life.—Gen. 1:1.
2. He who creates can create again. Illustrated from nature.
3. Fulfillment. Luke 1:31, 32.

II. Incarnations.

1. Bible characters such as Adam, Noah and David are not incarnations of Diety.
2. Great men in war and government not incarnations. Referred to Hindu heroes regarded as incarnations.
3. Meaning of Incarnation.— Matt. 1:23.

III. The True Incarnation.—Luke 2:1-20.

1. The story simply told.
2. Purpose of the incarnation.—Matt. 1:21.
3. The development of God's plan in the life of Jesus.
   a. A holy, sinless life.—Matt. 4:1-11.
   b. Doing good to others.—Acts 10:38. Blind man, impotent man, raising the dead.
   c. Death on the cross.
   d. Resurrection and ascension.

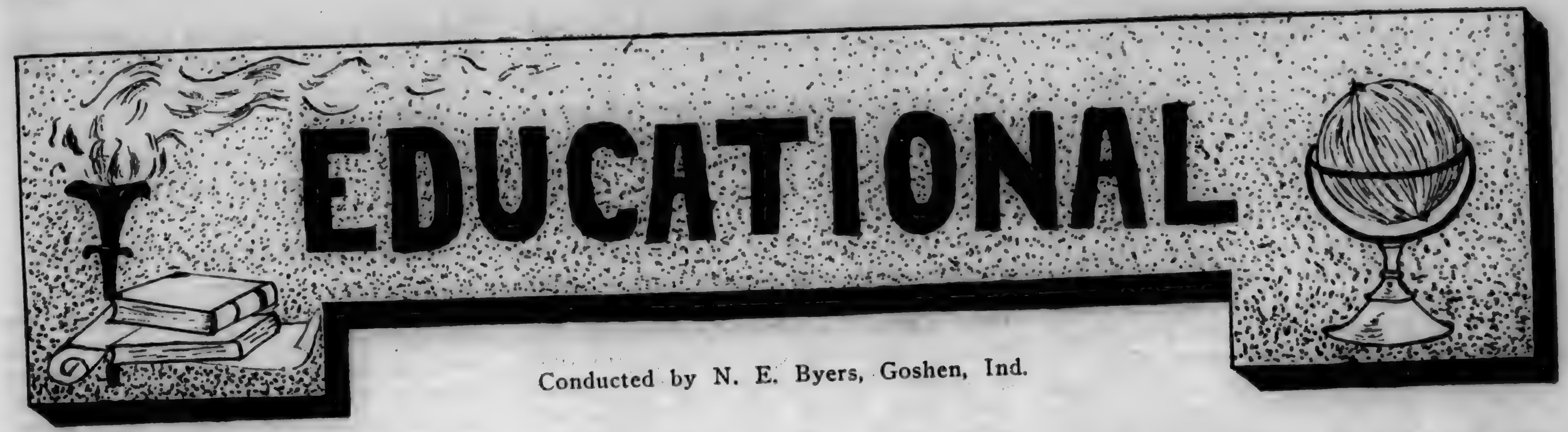
IV. Our part in His Life.—I Cor. 15.

Reforms in Bolivia

The republic of Bolivia seems to have entered the lists of nations that are throwing off the domination of the Church of Rome. That country has heartily adopted several items of legislation which make for progress in civil and religious liberty. The cemeteries have been taken out of the hands of the priests, and are administered by the municipalties. The priests are no longer exempt from the jurisdiction of the civil courts. Last year a law was passed establishing civil marriage, and declaring that no religious ceremony can be performed before the civil contract is entered into. It is reported that the liberal members of the Congress of Bolivia are considering plans looking toward the complete separation of Church and State.—Sel.

Mormonism Invading Hawaii

The Church of the Latter Day Saints has been gaining great headway in the Hawaiian Islands, says the Christian Herald. It has been laboring chiefly among the native Hawaiians and the Orientals, which two classes constitute more than four-fifths of the population. It is reported that the territorial officials have been asked,, presumably by the government, for the facts in the case, and secret service men have been detailed to ascertain the extent of the activities of the Latter Day Saints, the number and nativity of their converts, the amount of property in the hands of the elders and to what extent polygamy is practiced.—Sel.



Conducted by N. E. Byers, Goshen, Ind.

HOW TO READ

To have the desire to read, to know what to read and to know how to **read—these** are accomplishments that will guarantee a liberal education for any one. The chief difficulty for those who do not have the help of teachers is to know how to get a start in reading so as to get anything out of it. It is the purpose of a series of articles by Elsie Byler to aid those who are really in earnest about learning how to read. Much has been said in praise of self-made people. Their chief characteristic however is I think an eagerness to make the most of every help they can get whether it be in school or out. I wish to urge all our readers to not only read the articles but to try and master the methods by applying them to other books of a similar nature. If there are any who wish to ask questions with reference to books or reading, if they will send them to the editor of this department, the answers will be published for the benefit of all readers. We will be glad to conduct a class in literature if we can get interested pupils willing to work.

AN INTERRELATIVE STUDY OF SILAS MARNER

ELSIE BYLER.

I

In reading seriously, one cannot easily pay too much attention to the choice of material or method of approach. The average reader pays little or no attention to the selection of his material. Very often a book is brought to his notice by the recommendation of a friend; more often he reads simply because he has time for reading and some particular book is easily accessible.

A more profitable way is to select a book with reference to some idea larger than that in the book itself—some idea in which even a series of books may be included and then read these successively, keeping in mind always the larger idea around which all cluster. This larger idea may be, in a general way, one author's philosophy of human life and conduct; it may be an epoch in history which can best be understood by reading all the books written during that time; or it may be some social or ethical problem which cannot be gotten by only one author's interpretation of it, but needs the light of many and varied interpretations before its meaning becomes clear. In such reading one cannot, to be sure , make an exhaustive study of any of the books read or make any extensive analysis of characters and ideas. There is not even much opportunity to distinguish between main and subordinate ideas of the story. There is, however, one great advantage in this method of reading. It is the most valuable method for the general reading public—those who have little time to read and wish the largest possible returns for the time spent in reading. A short time each day given to some good book will, in this way, soon make a valuable contribution to ones pleasure and general information on any subject.

But while this method of rather hasty reading is usually and indeed must be pursued the greater part of one's life, the average person can hardly do himself justice as a reader and deprive himself of the occasional exhaustive study of some well chosen masterpiece. Here it matters not so much what is chosen except that it be some selection that is recognized as good and great literature. Be sure the selection is great, for much is good that is not great. And the good in literature has done almost as much to keep readers from the truly great as has the bad and indifferent. Nothing outside of great literature will repay the reader for time spent in exhaustive study. From whatever literature then the selection is made, let it be something great.

Granting that the proper book has been chosen we will address ourselves to the reader who wishes to spend some time on the book as literature in itself.

All literature has design or organization. There are to be found in every selection certain points of interest which are intended to stand in relief in comparison to the surrounding detail. In a narrative, action and description are subordinate to the character themselves. In an essay or lyric composition minor ideas support one or more main ideas. In every well organized bit of literature there is always this arrangement—a few salient points and much subordinate detail. In reading, the aim should be to sieze upon these strategic points which, being taken, give the reader the readiest, truest outlook upon the story. Such points are like mountains in a landscape. They lift the reader to a place from which he will see the whole at once and further, he will see every part in its right relation to every other part.

The facts that have been given may be made more clear by the analysis of a typical book. Silas Marner has been chosen because its characteristics are those of the best English stories.

Briefly reviewed the story runs thus: Silas Marner a youth of narrow but intense religious interests is falsely accused of stealing money. Everything transpires to place the guilt upon Marner. Even his bosom friend turns against him. The church, having been notified of the accusation takes measures to prove his innocence or guilt. In this extremity Marner's religious trust upholds him and he firmly believes he will be cleared from the false imputation. When however, the church meets and prays and lots are drawn which declare Marner guilty, his faith receives an almost irretrievable shock. Crushed, bruised, with faith in God and man fast deserting him, Marner turns from his old home and goes to Raveloe. Fifteen years pass in which he completely severs his interests with his old home and with all men except in a business way. During this time he hoards gold which is later mysteriously stolen. A little girl strays into his home and he finally adopts her. The influence of this child again links his life with that of men, and restores his confidence in the goodness of God to men.

In its broadest application we might speak of the story as an example of salvation through love—the miser's love for the little girl saving him from his sordid life to a higher life and eventually bringing about a complete restoration of faith and confidence. It proves that affection has a potent transforming power over the soul.

Resolving the story into what we may consider its main points of interest we have the following:

a. The false accusation.

b. Its effects.

  - Loss of faith in God and man.
  - Departure from childhood home.
- c. Marner develops a greed for gold.
- d. The loss of his money.
- e. The coming of Eppie.
- f. Restoration of faith.

For the reader, it is not nearly so important to know that Marner was falsely accused as it is to know the immediate effects of this accusation upon his character. The author passes over the first hurriedly but dwells for some time upon the second, which takes up the subsequent effects as shown in Marner's later life. Given a character of few, but intense interests, of unshaken faith in a few friends can there be any other result when he becomes the victim of an unsuspected friend's treachery than that he lose this faith altogether? Or when he attempts to reconcile the ugly facts sometimes to be faced in human experience, with a kind providence — does such attempt not too often result in a loss of faith in the goodness of human life? When the dearest sources of life are severed does not such a life frequently shut out all sources of life and love? That Marner should be deeply, permanently affected by this accusation, that he lose his faith, and even isolate himself from society is then in perfect harmony with the laws of human life.

But the heart cannot live without affection. Take from it that which gives it life it will lean toward and make its own any object—even if it is mean or ignoble, and love it with equal tenderness. Consequently the place held by religious faith and social life is now usurped by the love of gold—a thing incapable of returning affection. Whereas the function of affection is to enlarge and enrich the personality from which it springs, such affection as this has a deteriorating influence. The miser's life narrows more and more until he well nigh has no soul at all.

At this point in the story his gold mysteriously disappears. The function of this incident in the story will be apparent to the reader at once. No restoration of character, no claim upon affection could possibly be made until this unworthy object of affection be removed from the miser's life. This second loss plunges Marner once more into grief, almost despair. But this, too, has a distinct purpose in the miser's life. It breaks up the rough soil of his heart and prepares it for seed of better sowing: his pain is so great that he solicits the aid of his neighbors and in this way evokes a friendly interest in himself on their part. Some way of approach has now been made to the miser's life and a restoration can be begun.

The child Eppie now enters his life. The author has the restoration of faith accomplished chiefly by womankind. In so doing, she has woven into the story the two great functions of woman in literature —that of creating and fostering a home atmosphere in which true life can unfold, and that of influencing erring foot-steps into paths of moral rectitude when footing becomes unsure. The first is accomplished by Eppie. She awakens and nourishes in the old man's life the simple joys and pleasures of home life. Through her he regains his interest in men and is again linked to society at large. Through her, all Raveloe in turn begets a friendly interest in Marner.

But another need of Marner's life must be met. His religious life must be built up. This is accomplished by Dolly Winthrop a simple, uncultured woman who has, however, a fundamental requisite of right living, that of an unshaken trust in a power above and outside of herself and a profound belief in the ultimate goodness of human life, which trust and belief she gradually imparts to Marner in her simple philosophy.

At the end of the story the author submits Marner to a few tests to prove that his restoration is complete. Through the series of experiences he has had and the instrumentality of Eppie, Marner's old tastes and desires, his interests in social and religious life have been reawakened and have risen on a broader, surer foundation than that of his early life. The first test is made when Marner desires to have the false accusation of his early life explained, thus freeing him from the charge. When, however, he goes to his early home, he finds every trace of his early life and friends quite effaced by the interval of thirty years. He accordingly accepts the inevitable and resolves that this charge shall no longer blight his life. It is the author's belief that the mystery of the suffering and sorrow of the human lot can never be fully explained. Men are most men when they accept this fact with unshaken faith in the ultimate goodness of human life—so she leaves the mystery for ever unsolved. A second test is now submitted. Eppie's real father now declares himself and asserts his right to claim his daughter. In the sharp soul conflict which ensues in the old man's heart, in which his love for Eppie combats with his unselfishness, the latter wins and Eppie is given her freedom if she so desires. Both of these tests prove the presence of noble motives in the new life and of strength to abide by these, thereby making the restoration complete.

After a careful study of a story in the manner above suggested, the reader will hardly fail to feel that any efforts of this kind are more than amply repaid. A knowledge of the story read is, however, not the greatest gain. In the somewhat hasty reading of a story the reader is often apt to feel that the world of books is far removed from the work-a-day world of ordinary human beings. This is nearly always true if the book chosen be one of the cheaper type. But, if only the best books be chosen and these be read thoughtfully, there is a greater gain than that of knowledge. The reader cannot fail to feel that the best literature is vibrating with the thoughts and feelings of real flesh and blood characters like those in our own world and that the study of these, instead of drawing him from the real world, only links him more closely to it, until through fine sympathy his heart beats in unison with those of his fellowmen.

Newton, Kans.

SCHOOL NOTES

Hesston Academy and Bible School

The regular recitation work of the first term is completed. We are now in the midst of the first series of examinations. Judging from the class records and tests, the majority of the students have applied themselves faithfully to their lessons and give promise of passing creditable examinations. Those who have not will likely have occasion for regrets.

The total enrollment for the first term is 96. This is a gain of twenty per cent. over last year's beginning. A number more will register during the week and enter school with the beginning of next term's work.

Many of the students and all the teachers attended part or all of the sessions of the Church and Sunday School Conferences recently held at the West Liberty Church in the neighboring county of McPherson. A number of the Bible students who are looking forward to be used of the Lord in active service volunteered for work in the various capacities for Christian service in the Church, Bro. J. S. Shoemaker, secretary of the General Mission Board, conducting the appeal for workers.

The Christian portion of the student body have organized themselves into groups of from six to ten each for the purpose of studying some phase of Bible teaching or mission activity. These classes meet every Sunday morning an hour before Sunday school for definite Bible study. The volunteer band meets at the early hour of five o'clock each Lord's day morning. We look for good results from the work of these classes.

The student body has been favored by several helpful addresses during the term just closing. Among these we mention two practical talks by Bro. D. G. Lapp of Roseland, Nebr., along the line of social purity and true relations between the sexes, one to a mixed audience and one to boys and men only, and a chapel address by Bro. N. H. Mack of New Holland, Pa.

Substantial additions have been made to the institution in the line of more furniture, better equipment in the laboratory and library. The addition of three extra compound miscroscopes in the laboratory is due to the generosity of friends in Pennsylvania and Illinois. They have the profound gratitude of both our science teacher and the students of the science classes.

A series of evangelistic meetings to be held in the chapel hall have been announced. These meetings will be conducted by Bro. N. H. Mack.

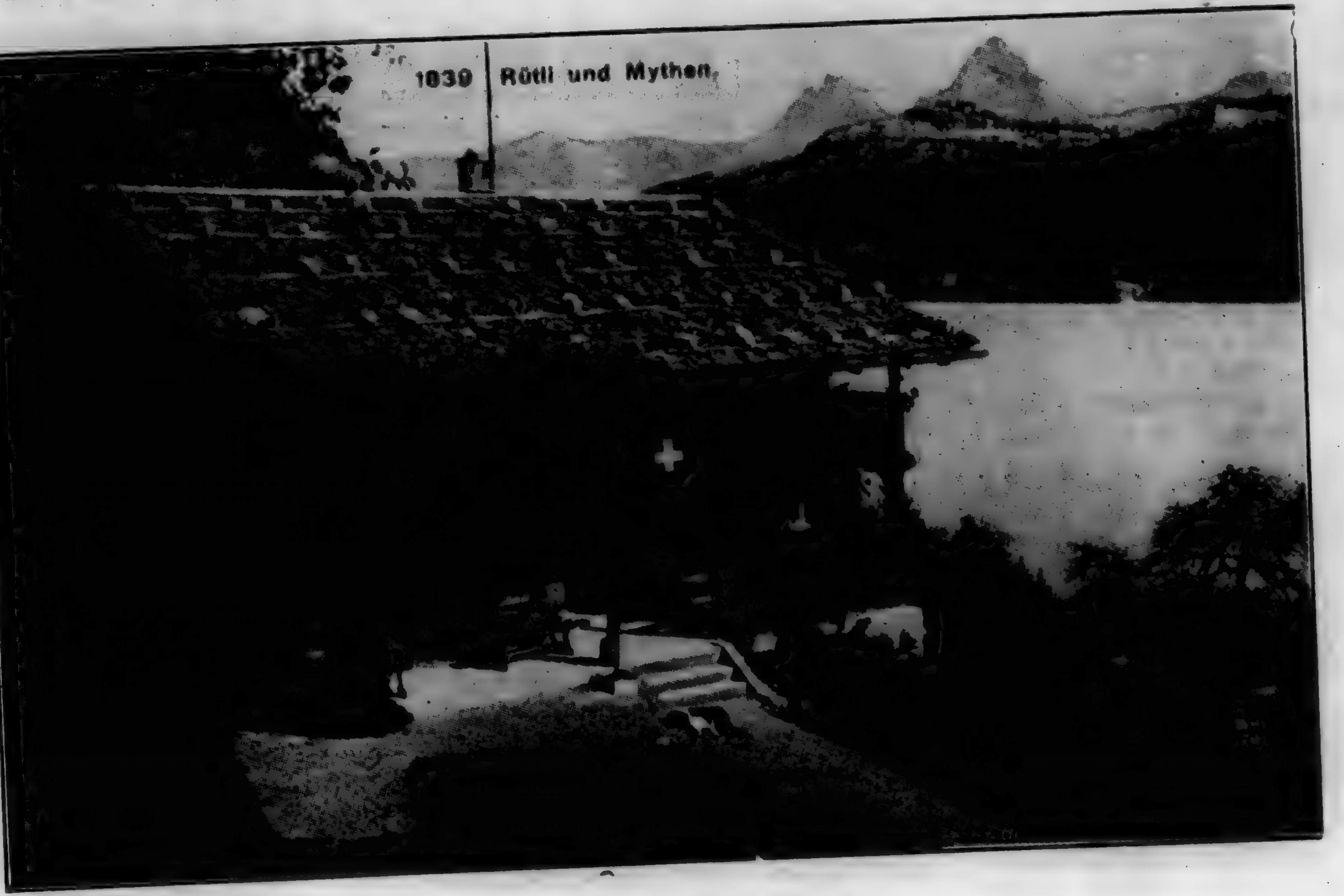
The programs for the Special Bible Term to be held during the month of January are ready for distribution. The regular members of the faculty will be assisted during

(Continued on page 761.)

ON AND ABOUT LAKE LUCERNE

D. S. Gerig.

It was late in the afternoon when we left the little village of Zug, on the Lake of Zug, to go by steamer to the little village of Immensee on the opposite shore. It lies just at the foot of the Rigi mountain. It is, however, not the "Immensee" of Storm's little story with which many of the readers may be familiar. Dispatching our luggage from here we set out on a fifteen-minute walk toward the Lake of Lucerne. We did not go far until our road led through the "Hohle Gasse," where tradition says William Tell shot the tyrannical Gessler.. At the entrance into this road there now stands a small chapel—the "Tell Chapel" meant to be a commemorative of this tragic event. Going a little distance to our left, the path led along the foothills, past peasant huts to the ruins of Gessler-burg—the foundations of which are still to be seen. Massive walls of masonry with deep cellars — perhaps better called dungeons, mark the site of this haughty ruler. Going on a little farther toward the lake, the road approaches Kussnacht, a small village at the extreme northern point of the lake.



Scene Along Lake Lucerne

At this place the lake tour was interrupted for a day to make the ascent of the Rigi mountain. This peak is 5,905 feet above sea level. From its top there is a magnificent view over the surrounding country. Twelve lakes can be seen dotted about the mountains and innumerable valleys. To the east rise snow-covered peaks that afford a most pleasing view of the Swiss Alps. But to a novice in mountain climbing an ascent of 4,500 feet on foot is not a very easy task, especially when a good part of the journey is made through a drizzling rain. But all clouds have a silver lining after a bit of snow in the middle of August the skies brightened, and clouds fled and the coveted view opened before us in all its majestic grandeur. After having gazed upon the scene for some time we descended and continued our journey along the lake to the city of Lucerne.

Lucerne is picturesquely situated on the lake just at the efflux of the river Reuss. It is the capital of the canton. Its old walls with its nine watch-towers are well preserved and give a medieval effect to the older part of the city. It is situated in amphitheatrical fashion on the two sides of the lake and its harbor faces the high peaks of the Rigi on the left and Pilatus on the right, while on the opposite side of the harbor the snow-clad Alps of Uri and Engelberg afford a striking view.

Leaving Lucerne we went across the lake to Strans. This is a little peasant village remote from the lake. It is of interest mainly because it was here that Pestalozzi once had a school and gathered together a number of orphaned children in order to put into practice some of his views of education. The experiment was a failure from a variety of causes and there is little evidence that any great reformer or teacher ever lived there. The people are quite provincial in their ways and far removed from outside influences.

The same village lays claim of being the birth place of the famous Swiss patriot Arnold Winkelried and to this end there is a large marble monument of him placed in the small square. It represents him grasping an arm full of Austrian spears and thus making a gap in the Austrian ranks and thereby restoring liberty to his own people.

Leaving here we sailed to Vitznau noted for its mild climate and semi-tropical flora. Then rounding the point we came to Gersau and in a few minutes more our vessel touched at Treib. This is a situation close down at the foot of a very steep mountain. Farther up may be seen the simple peasant huts dotted quite regularly along the sides of the mountain. They are peculiar in that they are at once house and barn under one roof. During the summer many of them are deserted because the herdsmen drive their flocks farther up the mountain side. But in the winter they bring them down where they are kept under the same roof with the people themselves. This of course seems very odd to us but not at all so here. Just today I traveled through a rich farming community where new buildings are being put up in very substantial fashion and yet all the farm buildings and stables are built adjoining the house. It is evident that this society has used this custom until the arrangement has become indispensable.

At this juncture the lake is very narrow and turns southward almost at right angles. Brunnen lies just opposite Treib. Here we arrived late in the afternoon and after a walk to Steinen, the reputed home of Werner Stauffacher, also one of the founders of Swiss liberty, we returned to Schwyz situated at the foot of the Mythen mountains. These consist of two peaks towering high above the surrounding country. The Little Mythen with its two white peaks stands farther back while the Great Mythen almost seems to overhang the village. It also has a much more gay appearance than its fellow. The base of it is enveloped in a coat of green that gradually shades off into a somewhat brownish tint as the foliage along its sides grows less and less. Then comes a jacket of a reddish glow due to the nature of the rock composing this part of the mountain. Its peak is a rock of gray or almost white stone. This arrangement gives it a somewhat gaudy effect and at once makes it a striking figure in the landscape.

In the village of Brunnen we spent the night. Early the next morning I recrossed the lake to Treib and crossed the mountain by way of Seelisberg to the Rutli. This historic spot is located far down along the side of a very steep mountain. It is a small clearing perhaps a fourth of an acre in size and is supposedly the spot where thirty-three representatives of the Swiss people met during the early part of the fourteenth century to organize against Austrian oppression. The descent from the top of the mountain to this place

(Continued on page 761.)

YOUNG PEOPLE'S BIBLE MEETINGS

Conducted by J. R. Shank, Carver, Mo.

WORSHIP.—Rev. 19:1-10

Topic for December 1

MOTTO

"Worship God."

OUTLINE OF TOPIC

I. Worship Defined.—That attitude of the heart which causes adoration, praise, prayer and devoted service.

II. Who Should Be Worshiped.—
1. God.—Matt. 4:10; Rev. 5:12-14.

III. Who Should Not Be Worshiped.—
1. The devil.—Matt. 4:9, 10; Rev. 14:9, 10.
2. Angels.—Rev. 22:8, 9.
3. Men who are saints.—Rev. 19:10.
4. Work of men's hands.—Rev. 9:20.
5. God's creation.—Rom. 1:25; Zech. 1: 5.
6. Demons.—Lev. 17:7; Deut. 18:10, 11; Rev. 19:10 (R. V.)

IV. How Worship God.—
1. In spirit and in truth.—Jno. 4:23, 24.
2. In purity of life.—Prov. 15:8; Isa. 1: 13-16.
3. Through the merits of Christ.—Eph. 1:6.

V. When to Worship.—
1. At all times.—Psa. 34:1.
2. When alone.—Matt. 6:6.
3. In the assembly.—Psa. 34:3; 22:22.
4. In the presence of unbelievers.—I Cor. 14:23-26.

STUDY OF THE TEXT

Rev. 19:1-10

In this passage we have a glimpse of the worship in heaven at the hour of the triumph of the saints. As they behold the righteous judgments of the Lord against the wicked, and behold the triumph of His powerful works, they burst forth in words of exultant admiration and praise.

When they see the glory of the Church they rejoice.

John is taught a lesson in worship (V. 10). While we should respect those who are the messengers of God's grace, we should only worship God who gave them.

PERSONAL THOUGHT

The blessed vision of God's glorious provision for His saints may be mine. Lord, Thou art worthy of my highest and best adoration in the merits of the Lamb. Fill my soul with praises to Thee.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Worship."**
2. Jesus' Delight in Children's Praise.

For Young People.—
1. Who Can Truly Worship God?
2. False Worship.
3. Worshiping Wrong Things.

For Older People.—
1. The Joy of Worship.
2. The Blessing of an Assembly of Worshipers.

WORSHIP

Sanford C. Yoder.

Brethren, esteem not the hour of worship lightly, for it is a blessed privilege that man in his weakness may have free communion with One "Who is higher than I." But we ought the rather to consider it the most precious of all hours because in it man, who is weakness and helplessness personified, approaches Perfection in holy communion, to receive strength for his helplessness.

In these busy days we sometimes do not approach the Lord reverently as we should, sometimes even do not bend the knee which David in Psa. 95:6 so beautifully enjoins. I have wondered why this is, and have considered and noticed this — that where pride disappears and humility takes its place the knee bends as a natural result so that the heart and body bow together.

In many instances also, we conduct our worship in much the same manner as we conduct that part of our business from which we do not expect much, and because of that, results in failure. "We go through the motions," but our hearts are far from it. The reason why a certain piece of work which you may have begun may not be successful is perhaps because you have failed to give proper time to receive instruction along that line and as a consequence, the work ends in failure. The reason why a fellowman may not grant that for which you ask may be because he is not approached in the right way. Likewise in the spiritual: The reason that your seasons of worship are barren of results is perhaps because you have too many worldly duties to perform that you grudgingly give the time, or perhaps you do not approach the Lord in the right manner. However this may be, let us consider that during the hour of worship, whether in the church in the home or whether it may be, that we step into the presence of the invisible, but all-seeing and all-knowing God, who fills the everywhere to commune with Him directly. Hence may we shut out from our hearts every selfish desire that God may teach us of His way and having been taught may we be diligent also in doing.

Chappell, Nebr.

SEED THOUGHTS

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart, will change the whole day and make every thought and feeling different.—Drummond.

Our reverent feeling toward God is always in danger of setting Him afar off, as if He did not care for and had little to do with these lives that He has made.—Brooks.

I have set the Lord always before me. Because he is at my right hand, I shall not be moved. Therefore my heart is glad and my glory rejoiceth.—David.

A MISSPENT LIFE.—I Sam. 15

Topic for December 8

MOTTO

"To obey is better than sacrifice."

OUTLINE OF TOPIC

I. Sketch of Saul's Life.—
1. A common man of the tribe of Benjamin.—I Sam. 9:1, 2.
2. Meets with Samuel by the guiding hand of Providence.—I Sam. 9:15, 16.
3. Is anointed by Samuel.—I Sam. 10:1.
4. A personal witness.—I Sam. 10:2-13.
5. Saul chosen by lot in the presence of the people.—I Sam. 10:17-27.
6. Saul confirmed king of Gilgal.—I Sam. 11:12-15.
7. Saul becomes disobedient to God's Word.—I Sam. 13:8-14; 15:8-23.
8. Troubled by an evil spirit.—I Sam. 16:14-23.
9. Hates David, God's second choice.—I Sam. 18:6-30.
10. Desperate.—I Sam. 28:3-20.
11. Commits suicide.—I Sam. 31:1-16.

II. Steps in Misspent Lives.—
1. Get out of God's order.
2. Make substitute for obedience.
3. Fight against God's Providence.
4. Become enemy to God's chosen.
5. Resort to satanic means to accomplish their desperate end.
6. Destroy themselves.

STUDY OF THE TEXT

I Sam. 15

Note the distinctive points in this chapter which mean much in the career of Saul:
1. "The Lord sent me to anoint thee king over his people."—V. 1.
2. "Now go . . . . smite . . . . utterly destroy."—V. 3.

3. "But Saul and the people spared Agag and the best of the sheep, etc."—V. 9.
4. "Then came the word of the Lord unto Samuel."—V. 10.
5. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—V. 23.
6. "I have sinned . . . . I feared the people."—V. 24.
7. "Honor me now before the elders of my people, etc."—V. 30.
8. "Samuel murmured . . . . The Lord repented that he had made Saul king over Israel."—V. 35.

PERSONAL THOUGHT

Every thought is an evil thought, every deed a misdeed, every life a misspent life, which walks the path of disobedience to God's commands.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Obey."**
2. Doing All but a Little of What We Are Commanded.

For Young People.—
1. Absolute Obedience.
2. Decisive Points in Character Building.
3. Saul's Possibilities Compared with What He Made of Them.

For Older People.—
1. The Sadness of Being Rejected of God.
2. The Folly of Fighting God's Providence.

WHO HAS MADE LIFE A FAILURE?

There are some striking truths about life when taken in its aims and ends. The rich man and Lazarus illustrate the point nicely. There is no question in the worldly view that the man with the money, honor and standing in the world is the man to be accounted successful; but by noting a few points of character and lifting the vail into the viewpoint of eternity our opinions must be reversed.

When we are contending with those who reprove us for some thing that appears trivial in the eyes of men, when we rely on the approval of our friends as the evidence that our life is successful, let us stop a moment and question; am I lifting the vail to look beyond the scenes of human views into the fields spiritual and eternal?

In our ideals of life we have perhaps been made to look down on some lowly "Lazarus" because he is not accounted among the world's great ones. His attainments that count for world-recognition in the way of learning, or wealth or genius is on the side of the ordinary or even of beggarly. But stop. Did we turn the searchlight of God upon him to see him as his character stands with heaven? This is what the world often does not consider and shuns to consider, because of the uncomfortable feeling it gives to a smuggled conscience. And then it takes away so much of coveted self-glory in human attainments. In the things that count over there in heaven, who has after all done most in things that are valuable in the kingdom, he who has done the things that looked large to human sight or he who has brought his sheaves with trembling hand?

But shall we therefore impoverish ourselves and seek to be ignorant and without skill because these things do not contain the things that weigh in the balances of Heaven? Not so. We have still missed the lesson. With God, great skill, or much gold, or learning is of value only, when, in humble obedience, they are made to serve Him in blessing the most souls in a way that leads them to a happy eternity. This is how a poor and humble instrument can outstrip the great and world-honored. Saul was a splendid specimen for a king in physical appearance, and in natural ability, but he was rejected, and why? Not because he did **nothing** good. Not because he had no ability as a leader. Not because he lacked energy or intelligence or skill or fame. But because he was not submissive to Him who called him to his responsibilities. Only a little thing in the material side, but the whole thing in God's estimation of fitness to lead the people.

David was the man "after God's own heart" not because he exceeded Saul in natural ability, but because he was one whom God could use and teach. When he fell into transgression he was again broken in spirit when God laid a hand upon him. Although his mistakes were equally vile as Saul's, his life as a whole was counted a success because God ruled in it to the end and could fulfil His purposes through it.

Our life is a failure unless God can have right of way to accomplish His plans through us. At whatever point we become rebellious, no matter how trivial the outward aspect of that rebellion, there can be no progress toward a successful end until that disobedience is repented of. No matter how great our labors in the world nor how much the world recognizes our work, our call at Heaven's gate will be fruitless unless those labors have been wrought in obedience to God and with an eye single to His glory (Matt. 7:21-23). He, who in the light of the Gospel, walks on in darkness, has made a terrible failure (Jno. 3: 19).

SEED THOUGHTS

The battle of life is the battle between self will and God's will, and that man is placed under serious and often-times hopeless disability who fails to win the great victory over self-will in the time of youth. —Robert Tuck.

The people manifested the spirit of self-will, and the self-will of the people was punished by giving them a self-willed king. The supreme lesson of the age of Saul is the sin of self-will.—Robert Tuck.

I Sam. 28:25. Of Saul's feelings at this momentous crisis we can only judge by his recorded actions. He showed no repentance, no softening of the heart at the predicted ruin of all his hopes; certain of death, he shrank not from the contest; "in stolid desperation he went to his doom."—Deane.

EXPERIENCES OF MISSIONARIES

II Cor. 11:23-30

Topic for December 15

MOTTO

"Who will go for us."

OUTLINE OF TOPIC

I. The Godward Side.—
1. An acquaintance with God.—Isa. 6: 1-7.
2. A call to service.—Isa. 6:8-13; Matt. 28:19, 20.
3. An experience of His presence.—Matt. 28:20; II Tim. 4:16-18.
4. Abounding in His grace.—II Cor. 4: 15-18.

II. The Manward Side.—
1. The needy multitude.—Jno. 4:35.
2. Heeding God's call.—Acts 5:28-32.
3. Learning His Providence.—Rom. 8: 28-32.
4. Suffering from the enemy.—I Pet. 4: 12-19.
5. Enduring hardship for the cause.—II Tim. 1:9-13.
6. Bearing faithful testimony.—Rom. 15:15-19.

STUDY OF THE TEXT

II Cor. 11:23-30

This chapter gives Paul's experience that proves his claim as the messenger of God. The servant of Christ experiences:—**"Labors," "prisons," "death," "perils," "weariness," "painfulness," "hunger and thirst," "fastings," "cold and nakedness," "care,"** symathetic weakness and burning anguish for stumbling ones (V. 29).

PERSONAL THOUGHT

Lord send us Thy Spirit of compassion. Teach us to yield every power of our being to His leading that we may be ready to suffer for Thy cause and faithfully witness to Thy power to save.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Witness."**
2. Tell of Jesus' visit to Nazareth.

For Young People.—
1. Missionary Experiences of Bible characters.
2. Missionary Experiences of People I Know.
3. Experiences of Missionaries of the Last Century.

For Older People.—
1. The Hand of God in the Missionary's Experience.
2. How Make the Most of Trying Experiences.
3. Necessary Experience for the Best Service.

FORCES ARRAYED AGAINST THE MISSIONARY

J. A. Ressler.

His name was Lakshmi Nath, or nearly enough like that for the purpose of most of our readers; the place was Raipur, Central Provinces, India; the time was in the decade beginning 1896 and ending 1906, and the missionary was well known to the writer.

Lakshmi Nath was a young Brahmin, intelligent, bright, well educated in the Hindu religion of his fathers and in his own people's classics, and he had a knowledge of the English language as well. He had heard the Gospel preached in the bazaar of his town and had believed. He had read the Bible and accepted it as the Word of God. He had had a number of conversations with the missionary and, so far as his own convictions were concerned, he considered himself a Christian at heart.

Lakshmi Nath had a beautiful young wife, a little younger than himself, who, according to the customs of his people, had not been taught to read, but who had a deep sense of the religious, and her religion was Hinduism. She had not shared her husband's investigations in the Christian religion—he had told her nothing about it. She loved him sincerely and he loved her. He thought her love to him so great that she would follow him to the uttermost parts of the earth.

One day Nakshmi Nath came to the missionary and told him he was now ready and that, in order to evade the interference of relatives, he felt it better to come to live for a short time in a house on the mission compound. He was coming that very night with his wife. He assured the missionary that it would be all right with his wife. They were to be baptized the next day.

After dark, Lakshmi Nath and his wife came. They slept in the mission compound for the night. At daybreak, when they woke up, the young wife looked about, recognized the buildings as those of the mission. She spoke in alarm and surprise, "Why are we on the mission compound?" "We are here because we are going to be Christians," said her husband. He was about to begin the explanations he should have begun long before. His wife gave him no opportunity to do so. Rising from her cot, she fled from her husband as if his touch had been pollution. Pausing a short distance away, she said, "You may beat me, or kill me if you choose, you may say all manner of things to me, but never will I become a Christian."

She moved off a few steps farther, then stopped and looked back at her husband. The missionary had come upon the scene in the meantime and stood watching, listening, helpless. Here was a matter in which he could not interfere. The husband stood perplexed. Could this be the gentle creature on whose fidelity he had counted so much?

For a considerable space of time they stood thus, both weeping.

The missionary watched and prayed.

At last the wife said pleadingly, "Ao." (Come.)

Love for his bosom companion conquered his new-found love for Christ and Lakshmi Nath, Brahmin, remained a Hindu of the Hindus.

Scottdale, Pa.

ENDURING HARDSHIP

H. Frank Reist.

The hardship endured by the missionaries of the Cross should put to silence the critic and stop the mouth of the one antagonistic to Christianity. Nothing but an unselfish motive, yea, a God-given motive, can explain the suffering and persecution endured by the missionaries for the sake of spreading the Gospel. They are impelled by a passion that is born of God.

The incidents from the lives of missionaries are so numerous that it is difficult to make a selection. We append a few that portray the spirit of the true missionary of the Cross.

In the middle of the 18th century David Brainerd labored among the Indians along the Delaware river. The difficulty of traveling at that time and his impaired health brought much suffering in his work of evangelism among the various tribes. Of one of his journeys he writes:

"About six at night I lost my way in the wilderness, wandered over rocks and mountains, down hideous steeps, through swamps and most dreadful and dangerous places . . . . Was much pinched with cold and distressed with an extreme pain in my head, attended with sickness at my stomach, so that every step I took was distressing to me."

For several weeks together he lodged on the ground. He was offered places of labor where he would have greater ease and comfort and agreeable society. But these did not appeal to him. He felt called of God to his work. He said, "I would not have the choice to make for myself for ten thousand worlds." This is the spirit of the martyr, the spirit used of God to accomplish His purpose, the spirit that should possess all those professing to be followers of the Christ.

A young colporteur in Northern Africa records the following experience:

"I offered my Scriptures to a number of young Moslems. One took a book and, after examining it, threw it on the ground and struck me, saying, 'Go, you dog.' A few days after I went forward to a company of young Egyptians, not noticing that the man who struck me was with them. He rose from his seat, saying, 'Be seated; I am sorry I struck and insulted you. I had heard that your book taught that if you were struck on one cheek you were **to turn the other also,** and I wanted to see if you would act according to its teachings. I now want the book in which such teaching is given.' The others bought gospels also."

A missionary in China relates his experience with some of the aborigines, reported in the Record of Christian Work:

Mr. Amundsen, of the British Bible Society, came in the course of a tour over the 8,000 feet high plateau of Yunnan, upon a village of **Miao aborigines,** who had turned to Christ and built a large chapel. He stopped over night and preached the Word to them. Among the listeners was a young man from a quite different tribe, the Nasu or Wild Red Tribe. "What do you worship?" asked Mr. Amundsen. "Wood and stone," came the reply, "but can't you make a Book for us also, for us of the Red Tribe? Can't you make just one copy for me?" When Mr. Amundsen explained that he did not know the language, the Nasu answered, "Then I will give you my language here and now," and insisted that the stranger take down a considerable Nasu vocabulary.

SEED THOUGHTS

Go, then, young men, where glory waits you. The field is the world. Go where the abjects wander and gather them into the fold of the sanctuary. Go to the lazarettos where the moral lepers herd, and tell them of the healing balm. Go to the haunts of crime, and float a gospel message upon the feculent air. Go wherever there are ignorant to be instructed, timid to be cheered, and helpless to be succored, and stricken to be blessed and erring to be reclaimed. Go wherever faith can see, or hope can breathe, or love can work, or courage can venture. Go and win the spurs of your spiritual knighthood there.—Wm. Punshon.

BEHOLD YOUR KING,—Jno. 19:1-22

Topic for December 22

MOTTO

"Every eye shall see him."

OUTLINE OF TOPIC

I. What can we see in Him?—

1. A divine-human birth.—Luke 1:26-37.
2. Submission to human experiences.—Luke 2:51, 52; Phil. 2:5-8; Heb. 4:15.
3. A teacher with words of life.—Jno. 6:63, 68; 7:37-46.
4. A kind compassionate friend of needy men.—Matt. 11:28-30.
5. A person with divine power.—Jno. 1:10-14.
6. An unselfish sufferer.—Jno. 10:14-18; Luke 22:19, 20; Tit. 2:14.
7. A living Savior.—Luke 24:46; Rev. 1:18; Acts 7:56.
8. A coming king and judge.—Acts 5:30, 31; Rev. 19:11-16; II Cor. 5:10.

STUDY OF THE TEXT

Jno. 19:1-22

This passage shows Jesus in the hour of His humiliation when enemies shamefully abused and mocked Him. Among the things that touch our feelings are; the scourge, the crown of thorns, the mock-robe of an earthly king, the spiteful clamor "crucify him." The mocking of His high claims as heavenly king by the expression, "Behold your king!" The cross bearing, the crucifixion, the title over the cross, and every other act that was done to humiliate. But as we behold it all and see Him in His glorious work of human redemption, each taunt and act of shame shines forth to magnify His praise throughout eternity, when Heaven shall ring with the everlasting song of praise,—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and honour, and glory, and blessing."

PERSONAL THOUGHT

As I behold my King from the point of a redeemed soul may His true glory appear to my spirit vision that I may have strength to endure the privations of this earthly life and bear the reproaches of a heartless world.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **King.**
2. Phil. 2:1-11—Commit to Memory.

For Young People.—

1. The Love and Humility of Our King.
2. The Power and Glory of Our King.

For Older People.—

1. Loyal Subjects of the King.
2. The Righteous Judgment of the King.

"BEHOLD YOUR KING"

Oliver H. Zook.

When Pilate brought Jesus forth to the people on the day of His trial, after he had examined Him and found no fault in Him, he, in his last effort to release Him and save His life, appealed to them in the words of our heading, 'Behold your King."

But the furious, jealous-hearted, bloodthirsty Jews cried, "Away with him, crucify him" (Jno. 19:14, 15). Pilate answered, "Shall I crucify your King?" They answered, "We have no King but Caesar." What a sad, awful picture! Think, dear reader, if you can, of the sadness, the pity, the agony of a loving Savior, "Lord of lords, and King of kings," as He stood before the very people He came to save; mocked scourged, ridiculed, rejected, condemned to death!

With aching hearts and tearful eyes we turn from the heart-rending picture to one whose brightness shines far beyond time and timely things; one which shall continue to gladden the hearts of the people of God all through the endless ages of eternity. With His blessed Word as our guide in life and His Holy Spirit as our guide, we look beyond the cross and the grave and we behold Him with the eye of faith sitting on the right hand of God the Father, making intercession for us. We behold the wounds in His hands and feet, and with glad hearts we cry, "They were wounded for me." We see the bleeding wounds in His side and with tears of joy and gratitude we say, "He was pierced for me." We behold the blood flowing down His back, caused by the cruel scourging, and we exclaim, "By HIS stripes **we are healed.**" We see Him hanging on the cross; bleeding, suffering, dying, and with love that knows no bounds we cry out, "This is the price of my salvation; this is what it cost to redeem me; He died that we might live."

Behold your King! Exalted far above all principality and power. He stands ready to redeem and receive all who call upon Him. Oh! what a wonderful King! What a Savior! And what a privilege to serve Him! Let us unitedly fight the good fight of faith, lay hold on eternal life, consecrate our all on the altar of God, and when our King in His beauty shall come to gather His redeemed ones from this sin-cursed world, we may hear that blessed plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Belleville, Pa.

SEED THOUGHTS

Today Christ in a certain sense is on trial before us all. In these living hearts, in every one today, there will be a judgment of some sort passed upon His sacred person.—Wm. Adams.

Every day we may see some new thing in Christ. His love hath neither brim nor bottom.—Rutherford.

He rules from the cross.—Alexander Maclaren.

And I if I be lifted up from the earth, will draw all men unto me.—Bible.

The **wise men** were journeying to the manger—**we** to the the throne. **They** to see a babe—**we** to look upon the King in His beauty. **They** to kneel and worship—**we** to sit with Him on His throne.—A. E. Kittredge.

WHAT HAS THIS YEAR MEANT TO ME?—Eph. 5:1-21

Topic for December 29

MOTTO

"The Lord is my shepherd."

OUTLINE OF TOPIC

I. It Has Meant God's Providence.—

1. His eyes and ears attentive.—Psa. 34:15.
2. Our need supplied.—Phil. 4:19.
3. Our pathway led.—Isa. 48:17.
4. Our labor blessed.—I Cor. 15:58.
5. Our lives corrected and chastened.—Heb. 12:5-11.

II. It Has Meant Opportunity.—

1. To do good.—Gal. 6:10.
2. To learn more of Jesus.—II Pet. 3: 18; 1:8.
3. To serve the cause.—Phil. 1:21-24.

III. It Has Meant Experience and Growth.

1. In time of trial.—Rom. 5:3-5.
2. In time of rejoicing.—III Jno. 3, 4.
3. In the Lord's labor through us.—Col. 1:29-2:2.
4. In time of mistakes or transgression. —Jas. 5:16; Gal. 6:1.

STUDY OF THE TEXT

Eph. 5:1-21

"Walk in love"—V. 2. What a noble spirit in which to walk! How sweet in communion with God! How blessed in fellowship with saints! How fragrant in our intercourse with our fellowman!

"Fornication," "all uncleanness," covetousness," "filthiness," "foolish talking," "jesting."—So revolting, so unbecoming a saint. Let them not be named or indulged in. "Walk as children of light." "Have no fellowship with the unfruitful works of darkness."

"See then that ye walk circumspectly."—Upright, clean, sober, godlike. Use the time well, avoid indulgence of appetites, "Be filled with the Spirit." Exercise yourself in spiritual things and be an agreeable brother among brethren.

PERSONAL THOUGHT

The march of time from year to year is more vividly brought to view when we near the last days. A review of the meaning of the past will help me to consider the purpose of what may come. Happy are we if each passing hour is crowded full of sweet attempts at loving duties.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Watch.**
2. Make a List of the Past Year's Blessings.

For Young People.—

1. The Opportunities of Time.
2. The Value of Doing Every Duty.
3. Taking Christ in Our Years.

For Older People.—

1. How Profit by Mistakes?
2. What Constitutes a Successful Past?

SEED THOUGHTS

As every thread of gold is valuable, so is every moment of time.—J. Mason.

He lives long that lives well, and time misspent is not lived, but lost.—Fuller.

Count that day lost whose low descending sun views from thine hand no worthy action done.—Young.

Spare moments are the gold-dust of time; of all portions of our life, the spare minutes are the most fruitful in good or evil. They are the gaps through which temptations find easiest access to the garden of the soul.—Sel.

ROUND TABLE

Carver, Mo.

Dear Friends and Workers:—Perhaps you would be interested by a few lines from our field of labor. It has been a good while since the first lines from this place made a start for the Round Table in our Department of Bible work. Since then we have made a few changes in the plan of work for the Y. P. B. M. which so far has been more successful in developing our people to search more diligently in the Scripture or wherever they might find something to add to their part of the program.

Before, we had only a committee to arrange the program, one of whom was the leader. (The leader more often had the program to arrange alone.) This has been improved upon by the appointment of a superintendent who appoints the leaders and together with the leader makes out the program for each succeeding meeting. At present each leader serves for two meetings, making less trouble for the superintendent.

The plan of the program has been changed somewhat. Instead of just the outline of the Topic we take a few of the Suggestive Assignments and make these the main part of the program, all other parts are secondary except the text word, which is especially emphasized as important, as in this feature of the program every one, from the least to the greatest has a special privilege to take part. For what is a more noble practice for children or for every one than that of learning scripture texts. It is the little verses of scripture which like nuggets of gold, hidden away in our hearts are a continual resource throughout our entire life keeping us from the starvation of sin. "Thy word have I hid in mine heart that I might not sin again thee."

We ask an interest n the prayers of God's faithful children that our labor in the Lord may prosper and amount to much good in the uplift of humanity and strengthening of His saints.

Yours in the Master's service,
F. Rose Shank.

OUR SUNDAY SCHOOL

THE MODERN SUNDAY SCHOOL

J. E. HARTZLER.

IV The Teacher and Methods of Success

When I speak of a teacher I do not have in mind one whose duty it is to continually make the fruitless effort to pour into the mind of another that which he needs to know. A teacher is an educator; and an educator, according to the etymology of the word, is one who leads out. The teaching process is not one of pouring in but one of leading out. We are often confronted with the question whether it is possible for the average man or woman with no training at all to attain to any degree of pedagogical success under the present conditions and demands in the moral, social and religious world? To this I may answer, yes, on certain conditions and efforts in application. The first condition is that of the teacher's willingness to make

THE NEEDED PREPARATION

1. **A definite religious experience.** It may be useless to mention at this point that no teacher can hope to be a success who has not had a definite religious experience with God and Christian principles. To place an unconverted person , as is at times done, in charge of a Sunday school class and expect real success is folly, and perhaps little less than mockery.

2. **Intellectual as well as spiritual preparation.** While trying to teach without the needed religious experience is one extreme, that of making no intellectual preparation is the other. Perhaps the one works as much harm as the other. To expect the Lord to do everything on condition that I open my mouth is a mistake. The Lord has given us brains to cultivate and work with as well as mouths and He rightly expects us to use them. The teacher who fails to study the lesson in great detail is certain to make a miserable failure as a teacher. One half hour each week day is not too much for any teacher in the intellectual preparation of the lesson.

3. **Know the subject matter of the lesson.** It should be possible for the teacher to close books and all helps and know fully before the class just what the lesson contains. The most successful of all teachers know their material so well that they never use a text book during the class hour. This will win the admiration and confidence of the class as nothing else will.

4. **There must be a definite plan for the presentation of the lesson.** It is one thing to know the facts and subject matter of a lesson and it is quite another thing to present these facts and material in an intelligent way. To present a lesson intelligently there must be definite plans laid. It would be just as reasonable for a contractor to attempt the erection of a large building without his plans fully drawn and the blue print made as it is for a teacher to start on a lesson before his class without a definite plan upon which he expects to work. The very fact that there are so many lessons closed with the remark, "We only got to the third verse when the bell rang," or, "We got off on the subject of holiness" or some like subject, is evidence that the teacher had no definite plans laid for the presentation of the lesson and his class went hither and thither as it were driven by the wind. Such expressions are only ways of saying that we made a failure of the lesson today. Suppose that a contractor should start the building of a dwelling house and when his work was finished it would be found that he "got off" on a corn crib! It is the teacher's duty, if he would be successful, to prepare a plan for each lesson and then hold his class to the plan and develop that particular lesson and not "get off" on some subject entirely foreign to the lesson. Have a plan for your lesson and then work the plan. Plan your campaign and then carry out your plan. This will mean, then, in more detail:

First. **A careful reading of all the Scriptures which are in any way concerned with that particular lesson.** If a lesson is taken from the book of Revelation the first thing to do is to read the entire book. Then reread the chapter, or several chapters, from which the lesson may be taken. Then read and re-read the portions which make up that particular lesson. If a number of lessons are taken from the same book always read the intervening chapters and get the connecting links. If the lessons are taken from either of the Gospels a good harmony of the Gospels will be a great help in reading what each Gospel writer has to say about that particular lesson. Compare points of likeness and differences. In this way you will not only get hold of the lesson facts but they in turn will get hold on you and there will be no "getting off" on this or that subject and a failure to get thru with the lesson.

Second. **The setting of a definite object to be reached in the lesson.** When I see piles of lumber and brick piled around an excavation I am certain that there is to be a building of some kind to be erected. There is an object in some man's mind and that object is a building. When a lesson is written up for an hour's study there is also an object in the lesson which is to be gained. To discover the object in the lesson and then work toward that object is a prime requisite for successful teaching. When the object of the lesson has been reached, stop. But be sure that it has been reached before leaving the lesson.

Third. **Knowing the religious condition of the class.** That is, know whether you have converted or unconverted pupils or both. The methods, objects and aims of lessons all depend on these conditions. I should teach the sermon on the mount in a different way to sinners than I would to devoted Christians. Then, too, I should teach it in quite a different way if I were teaching children instead of adults. Know the religious condition of your class and then plan your campaign and gather your material accordingly. Decide what and where the enemy is to be taken and then make the proper preparation.

Fourth. **Make assignments for the next week's lesson.** The question, how may I get my pupils to study more thru the week, is often asked. One of the best methods to accomplish this is to give them something definite to do thru the week Have one pupil report on this special question which is certain to arise, and another on that. Have every member of your class do some independent work thru the week. It is not too much to give five minutes time each Sunday to introduce the class to the next Sunday's lesson pointing out the important points to be observed. Ask a list of questions on the coming lesson and have your pupils responsible for knowing them until the coming Sunday.

SUCCESSFUL TEACHING

Perhaps it will be well to point out some of the methods which have not been a success.

1. **Preaching or moralizing.** The notion of preaching to a class, especially if the class is boys or girls, has proved itself to be an absolute failure. Preaching or moralizing to a class fails to reach or develop the object of the lesson. A good teacher need not point out the moral lessons if he or she has intelligently and systematically presented the lesson. The aim in teaching should be to make the lesson so clear to the class that they of their own accord may see the moral lessons and suggest them. Then it becomes the opportunity of the teacher to enlarge on these morals and to indelibly impress them on the minds of the class. When the class of themselves see and suggest the morals they will be far more lasting than when the teacher begins to moralize and preach to the class.

2. **Merely reciting the facts connected with the lesson is not successful teaching.** A parrot can recite facts but it makes a poor teacher. Presenting cold, disconnected facts in a lesson is like the attempt to make mortar or concrete without cement. You may shovel in the best of gravel but without something to cement them together it will be a failure. So with teaching. The recitation, or passing along of the cold facts in the case is not teaching. The facts need to be presented, but in ways that will

take hold on the class and in some way make their lives different than they were before. If a life has not been affected, or moved in some direction thru a lesson that lesson has been a failure.

3. **Telling to a class what the class can discover for themselves is not successful teaching.** The quest for knowledge is as valuable to the pupil as the possession of it. To learn how and where to find truth is an education in itself. The pupil who goes thru school not learning the methods of gathering facts and investigating subjects independently has missed a great training.

But we shall now observe some of the principle methods which make for successful teaching.

1. **Get your point of contact.** The idea of clearing the mind of the child of everything before beginning the lesson is a mistake. The most fruitful mind to begin teaching is the one which is the most active no matter how foreign the material to that of the lesson. The proper method is to discover what is in the mind of the child which so greatly interests him and from this lead to the lesson in question. To discover what the pupil already knows and with this lead to that which you desire him to further know is the secret of good teaching. To see clearly the unknown thru the known is according to the divine plan of learning and for this reason is a fundamental method in successful teaching.

2. **Operate on natural or spontaneous interests.** When Jesus met the Samaritan woman He discovered at once that there were native interests in her mind. He had a message for her but He knew also that her mind was not in proper condition to receive the message. He did not say, "Now clear your mind of everything and I will tell you something;" but He began talking about that which was already in the mind of the woman, viz., the water in the well. The water in the well was the spontaneous interest in the mind of the woman and it was also the point of contact between the soul of the woman and the water of life about which Jesus so much desired to speak to her. It can always be found that a pupil is naturally interested in something and it is with this something that the teacher must take as a starting point if she would be successful.

3. **Develop the imaginations of the child.** It is a special characteristic of the child to be imaginative; but as a rule they have very perverted imaginations. The thing they need is a correction of their imagination. "The indespensable key to the vivid appreciation of any absent fact or person is imagination. When a child vividly imagines an incident, or a personage, or an event, the child's experience is extended thereby. Let the teacher, then, use his own imagination constantly. In your mind's eye see the things you are talking about; in your mind's ear hear the conversations that you tell about; then use the most concrete and vivid forms of expression that you can command." (Coe.)

4. **Use sand tables, maps, pictures or anything which will help to make the lesson more vivid and real.** For children who are too young to read much, or not any at all, the sand table is indespensable. The child can play and in his play can learn many valuable lessons. The habit of going to Sunday school will at least be gained and this alone is of greatest value to any child. The use of maps for older children, the drawing and collecting of pictures are indespensable. In the missionary travels of Jesus the pupils should be required to draw maps representing the travels. In this way the eyes and hands are educated to the same facts to which you are trying to educate the head. The Gospel message can be conveyed thru pictures and drawings as well as thru letters. What are letters but pictures of a certain kind. A good picture is most valuable to any child; let us not dispise them.

5. **Lead the pupil to live the principles which he learns.** For a teacher to be successful in teaching a lesson that lesson must in some way better the lives of those taught. Let the pupil learn that he is expected to live the things he learns if the learning would do him any good. Learning without doing only adds to the condemnation. Or it may be put in a word that if a lesson in any way betters the life of the one taught that teaching has been a success.

In conclusion, then, we may say that successful teaching requires preparation and proper methods. The teacher's preparation consists in a definite religious experience, intellectual preparation in knowing the subject matter of the lesson and in forming a definite plan in the presentation of the lesson. By proper methods we would include the ability of gaining the point of contact in the pupil without unnecessarily robbing the child's mind of what it is already thinking about, the awakening of the spontaneous and natural interests of the pupil, the development of the child imagination, using maps, sand tables and pictures or whatever may add to the vividness of the lesson, and lastly by leading the child or pupil to make practical in their own lives the things they learn In other words the teaching of a lesson should follow five successive steps: 1. Preliminary discussion; 2. Presentation; 3. Association; 4. Concentration; 5. Application. This is the Herbertian method and is most practical today.

EDUCATIONAL

(Continued from page 754)

this term by Bro. J. S. Shoemaker of Freeport, Ill., who will give special instruction during two periods each day for four weeks and deliver a series of lectures on the Orient based largely on personal observations made during his recent trip around the world.

We miss the presence and help of Bro. Geo. Hostetler who served us so well in the school last year but surrendered his position here to answer the call and accept the superintendency of the Canton (Ohio) Mission. The prayers and best wishes of teachers and students go with Bro. and Sister Hostetler in their new field of labor.

We also seriously feel the absence of our business manager and assistant teacher, Bro. T. M. Erb, who is still in the hospital at Newton slowly recovering from the terrible burns he received from the fatal explosion in his home early in September, but we are glad for the present prospects of his ultimate recovery.

November 12, 1912.

EDUCATIONAL

(Continued from page 755)

is almost dangerously steep. The road zigzags back and forth a few rods at a time until about 2,000 feet has been traversed. Travelers are warned not to depart from it nor to set any stones in motion during ascent or descent. Occasionally a spot is marked by a tablet where a traveler lost his life by some mishap.

On this spot there now stands the Rutli house built in the old Swiss style, amid pretty scenery and flowers. The place is owned by the Swiss Confederation. A large monument also marks the site.

Descending a little further down the mountain side one reaches the boat landing. At this point I again recross the lake, this time to the Axenstrasse which leads to "Tellsplatte" and Fluelen. This road is a most dangerous one. At many places it is hewn out of the solid rock mountain and in a number of instances tunnels lead through to afford a passage. It is a most marvelous combination of the works of nature and art that is displayed here. The mountains rise almost perpendicular from the water's edge. Then again a mountain torrent comes rushing down from a dizzy height. The trees and shrubs clinging to the barren rocks are no less attractive. The peculiar places next attract one. Everything seems to have come together here to arouse one's admiration and wonder and inspire a feeling of sublimity.

About half way down the road to Fluelen is situated the "Tellsplatte," famous as the place where Tell sprang from the boat of Gessler, his oppressor, during the raging storm. To commemorate this event a chapel has been built upon the site and named for the hero. Opposite, the mountain rises in perpendicular rocks for several hundred feet. The blue clear waters of the lake reflect the image and the whole scene presents a picture that must be seen to be fully appreciated.

A little farther along the road I arrived at the town of Fluelen. Thence I went by tramcar to Altdorf a little inland village, where I lodged, and from whence also began our journey across the Alps over the St. Gotthard pass.

Berne, Switzerland.

Bible Society friends at Bath, England, are endeavoring to raise $500.00 towards issuing eight new diglot editions of the Scriptures for immigrants coming into Canada.

"THE FARMER'S EDUCATION"

J. H. Peachy.

Time was when it was not thought necessary to educate a farmer. It was considered a loss—a waste of raw material. Anybody could farm. It was simply a question of labor. If there was a bright boy on the farm who could take care of himself to the direct disadvantage of all the rest of the family they would educate him for a lawyer. If they had the second bright boy who did not become frightened at the sight of blood, they made a doctor of him. If a third bright boy was possessed with a healthy appetite, they made a preacher of him. But if they had a boy on the farm who was not worth educating, he would do for a farmer, because he needed no training for usefulness in that direction. But the dumb boy, void of sense to learn, could go upon the old farm, till the soil, grow and harvest the crops, pay off the mortgage, keep father and mother, and when necessary give financial aid to his three professional brothers. This may be somewhat overdrawn but underneath there is a heavy undercurrent of truth.

Happily indeed times have changed in this connection. No one believes now that ignorance is at a premium on the farm; that the farm is the place for the untrained; that when one fails in all things else he can become a successful farmer.

Farming today requires the hardest kind of thinking to insure success. No other business is so varied in its requirements. No other business has been so much abused, nor has been the subject of so much ridicule or misrepresentation as farming. Notice the expression given the farmer by the cartoonist, the straggling whiskers and unkempt hair, anything and everything to make him appear ungainly and ludicrous. And yet the farmer is the only man in all the world, who is an absolute necessity. You cannot get along without him. His business is the basis of all other industries. There is a chain reaching from the farm to Wall Street. When crops fail the chain is broken. Everybody feels it. But with plenteous harvests the wheels of industry are kept moving continuously.

The farmer however has been somewhat negligent of his duties. He has been slow to take advantage of his opportunities. He has been busy with his farm operations, leaving parts of his business in the hands of others. He has had just a little too much confidence in the other fellow. The distribution of farm products not infrequently takes the lion's share. The farmer, or producer, gets on an average about thirty-five cents on the dollar. The balance becomes the property of the man or men—middlemen—who operate between producer and consumer.

This startling revelation is an eye-opener to the farmer. He is beginning to think more of his business, as a business, from a business standpoint. He is being educated along business lines. He is studying the problem from his own view-point. It has become a lead pencil proposition. Previously he has been like the Jew, who bought cattle in Chicago and shipped them to New York City. In using the lead pencil to solve his problem, he said, "He couldn't get the answer," meaning he could not get what he paid.

That, in some respects at least, has been the farmer's misfortune. He cannot get the answer.—Cannot get the cost of production. In order to compete with the markets of the world, we must cheapen the cost of production. We cannot regulate the markets or the price. We must begin at the other end.

In some places it costs as much to sell milk as to produce it. The producer works a twelve or fifteen hour day—the distributor works a five or six hour day. The producer has ten or fifteen thousand dollars invested in the business, the distributor or retailer only a few hundred. The larger distributors have more invested, but the proportion is nearly the same.

I am not finding fault with the middlemen. We need them, must have them. See no use for such a number of them. Too much speculation on food products between the consumer and producer. Too many engaged in that line of work.

The remedy for the trouble is for the producer to get closer to the consumer, thereby getting what really belongs to him—a larger percentage of the consumer's dollar. To do this there must be organized some system of co-operation. Some system whereby the producer and consumer can shorten the distance between each other and share that sixty-five per cent given for distribution. This is education that touches the immediate interests of the farmer.

Belleville, Pa.

THE FARM KITCHEN

Theodore Roosevelt once said this, "I want to say a special word for one who is often the very hardest worked laborer on the farm—the farmer's wife." That is my text. Some time ago the query was sent out asking a thousand young women if they were brought up on the farm, and if they preferred a farmer for a husband if they were not married. Three-fourths of the girls, it is stated, who replied, said they did not want a farmer for a husband because they had seen how their mothers worked like slaves from morning to night. Even the horse was more thoughtfully considered as to length of time for work than mother. Stock and crops came before wives. One girl wrote, "Not a convenience has mother in her kitchen, but father has every new contrivance in his barn."

Now this isn't fiction. You progressive, successful farmers know it isn't. You have habitually been making improvements to lighten the labor on the farm, shorten the hours of toil, and increase your time for leisure, but you have done very little for the woman who bore your children, cooked your meals, washed your clothes, made your beds, kept the home cheery, and took care of you when you were less sick than herself. She has given up cherished plans of improvement about the house which would have lightened her toil, over and over again, to let you do something you wanted to do. She has let you have her "egg money," and the money for the runt pig which you thought would die but which she nursed to profit, and you spent it, and never even offered to return it. While you have been making it easier for yourself she has gone through the same old round of cares and duties, putting in the same length of day, as when you began life together. You have worshiped your horses at times more than your wife, and let her walk to church or not go at all, your excuse being that they had worked all the week, though she had, too.

You are a cold-hearted ingrate. You haven't enough appreciation of faithful, willing devotion to fill the thimble of Mrs. Tom Thumb. You have not meant to be, of course, but you are. You ask her, not in so many words, but let her know you expect it, to stay at her post where she has been for twenty-five years, while you go about as you please. You want to spend all the money, boss all the affairs, lay all the plans, make the will for settling up the estate whether she is dead or alive, in short, do as you please, and expect her to find pleasure in pleasing you.

You are a tyrant sacrificing the privileges of a democratic civilization at the altar of selfism. No wonder the women of England are on a stampede with clubs in their hands, when such monsters can be found among Anglo-Saxons. Some of you have never even thought of attempting to discover in the noble woman at your side those delicacies of feeling quite beyond you, but for which you ought to try to provide opportunity of expression. You have not stopped long enough to reflect that perhaps there was a refinement of soul near you ever since you were married, which you, like a big Cyclops, couldn't see, and have been trampling into the dust.

No finer specimens of womanhood can be found than among the farmers' wives. American motherhood and wifehood would be robbed of much of its glory were the wives and mothers of the farm forgotten. The farmer's wife is entitled to the highest culture, and the best advantages. Let her receive that which is her due, and of which she is so fittingly worthy. Then more of our girls will find attraction in the healthful, free life of the farm, with its smokeless skies, its song birds, and wild-flowers; a life that is vibrant with the sweet voices of nature, and furnishes a toil which induces sound sleep. Then, too, as a matter of consequence, more of the boys will stay on the farm, and the lure of the town will lose some of its fascination for the army of youth, now on their way to the city.—Methodist Recorder.

SWEEPING OUT BAD AIR

By Karl de Schweinitz, Executive Secretary, Pennsylvania Society for the Prevention of Tuberculosis.

Nothing spoils an evening at home so much as a drowsy feeling. Bad air is perhaps more often the cause of this than anything else. Three persons can use up all the good air in an ordinary room within an hour. So keep introducing pure air as much as possible.

If an open window is uncomfortable, try sweeping the room with air every half hour, or even more often. Open all the doors and windows. Let the outside air flood through. In an instant you will feel invigorated.

When the atmosphere seems pure again, shut the windows and doors. The room will heat up quickly, for while the bad air has been swept out, the walls, ceilings and heavy articles of furniture have retained their warmth and thus it requires little furnace heat to make the room cosy once more.

Repeat this operation as often as you find it necessary and your evenings will be less drowsy and more healthy. The best thing about this rule is that it can be applied in daytime as well as at night.

FRIENDS IN DISGUISE

The farmer makes some queer mistakes about the little folks of fur and feathers who live on his domains. For instance, he calls the field-mice his enemies because they make their nests in his clover field. But wait until spring comes. The bumblebees will fit up the empty rooms of the small mansions, and proceed to raise large and industrious families there. Everybody knows that the bumblebees fertilize the clover blossoms, flying from one to another, and distributing the yellow pollen dust that clings to their feet, bodies, and other parts.

There is a funny old saying in the rural districts that tells the whole story in a few words: "No cats, no clover." The cats kill the meadow-mice—the mice give homes to the bumblebees—the bumblebees insure a perfect clover crop.

Some farmers hate the sparrow-hawk, and say he steals the chickens. As a matter of fact, this bird lives mostly upon small mammals, mice, chip-munks, squirrels and the like. He is a fine mouser, and is often seen hovering above a certain field, then suddenly swooping down, and flying off with not a chicken but a tiny meadow-mouse.

No creature of the wild is more heartily detested than the skunk. He has a reputation as a poultry thief, but in reality, his food consists mostly of vermin, and all sorts of insects. Nature evidently fitted him for the work of destroying insects, instead of robbing hen-roosts.

The mink is another creature with an evil, but ill-deserved reputation. Both mink and skunk are "mighty hunters" of small game, being bitter enemies of rats and mice.

Many other creatures that seem to be mischief-makers, and are hunted and killed by the farmer, are in reality his best friends, his helpers in disguise, and they deserve his good wishes instead of his hatred.—Our Dumb Animals.

THE MAN WITH THE LANTERN

One of the questions preliminary to "hiring out" to a farmer frequently is: "How many cows do you keep?" Upon the answer to this question depends what the prospective hired man will demand for his services. No doubt the attitude of farm labor toward the dairy cows has been a large factor in holding back the advance of the dairy industry into many localities. The reason for this condition is not so hard to find as some dairymen and farmers have contended.

Is it any wonder that the farm-hand rebels when he gets an order like this: "Well, John, you might plow in the north field until eleven-thirty. In the afternoon harrow until six, put up the team and get supper. Then start the milking. I may be home in time to help you out. Nothing more to do until tomorrow?" Tomorrow often begins at four or four-thirty. Is it any wonder that this man shies at an alarm clock and uses a milking stool on the cows? The dairyman is not always to blame, but he is proverbially the got-to-be-late-get-up-early farmer. The man who carries a lantern at both ends of the day cannot be expected to see things in the same light as the one who has a little more time to read the paper.—Sel.

"An Arizona town in the southern part may illustrate conditions. It has 17,500 people, half of whom are Mexicans and Indians. Classed with the Americans are many Jews and Roman Catholics. One third of the influential people are Jews. Not more than a fourth of the Americans are interested in Church matters. This means that the normal field of operations is among but one eighth of the population."

THE SECRET OF IT

When the late Julia Ward Howe was asked one day how she managed to keep so young in her thought and feeling in her eighty-seventh year, she said: "Oh, I have always kept young with my children. Then I began to keep young again with my grandchildren, and now I am more juvenile than ever with my great-grandchildren. I long ago made up my mind never to grow old in spirit. There is no need of it."

The secret of many a young woman's youthful appearance and sprightliness of manner lies in the fact that the spirit has not been allowed to grow old. Mrs. Howe is one of the women who have politely but firmly declined to be relegated to the chimney corner because of her years. She has been wise enough to feel that the chimney corner is a delusion and a snare that old folks should fight shy of because it tends to inactivity and gives one too much opportunity to sit and think of the past and keeps one from keeping in touch with the world of today. Then it keeps the old from getting enough of that great preservative of health and strength—fresh air. The old should respectfully decline the chimney corner all the time, but should get out just as much as possible, and should be in the world as well as of it.—Selected.

AVOID THE HOT-HOUSE HOME

Karl de Schweinitz.

The hot-house season is here. People are shutting their houses and firing their furnaces until the temperature in the average living room approaches that of an ordinary greenhouse.

We forget that while a temperature of 70 degrees may be beneficial to plants which are never taken out of doors, most of us who are obliged to earn a living must brave all kinds of weather. Take a carnation from the conservatory and place it in the open air when the temperature is below 32 degrees and it will die. Put hot-house men or women out on the street on a blustery day and see how soon they shiver.

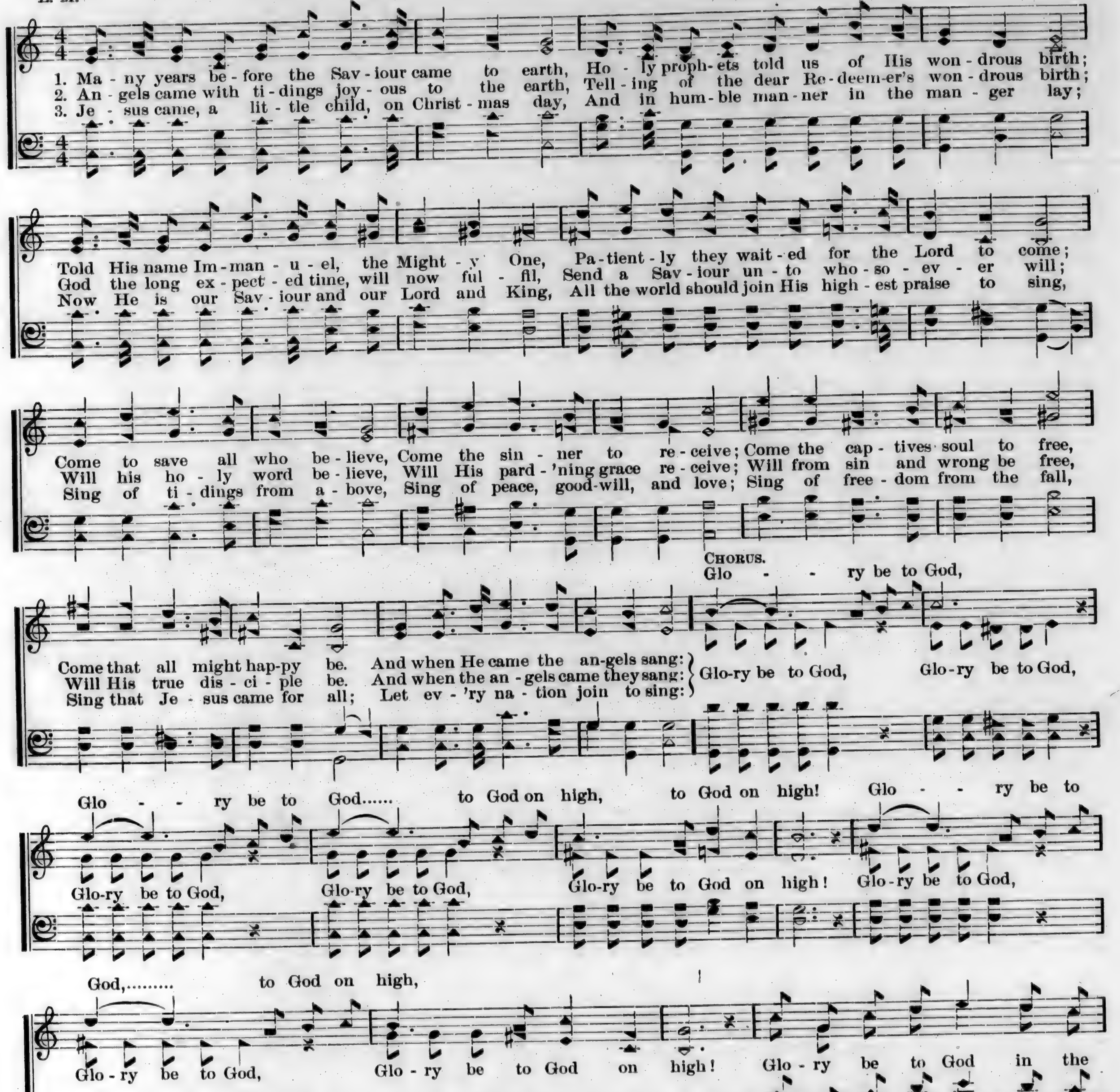
People think that they catch cold from drafts. What most often happens is that they become overheated from a close hot atmosphere, and consequently are easily chilled. This lowers their vitality and allows the cold in the head to develop. Persons who are accustomed to a 64 or 65 degree room temperature seldom suffer from chills or colds. What is more, they save coal bills. There is no reason in the world why one should cultivate a 70 or a 75 degree, or an 80 degree temperature. Beware of the stuffy home. It means lowered vitality, a soft body and cold, pneumonia and even tuberculosis.

"Japanese Buddhist missions expend $40,000 per year to plant that faith on the Pacific coast. Next door to a Protestant mission in San Francisco is a Buddhist mission.

Telling the Saviour's Birth.

Ed. Miller.

E. M.


1. Ma - ny years be - fore the Sav - iour came to earth, Ho - ly proph - ets told us of His won - drous birth;
2. An - gels came with ti - dings joy - ous to the earth, Tell - ing of the dear Re - deem - er's won - drous birth;
3. Je - sus came, a lit - tle child, on Christ - mas day, And in hum - ble man - ner in the man - ger lay;
Told His name Im - man - u - el, the Might - y One, Pa - tient - ly they wait - ed for the Lord to come;
God the long ex - pect - ed time, will now ful - fil, Send a Sav - iour un - to who - so - ev - er will;
Now He is our Sav - iour and our Lord and King, All the world should join His high - est praise to sing,
Come to save all who be - lieve, Come the sin - ner to re - ceive; Come the cap - tives soul to free,
Will his ho - ly word be - lieve, Will His pard - 'ning grace re - ceive; Will from sin and wrong be free,
Sing of ti - dings from a - bove, Sing of peace, good-will, and love; Sing of free - dom from the fall,
Come that all might hap - py be. And when He came the an - gels sang:
Will His true dis - ci - ple be. And when the an - gels came they sang:
Sing that Je - sus came for all; Let ev - 'ry na - tion join to sing:
Chorus.
Glo - - ry be to God,
Glo - ry be to God, Glo - ry be to God,
Glo - - ry be to God...... to God on high, to God on high! Glo - - ry be to
Glo - ry be to God, Glo - ry be to God, Glo - ry be to God on high! Glo - ry be to God,
God,......... to God on high,
Glo - ry be to God, Glo - ry be to God on high! Glo - ry be to God in the
high - est, Peace on earth, good - will to men, Peace on earth, good - will to men.
p
f

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9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
10 This *is* my covenant, which ye shall keep, between me and you and thy

27 And all the men of his ho in the house, and bought with the stranger, were circumcised
18] CHAPTER 18.
Abraham entertaineth three

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